

Love Is Coming from Soul

Rice Lake, Wisconsin — March 30, 2013

Can you hear me at the back? Those who can hear me, raise your hand. Those who can't hear me, raise your hand. (*Laughter.*) We are going to do a little meditation. But I want to warn you: Meditation makes you very sleepy. I have sometimes recommended to people with insomnia, instead of trying the various kinds of Ambien [or medication] — I don't know what kind of medicines they take — try meditation. It helps. And if you are in a rocking chair, it helps you even more. (*Laughter.*) I have experience, without a rocking chair. Some of you might have been present at one of the meetings we had where I was telling people to meditate. So I closed my eyes and after a while I felt I was snoring. I opened my eyes, everybody was looking wild. (*Laughter.*)

The secret of meditation is very simple: Meditation consists in the art of withdrawing your attention behind the eyes. Period. If you can do that, you are successful. There's only two or three difficulties that come in the way. One is: We have never practiced withdrawal of attention; we have always practiced focusing attention. Whenever you focus attention on anything, you move your attention *away* from yourself. When you withdraw attention, you draw the attention *within*, to yourself. The whole object of meditation is to discover who you are by withdrawing your attention to the Self from where attention is coming out. You go back to the Source. The source of attention is the seat of consciousness, which seat happens to be available in this physical body, in the wakeful state, right behind the eyes—sometimes called the third eye, sometimes called the single eye, sometimes called the nukta, the dot, point, center point, the center of consciousness—so many descriptions have been given but the point is very simple. It is behind the eyes; it is between these physical eyes; it is where the two eyes converge an outside image. The two eyes, you know, work stereoscopically. There are two pictures that the two physical eyes see that are different. They merge and make one picture.

The Seat of Consciousness

When you look at things from the physical eyes, do you realize where you are looking from? Have you ever thought of it? You can't be looking from the eyes—you would be seeing two images. Where do they merge? When the two pictures merge and create the vision that you are seeing through the eyes, where exactly is it? If you close your eyes and say, "Where was I looking from? Where am I seated in consciousness to be able to look out of these two windows and see things merge into single?" If you find out where you are, that's the point where you are! And that's behind these eyes.

I often use my hand to describe this. (*Ishwar holds up the index and middle fingers to form a V.*) These fingertips of mine represent the physical eyes. Where these two fingers meet is almost the same distance the center of the head, almost between the two ears. That's where we operate from in the wakeful state. Not in every state—only in the wakeful state, like we are now. When we are awake, we operate from the third-eye center, which is the notional seat of consciousness in the wakeful state. Why do I call it 'notional'? Because it's not really there. We are

creating, through consciousness, all experience around it, including the experience of our head, including the experience of our body and all the experiences outside of our body, is being generated from consciousness, so it's just notional.

Another reason why it is notional is that when we go to sleep, that point drops. It doesn't remain there. When we sleep and have a dream, we are seeing with another dream body things that are happening outside. Where are those eyes, the dream eyes? Have you ever tried to see that? Where could be the dream eyes?

I will give you a simple experiment to do tonight or anytime you want. That when you are sleepy, half asleep, dozing off, try to touch your eyes with your eyes closed. When you are awake, it is very easy putting your hands and saying, "There are my eyes." You don't have to open your eyes to see where they are. You feel it. You feel the eyes are here and you can easily touch them with your eyes closed with your hands. When you are sleepy, try to touch your eyes, physical eyes, and you will touch your nose—and you will think you are touching your eyes. What does that mean? It means that when you go to sleep that notional point drops.

If you had some yogic practices by which you could move your hands, physical hands, while dreaming and you want to touch the eyes of the physical body, in a dream, you will touch your throat and think you are touching the eyes. It drops that far. If you are practicing deep yogic meditation of the six centers and draw your attention down to the heart, the eye level will drop to the heart. Therefore, this level where we think we are looking at from is notional and drops in the body at different places. We are starting from here. (*Ishwar points between the eyes*).

The centers of energy that create all energetic experiences for us in this world are all below the eyes. They start from the bottom. They go into the genitals, the navel, the heart, throat and the two physical eyes. They have been described in terms of lotus petals. Some of the yogis have described—and recorded—the four-petaled lotus you start with. That keeps on increasing. Then from 16 it jumps to two again—the two eyes or the two-petaled lotus.

But they do not realize that these are centers of energy. They are not centers of awareness. There is a big difference between awareness and energy. When we open up our energy, we have energetic experiences. The level of awareness remains the same. When we withdraw our attention behind the eyes, to the four-petaled eye-center behind the eyes (not below), to the 16-petaled behind the eyes (not below), when we take it straight behind by pulling it behind, we get totally different experiences in awareness—or our awareness expands to see things we can't see otherwise. So therefore, if a person says I have an out-of-body experience and that was an out-of-body experience and I was connected with the heart center to the external body that was moving around and there was a silver cord attached to this—these are physical experiences. The world that person is seeing is physical—maybe a little brighter than this, maybe little darker than this, maybe more pink and more blue, but it is not any higher awareness.

On the other hand, if you pull your attention behind the eyes, it is a totally different experience of a body, of a self, which is more real than this self. It is so much more real that you feel you have awakened from a dream and this was a dream body. So therefore there is a big difference between opening up your centers of awareness compared to centers of energy.

Swami Brahmanand Meets Great Master

This reminds me of a visit of Great Master to Karachi. Many of you have heard this story before, but there are some people...how many of you are seeing me for the first time today? Oh, good. I have a right to repeat the story. Thank you. (*Laughter.*)

My uncle—my father’s older brother—was working as a meteorologist in Karachi, which is now in Pakistan, and he had a nice house on Clifton Beach. So he invited Great Master to come and visit his house and stay with him. Great Master accepted his invitation. He was an old initiate of His. And we family members were very overjoyed. We all travelled with Great Master—from the Dera to Lahore, from Lahore to Karachi, the Karachi Express. We reached there and spent about a week or ten days in my uncle’s house.

Now my uncle and aunt used to go to a Swami Ji, Swami Brahmanand Ji, in Karachi, who was very good in teaching meditation of the six chakras. But he was also a good ayurved. He had ayurvedic knowledge and he gave ayurvedic remedies and medicines for different illnesses. Now my uncle and aunt were practicing Surat Shabd Yoga, the yoga of the sound current taught by Great Master. But they would still go to that Swami Ji to take those medicines, those herbal and other medicines that the ayurvedic physician, as a physician he gave. They loved that man, because he had such a bright face, beautiful sharp eyes, and he wore orange saffron-colored robes. And he also wore a muffler (better than mine). It was a saffron colored muffler. He held that muffler in his hands when he walked. He had a great gait—to walk like this. (*Ishwar demonstrates how the Swami pulled forward on the ends of his muffler, which was wrapped around his neck, when he walked.*) A smart guy. And they liked that guy a lot, and he was also fond of my uncle and aunt.

So when Great Master decided to visit Karachi, my uncle and aunt went to the Swami Ji and said, “Swami Ji, our Master is coming from Punjab, and we want you to have His darshan.” Swami Ji said, “Surely. Bring him to me. I’ll give him my darshan.” They didn’t expect that answer and now they were perplexed—what to do. The Swami Ji wants to *give* darshan, not *have* darshan. He wants to give blessings to Great Master. So they decided after thinking about it, a plan: “Let’s invite the Swami Ji to our house for lunch. And have a love seat there. And we’ll put Swami Ji on that love seat and we’ll put Great Master on that love seat so they will get a chance to meet.”

So that’s what happened. Great Master was already staying in the house, and Swami Ji came, with his—we called it patka, used to call it patka—that patka around his neck and walked beautifully inside. [My uncle] said, “Swami Ji, please sit down on this, on this sofa seat.” So he sat down. Then Great Master was called from his bedroom, and [my uncle] said, “Please, Great Master, sit down. This is Swami Brahmanand Ji about whom we talked to you.” Great Master folded His hands and did like this, *pranam*, saluting. And Swami Ji raised his hand on His head and said, “I give you my blessings.”

We saw it. I also saw it. I said, “This is turning the thing all topsy-turvy. Or maybe the Swami Ji is greater than our Master. There must be some reason why this happened.” But while they were sitting there, Great Master said to the Swami Ji, “Swami Ji, what a pity so many yogis and swamis are trapped in the six centers. The six chakras have caught them, and they think the whole meditation process is to go into these six chakras. They are not even aware of the 18 chakras in us. These are six chakras of Pinda, of the physical body. There are six chakras of Anda and Brahmada, and there are six chakras of Sachkhanda, our True Home.”

Swami Ji turned to him. He said, “Master, I have never heard of these 18 chakras. I always heard of six chakras. At the most some people talk of a seventh chakra on the top of the head, but I have never heard of this stuff that you are talking about. Can you give me more details of these remaining 12 chakras you are talking of?”

Great Master said, “Well, you know, it is a very long subject. I can give you all the details you want if you come up to the Dera in Punjab and visit me. I’ll tell you everything.” And at that the conversation ended.

The Swami went away intrigued by this 18 chakra business, and he could not sleep at night. He said, “I must get an answer to this. This is very baffling that there are 18 chakras in the body I never heard of.” So after one or two days of restless nights and restless spirit, he said to his disciples (he had number of followers there), “I am closing my ashram, and I am going to Punjab to that white-bearded man’s ashram, and he is going to explain to me about the 18 chakras which I am not aware of.”

So eventually he sent information to the Dera that he is arriving, and Great Master gave instructions to all the staff: “Give him VIP treatment. Put him in the best guest house in the Dera, serve him the best food, and when I give a discourse, Swami Ji will sit next to me on the dais.”

All orders were carried out. Swami Ji arrived, and he was given all importance and he was put up. Then Great Master said, “Swami Ji can meet me anytime of the day or night 24/7.”

Swami Ji said, “This is amazing, that such a busy man with so many people following Him is giving me this time. I should test it out whether it is only talk or He really means it. So in the middle of the night he goes and knocks at the door and says, “I want to meet the Master, and He has given instructions I can meet him 24/7.”

“Oh, yes, yes, we have instructions.” They go wake up the Great Master.

“Swami Ji is here.”

“Send him in. Yes, Swami Ji, what can I do for you?”

“No, no, I was really seeing how deep does this invitation go that you’ve given me, that ‘you can come at any time.’”

He said, “Yes, you can come any time. Twenty-four hours is open for you.”

And when he sat for the discourse, when Great Master gave a discourse next day, Swami Ji sat on His side. There were chanters and others sitting on the stage, but he was sitting just next to Great Master. Great Master said, “These Swamis are lost in the six chakras,” and Swami Ji would look at Him like this. (*Ishwar demonstrates the puzzled look the Swami gave the Great Master.*) “They do not know that this is just Pinda. Pinda is the body. This is not Anda, the astral plane, nor Brahmananda, the causal plane, and certainly not the Sachkhanda, which is our True Home. And Swami Ji would look like this. (*Ishwar demonstrates the Swami’s puzzled look again to laughter.*)

After a couple of days, he said, “Master, I have a complaint. I have a little problem.”

Master said, “Yes, Swami Ji, what is your problem?”

He said, “When I sit next to you, I have to bend my neck like this to look at you. I am having a pain in the neck.”

Great Master said, “I also noticed it. I think you should sit in front.” So they said, “Move his chair right in front, right in front of all the people sitting on the floor.”

So, next day, Swami Ji was sitting on the floor. And now...there was a high stage on which Great Master was sitting so everybody could see from a distance. So when he sat in front, he had to look up like this. (*Ishwar demonstrates the Swami craning his neck to look up at Great Master.*)

And then he said after a few days, “Master I have a little problem.”

“Swami Ji, what is your problem now?”

“My problem is, that when I look at you, I have to bend my neck like this now. I am having a pain in my neck.”

And Great Master said, “I also noticed that. Put Swami Ji’s chair 30 feet behind the other people now.” So here the chair has gone moved.

After a few days he says, “Master, I am enjoying your Satsang, but I have a problem.”

“What is your problem now?”

“I think it is unfair that I sit on a chair. People behind me can’t see you.”

Great Master said, “I also noticed that. Remove the chair.”

There Swami Ji sits down on the floor like anybody else.

After 15-20 days Swami Ji is standing in line for interviews like anybody else. He is not in the guest house. He has been given a smaller place. He has been given a small shed to open up his ayurvedic dispensary. And I at that time was practicing homeopathic medicine, so we used to compare notes. I was sitting with him one day, and the Swami Ji says, “This master of yours is a great diplomat. He is such a diplomat. When I came here, he gave me the royal treatment. Had He treated me like this, I would have run away. But he took me in, VIP status, gave me all that, and now I am trapped by His Love, and I can’t go anywhere. This man is a great diplomat. He knows how to do these things.”

And then he began to understand. He got initiated and made great progress, because he had done lot of work—except that he had to reverse the flow of attention from going down to going up. But he knew how to concentrate attention; he didn’t know the direction.

How to Withdraw the Attention

Meditation—to get the highest awareness—requires that we pull our attention behind the eyes at the center. Withdrawal of attention is a difficult exercise for those who have been focusing attention for too long. But by practice they can do it. It is easy for attention, which is flowing out from consciousness, to switch wherever you like. If I want to put attention on this cup sitting here, I can look at it and say, “This is a cup”—my attention has gone there. I can even look this side (*Ishwar points away from the cup.*) and put my attention and think of the cup and it’s there. I can imagine the cup—and my attention is going to the cup. There are many ways of focusing your attention on different places.

But when we want to focus the attention behind the eyes, we don’t know how to do it. Because that’s where we are sitting. Even when we try to focus the attention on our own self, we make a picture of ourselves. We close our eyes and see there I am sitting—small image of ourselves sitting behind the eyes—and that’s what we are supposed to focus on.

Not at all.

A common mistake people make—and they correct it after a long time, so I am telling you in advance—that that’s a mistake to think that the little image you make of yourself is yourself and therefore the focus is to be there. Who is your self? *The one looking at that image*. That’s what you are. That’s where your self is. And that doesn’t require focusing on anything, it requires *withdrawal*, back to yourself.

So these perfect living masters have made this complicated situation of withdrawal of attention into a simple affair. They said: Imagine you are there. Don’t try to focus or look at anything. Imagine you are in the head. Imagine that this head of yours is a chamber. Imagine that this floor behind the eyes is a floor on the sixth floor of a building—that your body is like a building and different chakras represent different floors. And this is the sixth floor. You are sitting in the center of the sixth floor. Not seeing you. You can’t see yourself. Nobody has ever seen oneself. Nobody, even in physical terms, has ever seen one’s own eyes. You only see in a mirror. There is no way to switch around and see your own eyes, and therefore you can’t see your self. *You are there*. Not that you are seeing yourself.

Therefore, once you can feel that you are above the throat, above the lips, above this and between the ears and this is a strange kind of house built like a human body, and it’s got a head on top and it’s got a throat below, it’s just the shape of a body but it’s a house and I am sitting behind this (*Ishwar points between the eyes*.). When you imagine that, your attention is withdrawn there.

Great Master’s Tip

So this is the technique—that you withdraw your attention by imagining you are there. A lot of people in the beginning have difficulty in imagining that. I had difficulty when I got initiated, so I had to go to Great Master. “Master, I don’t think it’s easy. When you start imagining, you start making an image of yourself again.” He said, “Let me tell you a different way.” And so He raised his hand and put His finger up, and He says, “Imagine you are sitting on top of the finger, without seeing it. Can you imagine?”

I said, “I can imagine. I am up there.”

He said, “Now bring it down here...bring it down here...you are still sitting there...”

[*Ishwar demonstrates lowering his finger until it is between his eyes*]...jump in!”

So I jumped in, and I was there. I wasn’t looking at something; I *was* there.

So this is the secret of good meditation, *to be there*. If you are there, very quickly you will see that you can gather your attention all over there—think of nothing but that place, look at nothing but what is around you there, look at all the colors that are coming up.

But don’t move. Don’t run after color. Don’t run after a face. Don’t run to this side or that side. Stay in the center. That’s the method of meditation. Starting from there, everything else will open up from there. Other doors will open up from there.

Problems that Arise

The other problem that arises is that when we are there, our mind becomes very active. The thinking machine works overtime at that time and starts thinking of all the things that are happening around

the world—our children, our jobs, our house, our problems (“I forgot something,” “I didn’t remember something”)—all those come up during meditation, more than any other time, and so every time we think of something else, we are not there—we are where the problem is. So we are dragged outside all the time by our mind.

So to concentrate there and to stop the mind from taking us out all the time with these thoughts, these mystics and yogis and others have designed a system called the repetition of mantras, simran, repeating words. The repetition of words is intended to choke out, to squeeze out, the words of thought—deliberately, in the thinking channel, where the thoughts are going in, put these words and make the mind think of the words you are repeating rather than allowing any random thoughts to come. Therefore the mantra is a very useful thing in the beginning to choke the words of thought out and bring it there.

Then the mind does other tricks. It begins to listen to other sounds, other distractions around or—worse still—it brings the faces of people to whom we are attached in front of us and they pull us away from the center.

To solve these two problems, the mystics have said there is an inner sound. There is a sound emanating from the self itself. That’s the beauty, the self, *consciousness per se*. If the consciousness had no body, there is still a resonance of consciousness which, at this stage, in the physical body, is audible—that means it can be heard. That’s a great help to us to discover who we are, because our true self is emanating a resonance like a music, and that music can be heard by us. So, in order to avoid distraction of outside sounds, we put our attention on the music coming from inside, which is not being generated by the body or by any musical instrument.

And if the images come of other people, then they have found a way called Dhyān, contemplation of the face of a beloved or your master who is the true beloved. So when you superimpose on anything that is happening in the head—by the master’s face, listening to the sound inside, and if necessary repeat the words, your attention is pulled inside.

This is the simplest royal path. Great Master used to call it “Camino Real,” the royal way, royal path, because this is the easiest way to go, following these things, and pull your attention in and see all the experiences inside without running out anywhere except inside without allowing the mind, the attention, to go outside anywhere. You open door after door inside, into experiences like the sky, like the sun, the moon. A lot of experiences are there—lights, colors, waterfalls, colored waterfalls—you see many things till you see the face of the radiant form of the Master, the same Master, the same form who initiated you outside. And you are very happy to see. The master seems to come and go, come and go. Then He settles down and is a permanent friend of yours, the rest of the journey, stage by stage, through every level, is in the company of the Master.

What could be simpler than this? It is simple. Our mind has made it difficult. It’s only the mind. There is nothing else coming in the way except our own thoughts and our own mind that come in the way. So a lot of time is taken up by us on this path by trying to control our mind so the mind doesn’t get to run all the time. And gradually it gets focused.

The mind loves pleasure. The mind loves pleasurable things and therefore the worldly pleasures are the ones that drive the mind out, drive the attention out. If we can get some pleasures inside, which takes a while. But once we get the pleasure inside, the mind runs with us inside. Then it’s a help. Right now it’s an obstacle to meditation; then it becomes a help to meditation. These

mystics say the mind is our greatest enemy, perhaps our only enemy, and when it turns around to pleasure within, it becomes our greatest friend. It is our greatest enemy who turns into the best friend that can go in. It needs some pleasures and something enjoyable inside. There are a lot of good things that we can experience inside which are satisfying for the mind. Till that happens, when you close your eyes, try to meditate, it is called dry meditation. That means there is nothing, we don't see much, and it's just...we want to run up, get up quickly from it, and our attention is outside...so much so...

A Grueling Meditation

There was a friend of mine, a disciple of one of the masters, and he invited me in California. And he was very happy I came, because I am old. They respect me because I am old and I have been initiated by Great Master and not many people are alive today—maybe none—who are initiates of Great Master still living. So he was happy that a Great Master initiate has come and we can meditate together—it might be a better meditation. So he invited me: “Let's stay in my house, and we will meditate in the morning.”

Now as a whisper I can tell you (*Ishwar lowers his voice*). I wanted to sleep that night. (*Laughter*). But anyway to keep up with the host of mine, I said okay, I'll meditate with you.

At 3:00 o'clock by alarm we woke up. And I was still sleepy, but out of curiosity to see how this guy meditates, I woke up. I was alert. So as we meditated, closed our eyes, I didn't concentrate properly, because my attention was on that guy. In fact, I opened a corner of my eye from time to time to see what he was doing. I must tell you: Every time I opened my eye, he was looking at the watch. (*Laughter*) He would do like this (*Ishwar demonstrates sneaking a glance at his watch.*), and he kept on doing it so many times, because time seems to slow down so much during meditation—if it is not pleasurable. If you are not enjoying it, time doesn't seem to pass. Of course, if you are enjoying it, time flies. Time is such a strange thing. So after two and a half hours of meditation, two and a half hours of *grueling meditation*, we got up, and he said, “Wow, what a wonderful thing to have meditated with you.”

I said, “You don't mind a simple observation: You did meditate, but I believe most of your meditation was on your watch. Because you looked at the watch every now and then. And even when you were not looking at the watch, your mind was still on the watch—otherwise how could you decide to look at the watch? And when you had looked at the watch and found only five minutes had passed, then you waited, ‘When will you look at the watch again?’ So all the time you were concentrating on the watch actually. You were not concentrating on the third eye.”

He said, “No, I did it because I wanted to make two-and-a-half hours since you are present.” I said, “Oh, I should not be present then. You should meditate by yourself and not look at the watch.” But he said, “No, no, no. I understand this is a distraction, but time flies so slowly when you meditate.”

If you enjoy something...we can sit together with friends, chat around, have good food, enjoy sitting in the same position—we don't get tired. We neither get tired, nor we think whether the legs are aching or not. Three or four hours pass and we say, “Oh, that was very quick.”

When we meditate, after 15 minutes the legs are aching and we want to change position.

There is something going wrong somewhere. It is the same body! But what happens? *The mind is trying to crawl out of meditation.* It is not trying to let us meditate. So the mind puts up its best fight during meditation, because it wants to keep you engaged with desires and attachments that you have generated outside—in this world. Therefore, the sensory perceptions, which are available inside, which can draw the mind inside, even those are not available in the beginning of meditation. Once they become available, and you start enjoying, then the mind is not so much of a hindrance.

The Orange Juice Experiment

Some of you have come for the first time as you raise your hands. So normally, when we have this meditation session, I start by a simple process of making available a small experiment to show how attention can be moved in our body wherever we like. That is point one, because we have to move our attention behind the eyes. We should at least know how it is done. So what I am going to do is to start with the initial experiment in meditation. We call it the Orange Juice Experiment. Many of you have already done it, but you can do it again—no harm doing it again. It will be helpful.

In this experiment we will imagine that our body is made of glass. It is a glass container, hollow from inside. Only the surface of the body is a glass container/jar, like an odd-shaped jar. And we'll fill it up imaginatively with orange juice, starting from the toes of the feet, all the legs, the torso, and all the way right up to the head, the arms, the hands, right up to fingertips, and to the top of the head. We will imagine it is filled up with orange juice. Then, once we have checked out there is no empty space left in the whole body, then we will use valves, which are located on the tips of our fingers and the toes. When you press these valves, press these fingers, the orange juice flows out slowly. And I will give you instructions when to allow the orange juice to flow and when to stop it. So follow my instructions and watch the orange juice drop its level from one point to another. And I will tell you when to stop and when to allow the flow. Once it has vacated this part and gone beyond these armpits of yours, and the arms don't work (the orange juice will have gone out), then the toes of the feet will work as valves. And I'll tell you to press the toes of the feet.

All right. Are you all ready for it? Okay. Close your eyes.

[Five minutes to seven minutes pass as the audience experiences the Orange Juice Experiment.]

Welcome back. You are back in good shape in the bodies.

How many of you could successfully do this experiment?

How many of you had difficulty in doing this?

How many of you, after doing this experiment, still feel there was some orange juice sticking somewhere? That's also a diagnostic technique. I'm told that if you have a problem with any organ or any part of your body, that's where the orange juice is likely to stick. So it's a little bit of a diagnostic help also.

What was the purpose of this exercise? To show you that you have control over your attention. You moved your attention through all these chakras, from the top of the head to the eyes, to the throat, to the heart, naval and below, and even right up to the feet. You put your attention wherever I was asking you to move. This is just a means of discovering the power of attention to move wherever we like.

It's a voluntary thing. You don't have everything voluntary. We are sitting in a hall here and everything around us is fixed—you can't change it. You can't jump from one seat to another. But where you put your attention is in your control. So that will reveal that the attention can be moved wherever you like. And when you want to put the attention the same way behind the eyes, the same process. When I said hold the orange juice at the eye level and see the orange juice behind, how many of you saw it? Isn't that amazing that you could see something? What faculty did you use? Imagination.

You tied up your attention with imagination, and, putting them together, you could go anywhere you like. Therefore, the same attention with which you were able to see the orange juice behind the eyes, with which you could see the orange juice at every level in the body, you moved with your imagination. You have to imagine you are behind the eyes, sitting in that hall. You'll be able to do it. Whoever said they were able to do the Orange Juice Experiment will have no difficulty in imagining the center of the head.

The Sense Perceptions Experiment

There is a second exercise (sometimes I omit it, sometimes we do it) and that is the knowledge that *sense perceptions do not really belong to the physical body*—they belong to our imaginative body or astral body. All sense perceptions we have on the physical body are not arising because of the physical body; they are arising because of the superimposition of the sensory body. The sensory body performs those functions through processes like imagination and congealed imagination. This physical world is a congealed, frozen imagination from the astral plane. It's a big subject (I can discuss it for those scholars who want how the imagination gets congealed and becomes reality for us—it's a big philosophical subject), but right now it is enough to know that imagination is not as imaginary as we think. When you pull the attention to the astral plane, what you imagine becomes reality. So it's a different kind of imagination. Secondly, that the sense perceptions—seeing, touching, tasting, smelling—is not a characteristic of this body; it's a characteristic of the astral body or the imaginative body or the ethereal body—whatever you like to call it.

The experiment we are going to do now is to make this realization that sense perceptions do not depend here.

In this experiment we will imagine that we are sitting in the head, that the head is our chamber and we have a room there—small or large doesn't matter. Imagination can make the room very large. It can make a hockey field; it can make a whole space; it can make the whole universe. Imagination has the power to make this head expand to any point it wants.

But right now it's like a little chamber, and you are sitting in the center in a beautiful chair, very comfortable chair. You can imagine any chair. If you have an idea of a good comfortable chair that you might have seen in some store, put it now. It is free today. So you just have to imagine that it is there.

Sit on that wonderful chair comfortably and have a little, small side table on the side of the chair and on the side table imaginatively place a vase of flowers (however you want to pronounce vase) and you have a small drink in a cup there and a little plate with a favorite snack of yours. Once you imagine these, I will give you directions what to do with these three items. Ready?

Close your eyes now. This body is a house of ours. We are on the sixth floor, behind the eyes, and we are sitting in the center of this sixth floor room, sixth floor chamber, on a beautiful comfortable chair.

(Five to seven minutes pass during the exercise.)

Open your eyes and welcome back. Welcome back.

How many of you were able to see the flowers? Very good visual perception.

How many of you saw the flowers change colors? Beautiful, most of you.

How many of you could smell the flowers? Great.

How many of you felt that you had never seen the flowers before?

How many of you had a new fragrance, a new scent today? Very good.

How many of you recognized the drink, that was a favorite drink?

How many of you felt it was a new drink, that you never had before? Good.

How many of you had your favorite snacks and how many of you found a new snack?

How many of you had never had that snack before in your life?

Wow, what good results.

You've been seeing things that were not seen before. You can't imagine and just remember things if you have never seen them. You are reporting to me that you are seeing things and eating snacks and drinking drinks that you never had before, in your life. Where is it all happening?

How many of you saw things in this experiment which you never expected to see? That's wonderful.

So you see this was just a short experiment in showing sense perceptions belong to our inner self, they belong to our astral self. It is not the physical self that is responsible for them. It is the superimposition of that self on this that creates the physical organs of sense perceptions to work. If the attention is pulled off, these physical senses don't work. If they put you under anesthesia, and take your attention away, you can't know anything. You can have your eyes open, you can touch things, you can do anything but it doesn't work. It is not that these things by themselves work; the life force, the consciousness, the inner body, that must make them work. Without that these don't work.

With these few sense perceptions that you just had, you can imagine what great experiences are ahead of you. You will be able to see light which these eyes can never face. You will see light of a hundred suns put together in your meditation which you can never see with these eyes and yet your inner eyes will very easily see them. You will hear music so loud that these ears would burst and yet with those inner ears you can hear it very nicely and enjoy it. Inner perceptions are much deeper, much greater than these. When those perceptions start creating pleasurable experiences, the mind turns towards it and meditation becomes easy. So this was the whole reason of doing these experiments.

Real Meditation

Now we want to do the real thing. Okay, we come to the real thing. The real thing is how to withdraw your attention behind the eyes and hold it there and meet the challenges of the mind trying to draw us out by thoughts to other things.

In this we do step one. Step one is to use repetition of words, to block out the words of thought. Many of you are already initiates with mantras or simran or words to repeat. How many of you have already got words to repeat? How many of you have no words, never tried this repetition? Well, those who have never had repetition can coin up a small phrase for this experiment today, a small short phrase expressing your love for the Beloved, for anybody you love, expressing that and repeating that phrase over and over again. OK, so you are all ready for it?

Don't forget: Every time now we are going to do meditation, and we'll be doing it every day. And we'll have results right during this Bhandara celebration. Every day when we meditate, the location for meditation will always be behind the eyes. The sixth floor. Nowhere else. No other chakra or anything, even if you have done a practice of yoga and the lower chakras. Now you start from here. (*Ishwar points between the eyes.*)

The theory behind it is that if, at the wakeful state, you are already behind the eyes, you are operating from here, why go down and then come up, if you want to go into the area of awareness? If you want to experience a strange kind of energy, experiences throwing energy out, influencing people, seeing blue colors around the wall or pink colors around the wall or anything that can be induced either by going to the chakras or by taking a few plants or so on—people use that also. They can take a few plants, they can take some acid, something, they can get knocked out into experiences of the different chakras. That has nothing to do with awareness. If you want to get the real experience of higher awareness, then you don't have to go down below the eyes at all. We start from here and we and go up.

So therefore, every day, when we meditate, we will first establish ourselves behind the eyes, in this chamber. We will say this is where we are, in the center. Whatever we want to do now, we do from there. First thing is just to be there, to imagine you are there. Once you have done that, then stop the mind from thinking about other things—by repeating words. That's step one.

Let's try. Close your eyes and go to your meditation chamber behind the eyes...

(*Ten minutes pass during meditation.*)

Open your eyes. Welcome back here.

Rub your eyes a little. You can rub your hands. With deeper meditation you will find the withdrawal of attention going, so you may rub and get back to the physical body—the attention goes back faster that way.

This was step one, just to know where to meditate and the beginning of how to meditate. We will go into steps two and three tomorrow. If you guys are ready for steps two and three, and then move forward.

We Are All Walking Together

I have set apart some time now for interviews. The list of names has been drawn up on the basic principle that those who have come from outside the United States will be given priority. Those who are leaving today and cannot stay longer will be given priority. Those who have come for the first time to see me will be given priority. And then the rest will be placed in the order of the timing of the request they made for the interview. I hope it is fair to everybody. And those who are leaving today, I will call them first, and then I will call those who are from outside the United States, who have

come from out of town, out of the country, and then those who are seeing me the first time. We will try to cover as many as possible today, but every day we will have interview time, so I suppose by the end of this four-day program everybody will get a chance. Those who do not get a chance, according to our old rules, then they will be placed on a waiting list for the next event at the top—so they'll come first before anybody else. So at least they are guaranteed to have the interview.

I wish I could spend a lot of time with each one of you. That's my desire: to answer all your questions, be with you, get to know you, you get to know me. It is a great opportunity, but time being limited we have to have short interviews, so bear with us and bear with the people who are trying to arrange the interviews and don't get angry with them. Don't say, "You knocked at the door too quickly or something. I was in the middle of a question." Just be considerate to everybody and it will be helpful, because when we talk of this being a path of love and devotion, obviously we love all the creation around us. We love all the people around us. There is no discrimination. We are all fellow-travellers—co-travelers—on the same path. We are all going together.

I saw a painting done by Ram Das, who was a professor at Harvard at the time I was studying there. His name was Richard Alpert at that time, Dr. Richard Alpert. He was practicing trying to alter states of consciousness with drugs and mushrooms and so on, and he was fired from the university. But then he went to India and became Baba Ram Das, and then he has drawn a painting. I like that painting in which he shows a follower of Buddha, a monk, and a Christian follower, a priest, and one believing in Shamanism—and all those four or five people walking together. The title says: We are all walking together towards God. They do not say that anybody has any monopoly over God or over realization. We all are human beings with the same capacity. That we are following different religions is mostly by accident of birth. Most of us fall into religions by accident of birth. And then we are conditioned and trained in the teachings of that religion, and we think that's the only true one.

At Harvard University I got a scholarship to study economics, public administration and things like that. I chose to study comparative religion. That's a good opportunity there. They had a big library, the Widener Library at Harvard University was a big one. So I began to study all the religions of the world. I wanted to know there must be a lot of common things in all religions. I found the only common thing in all religions was "Our god is the only real one; all others are fake. (*Laughter.*) "Our path is the only real one; everybody else is fake." So this was the only common thing. I thought maybe love, devotion, some meditation, *something* would be common. Some religions didn't have that at all—it was very surprising.

So we have converted spirituality into religion and moved away from the real thing. Now we get back to the real thing, which is common to all religions: Go within and find the truth. You don't have to be any nationality, any religion, any particular. You can even be an atheist, a non-believer in God, and go in and find the reality. It doesn't require any particular belief system. So people have different belief systems which conditions them, and then it becomes difficult to move from that, but if you are open and you go within, whatever you discover, you'll find.

No Blind Faith

The other thing is: There is no room on this path that I am following for blind faith. I do not say,

“Believe this because I am saying this.” I say do not believe a master if you cannot experience what he is saying. Believe your own experience. It’s a very experiential path. You must know what you can get—and get within yourself. Believe to the point where you have got it. As you develop more faith because of more experiences, yes, build upon that faith. Faith will grow. Blind faith never grows. It is a statement made by one person—we accept it. There is no growth in that. It is not a living thing. All living things grow, including faith. When you have a living faith, it grows every day with a new event happening in your life. Miracles happen, strange incidents—and we say we know this is a spiritual event, this is a miracle that has happened to me. You tell somebody else, they say, “Oh, it is just a coincidence.” But for you it was a miracle. Your faith is being built up on your own experiences, both internal and external. Therefore, allow your faith to be built up on experience and not have any blind faith. It’s very clear: You do not have to just switch from going to a church, or a temple, or a mosque and say, “I am going to that mosque regularly, I am going to temple, I am going to church—I am going to these meetings now. It’s not like that. It is not a switch from one religion to another. This is not a religion. You can practice any religion of the world and still practice spirituality. Spirituality is the basis of all religion. We have moved away into rituals and ceremonies and differentiated ourselves. The mind divides; the soul unites. Big difference. The mind’s method of acquiring knowledge is analytical: break open and see the parts. That’s how the mind works. The soul consciousness of ours assembles together and looks at the big picture. So therefore, one is analytical, the other synthesizes.

So follow the soul; follow that which brings you together. Love brings you together. And I know: I see so much love in people. Where is it coming from? From their soul. If their mind doesn’t disturb them, they are full of love. If the mind comes in, then they begin to doubt their own love. So that’s the function of the mind: to divide. Nothing is dividing us from God; nothing is dividing us from our own reality—except our mind. You will find that out when you cross the mind during meditation. You will find there was no other division. The mind put up the wall. There is a big wall that the mind put up.

So we will overcome these things as we go along. But experiment, practice. What we are doing here is very short sessions. You have to practice longer. Each session has to be sufficiently long for you to see the results of that. But we can’t do it in a small function like this, in meditation sessions. Even in a meditation workshop we have more time—and some of you can attend those, if you like, for more extended meditation. But still, you must continue this. Even when you go back home, you should continue this. So those who are now awaiting interviews can stay on. For others, it is the end of the program for today. Tomorrow we will meet at 10 o’clock over here again.

Thank you very much. God bless.

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