

Meditate with Love, Devotion and Patience, Part 1 of 2

July 13, 2018 — Chicago, Illinois

Welcome, friends, for this monthly meeting we have here. The idea of these monthly meetings is that we remain on track on our spiritual path. The way our minds function and the way we are involved and entangled in this physical world makes us slip away from what is the most important thing in our life.

This human life is a very valuable thing, and we waste it and live just like animals, and do nothing more than that. We are born, reproduce, eat, drink, live our time, work hard, and die. And then we are born again. All we do in our life is to create more desires for the same thing, more attachments to the same thing, which brings us back again and again to the same cycle of birth and death. That's a waste of life.

We totally ignore the fact that human life is totally different from any other life. There is no life form in this whole existence equal to the human life. This is the only life where you have the experience of free will, where you can decide what to do, where you have a choice to pick up what you want to do amongst so many options/alternatives given to you in this life. We waste it like any, any other animal.

The purpose of human life is to escape from this continuous prison house of birth, rebirth, birth, death, rebirth—to get out of it. So many times we feel that this is not our home. We don't belong here. There's something in us telling us we don't belong here. That something is our real self.

We are associating ourselves with our physical body and thinking this is our self. This is a very temporary cover for a very short time. We are talking of a new telescope that could look back in 13 billion light years away. Compared to 13 billion light years, which is several trillion, several decillion actual years, what is a human life of a hundred years or even not even a hundred years? People don't live even a hundred years. It's just a very small speck of time, and we waste it and we don't make use of the wonderful opportunity we have to make a choice what we want to do with life.

We do not get this opportunity in any other life form. And life forms are created by the principle of life, the source of life. We can give it any name. We have been calling it the soul, the spirit, consciousness. No matter what name you give it, it is our reality. And that reality is hiding in these covers that we are wearing upon ourselves. And we are not bothered about our own self, our own reality and are more concerned with the covers we are wearing? This body of ours is the most temporary cover.

We have covers inside which are longer lasting. For example, we have sense perceptions. We can see, touch, taste, smell. Actually, it's a very important cover. If we did not have that cover—consider carefully—you would not have had any experience of this physical world or any world at all. All experiences of this created world are occurring only because of our sense perceptions. And we sometimes feel the sense perceptions are coming from this physical body. Not at all. If the physical body was involved in these sense perceptions, we could never have any imagination. We could never do things in dreams. Where do we see when we are having a dream? Where do we see when we imagine something? These physical eyes are not operating at all. Therefore, seeing is different from vision with the eyes. And we are associating these sense perceptions with this physical body. It's completely independent. When do we discover that these sense perceptions that we are having now through our physical body are independent from the physical body? We can discover right now by imagining something we can see, touch, taste, smell. In my meditation workshops I make people touch flowers, smell flowers, drink, eat. They do all those things, and even after the experiment they remember the taste. All those have effectively... In dreams we do the same thing. This body's sense perceptions have nothing to do with it.

When do we actually discover that these sense perceptions are longer lasting than the physical body? Only when we die. When we die, body goes—burnt, cremated, buried, disposed of. Body disposed of and we can still see. Isn't it wonderful that we can still see after we die and leave the body? And then we run to tell people: "Look! We don't die really! Only body dies!" Nobody can hear us, because we are confined to our physical selves and think these are the...this is our self. We have hidden to ourselves something that is so obvious, that the sense perceptions are independent of a physical body.

Of course, when we die, we all find out. But can we find out today, not after dying so that we can share this information with others? Yes, we can. That is the process that's called dying while living. It's been mentioned over and over again. To have true knowledge of your self, you must be willing to die while you are living. What does it mean dying while living? It means that you have the same experience which you will have when you physically die, and it can be created while you are still here alive in this physical body. That's wonderful, that an opportunity has been given to us to experience exactly what will happen when the physical body dies. And we can have that experience right now while you are still in the body alive.

The method is very simple, if we examine very carefully what is making us know that we have a physical body. Start from there. How do we know we have a physical body? We know we have a physical body: one, because we are conscious, alive; two, that we have an awareness around us; three, we have an attention, which we use through awareness and

the attention tells us what is there. Whatever we place our attention on becomes our awareness, and what our awareness becomes our consciousness and part of life. It's a very simple process that's going on. Attention is creating our awareness of our body. Our attention is scattered in this whole body, and the attention is giving us the awareness that we have a body and we are alive.

If attention is so important, how do we handle it? Attention is something that we can control with our will, what we call free will. Free will, given to us as the greatest gift, given only in this form of life, can be used to control attention where we want to place it. I like these flowers, so beautiful, so I put my attention on the flowers. I enjoy them. I don't put attention, I don't even know the flowers are there. Attention creates an awareness of what is around us. It starts from our awareness of our body, and then it goes on, extends to an awareness of a physical world around us. Attention creates our knowledge and awareness of the body and of this physical world.

Where does it operate from? Where are we using attention to spread it out? It's very easy to look at ourselves and say: "Are we using it from our hands, from our feet, from our legs, or are we using it from somewhere else?" Answer comes very quickly. It's all in the head. We think in the head. We put attention from the head. It's all happening in the head. If it is happening from the head, where in the head? Head is small, but within the head is some special place from where attention is flowing out.

If we examine carefully, what is inside the head? By putting attention inside the head, we close our eyes, not to be distracted by the dispersal of attention outside. We close our eyes, ears, everything and just confine ourselves to the head and say: "Let me find out where is the attention coming from." Simple question. Once we understand attention creates this, you can locate the attention, because you will find that what you speak inside, what you think inside, is coming from the center of your head, not from any side. You're not doing it from one side, left side or right side or behind or front. You're doing it from the center.

If you can localize the source of attention so precisely that it's right behind the eyes inside the head, then you can do another thing. You can put more and more of your attention on the source of attention from where it's coming out. Right now, we are using attention to put it outside. That means scattering it. The reverse of it is withdrawing it. This is a big change. We have to learn the art of withdrawing attention to discover who we really are. If you do that, what'll happen? Try it. If you withdraw your attention, that means do not think of anything besides your own self. Think, meditate, upon your own self where you are behind the eyes in the head. Gradually you will find that you have all the sense perceptions there. You can move around.

You call it imagination. All right. Call it imagination. Why does it look imagination? Because our great mistaken assumption that this body and the physical world is the only reality.

Only reason! No other reason at all! In terms of experience—you're having an experience of physical world, you're having imaginary experience inside—the experience is the same. Our assumption this is real, therefore that is imaginary. Supposing we do not have this experience, only that experience, it'll no longer be imaginary. It'll be the only reality. Reality is being made by us by placing attention where we like. When you put attention all in this world, this becomes real. Withdraw your attention to your own self inside, sense perceptions will become real and not this.

What is so special about sense perceptions? The most important thing is sense perceptions were there before you were born, and sense perceptions will be there after you die. Verify while you are living by withdrawing your attention to the place from where attention is flowing out while you are alive in a physical body and have an experience of sense perceptions alone. Same mind, same thoughts, same life, same soul, just a same package of your self, but not the form, physical body. You're just examining the rest of it. What'll happen? Your perceptions will become far more clearer that they're here. You'll be able to see better than you can see here with the physical eyes. You'll hear better. You touch better. Every sense perception will be more enhanced and become more pure. It looks like the body is contaminating it. It's coming in, interfering with it, not helping it. That experience is very great.

Now I was saying that this is called dying while living. Why that term was used is because if you put attention on your self, what happens is exactly what happens when a person dies. I have seen many people die. At my age, most of my friends have died. Many of them I've seen them in nursing homes, in hospices. I've seen them dying slowly death, some quick deaths. So, I have seen so many. Many of you have also seen people dying. When they die, they don't die and leave the body at once. They leave it in stages. The first part of the body that dies are the extremities. The hands and the feet die first. The person dying is still talking to us, doesn't know where the feet and hands have gone. And they say: "Please move my leg this side." I've seen people saying like that. Their leg is already there. They become unaware of it. They lose the awareness of their extremities first. Legs and arms and hands go first. Torso is still there. They are still talking to us. Then they start floating in the air. "We are floating in the air." They're not floating. They're losing the awareness of the bottom of their torso. Then as it goes up, they go to a point where they cannot speak. Eyes are still very alive. Eyes are looking at us, rolling and trying to say something. Speech has stopped. Then even the eyes become still. The brain dies. The person is dead. The body has no life. It's a very unique experience that awareness disappears in the body in stages.

Now imagine, if you pull your attention on the source behind the eyes, in the head, same thing will happen. You will first not know where your hands and feet have gone. Then you won't know the awareness of your arms and legs. Then from the bottom of the torso you start feeling you don't know where it is. Eventually you won't know where the body is. This

is dying while living. This can be achieved by any person! There's no special group that can do that. Every human being has the right to do it, can do it just by using the power of attention, withdrawal of attention.

Withdrawal of attention is different from focusing attention—a mistake that my friends have been making for decades. They think that you focus attention on something. We are going to withdraw attention. Every time you focus attention on something, you are moving away from your self. Withdrawal of attention is to come to your self. It's very different. You cannot put attention on something and say you're withdrawing it, but when you feel that you are your self, where you are, wherever you are, that is withdrawal of attention.

We read books. There is a third eye center somewhere in the head. And we have to focus our attention on the third eye center, and people close their eyes looking for third eye center. Where is it? And they search for it. They make small images of themselves. A little piece of our self trying to find the third eye center, trying to focus on third eye center, trying to focus where it is. They'll never find it. Nobody has found it. I've checked with so many people. Wasting of time. They are the ones who are the third eye center! They're looking for something. If you start looking for something, and you are really looking for your self, how will you find it? Every time you want to look for something, you're moving away from your self. Third eye center is where you are, not where you have to search for it! You close your eyes. You know you are there. That's third eye center. You are right now at third eye center. You cannot be awake in a physical body without being at third eye center. Problem is not third eye center. Problem is withdrawing your attention to third eye center. Withdrawing your attention to that, that's withdrawal of attention.

So, that is why it's so important to know who you are, where you are, not as a body, as an imaginary self. Imagination is coming from your own inner self, from sense perceptions. When you will do that—and sense perceptions, your imaginary self looks real to you the more attention you give to it, the more attention you give to your own imaginary self—wherever it is inside, you will become unaware of your hands and feet. You'll become unaware of your limbs. You'll become unaware of your torso. You will become unaware of this body and you'll be aware of the sense perceptions.

What happens at that time is very interesting. You will find that in the sense perceptions, you'll still feel that you have a body. When you imagine yourself there, you still feel that you have a body like this one. But there is no matter in that body, no physical matter in that body, no molecules or atoms in that body. Sense perceptions are there, but no material stuff in it. Therefore, it's very light. Can fly. Can do so many things this body cannot do. It still has the same mind, but the mind has become more accessible to us.

You start remembering things which you can't remember sitting in the physical body. I can't remember what breakfast I had yesterday. I can't remember what happened last year.

We can't remember such things. When you are in that state you can remember what happened last year, 20 years ago, 100 years ago, 200 years ago. How can you remember your own life, what happened to you 200 years ago, when this body was not even there? That's the time when you realize that you are talking of a body that is not this body. That the sense perceptions are working in a body that is not this body. It had a longer life and you can remember things yourself that happened way earlier than the birth of this body.

It's a great thing to be able to discover that what is constituting your so-called imaginary self—which you discovered by withdrawal of attention at your self, third eye center—has a much longer life than the physical body. It's very satisfying. You also can then see that that sense perceptions do not die when this body dies. There is a separate life. We sometimes refer to it as a subtle body, *suksham sharir*. In Indian language we say astral body. The word astral has been used because astral refers to the sky, and we also find that when you are imagining things the sky is not the same sky as this. It's little different. That sky doesn't have complete darkness like this has, nor complete very bright light like this has. So that sky is different, so it's been called the astral body. It's not a body. It's just sense perceptions with your mind, your soul, intact.

Now that big discovery can tell you that this body is a very temporary thing here. Your much longer life that you had before you were born, you will have after you die. Great experience. We can all have it. One advantage of that experience is you will never be afraid of death after that. Very big thing. I meet people...everybody's afraid of death. They are afraid of death because they don't know what will happen. The ignorance, the lack of knowledge, the fear of the unknown is creating so much insecurity and fear. What'll happen when we die? We have no idea what'll happen. Then you will have an idea. That itself is a big thing, to have an idea that you don't actually die. The body dies and there is your essential part, the same life, same soul, same mind, same sense perceptions are still alive. To discover that is a big thing. You can never have fear of death after that. That's a great step forward, and I've suggested to people if you want to know that there's a reality far deeper than this reality, please do step number one. That is discover your sense perceptions independently of this body by withdrawing your attention there through meditation.

What is meditation? To meditate is to think about something. We meditate all the time. We are all great meditators because we are all great thinkers. We are 24-hour meditators. People say we have a hard time meditating for 2½ hours. We are doing meditation 24 hours. We meditate when we're walking. We meditate when we are talking. We meditate when we are sleeping. We meditate all the time, but we meditate upon things that are an outside experience of the body. All the time our meditation is on things outside. We don't meditate on our self. That's the only difference in finding the truth about your self, you meditate upon your self. So when we use the word meditation as a way of discovering our

spiritual reality, it means meditating on your own self, not meditating on the experiences generated outside.

We are constantly remembering outside things. There's a reason for it. We have been through this cycle of birth and death so many times, and every time we have developed more attachments to things outside. When we are attached to things outside, and then those attachments are created into the physical body, and the body dies, we feel missing. "Oh, we're going to miss that! Body is going away!" And we come back again because of that attachment. Our attachments are responsible for coming again and again. No other reason. People say there must be some programming going on that we have to come again and again. The programming is attachments. If you can detach yourself from the physical world, you'll never come again, as simple as that. But we are constantly attaching ourselves more and more because two things operate together, desire and attachment. When we have once had a desire for something and we get it, we get more attached to it. Once we are attached to it, if we don't get it, we have more desire for the same thing. So, this works...the two work together, desire and attachment. And that is why we trapped in the cycle of birth and death again and again because of our desires and attachments.

How do we solve this problem? People say that it is very difficult to detach yourself. I agree. I sometimes say there is no such word as impossible. But I say people have practiced detachment—it's impossible to be detached. I myself tried it. I give example: I came to United States and I liked a pizza, used to be called Ye Olde Shakey's Pizza and I loved it. I also loved the sign they put on the walls, interesting small slogans. And then I realized I'm getting attached to Shakey's Pizza. So, I said: "No more Shakey's Pizza." I closed my eyes: "No Shakey's Pizza! No Shakey's Pizza." The more I said it, the more pizza came in front of me. When you try detachment, you get more attached. You can try as hard as you like. Therefore, detachment as a practice is impossible! You cannot detach yourself by saying I am trying to avoid something. The more you try to avoid, the more you get it. People run away. I have met many yogis and swamis and I have been with them running into forests, running in mountain tops to go and meditate there. What they're running from, their mind is running back on them all the time. The more you try to run away from something, the more you're attached to that. That is why it's so difficult to practice detachment. And that is why we are all attached again and again, and we come back all in all over again.

Then what is the secret? How can we really detach if that's the only way to get away? Detachment comes from one thing if you get attached to a similar thing. I later on found another pizza was available called Pizza Hut. I went to Pizza Hut. I forgot Shakey's Pizza. Attachment to something else creates detachment, not practice of detachment. Now that is a very beautiful thing that we have in our consciousness that we can get attached to something more wonderful, better than what we're attached outside, and it becomes detached from outside.

There is no greater attachment that we can practice or have than the experience of love for somebody. When we love somebody, we forget everything. Love is a very great power that creates detachment from everything if the love is strong enough to pull you. We have experience of love, but our love is also so much of an attachment, and it doesn't really help because we're shifting from one attachment to another attachment outside again. When we love people outside, we are loving something that is again outside, and we just shifting from one attachment outside to another attachment outside. It doesn't help us to withdraw our attention inside. Then the secret would be love inside. Love your own self.

Nobody loves our own self. We have a very poor impression of our own self. When we examine: "Oh, what we have been doing?" and our guilts and all that, when we calculate from our mind, the mind does not let us love our own self. Sometimes if we think too much of our own self, we start hating our own self. Our self-esteem goes low. Very rotten practice to try to love our self through that method. But if we can love our self in another form, that would be great. It should be our self but another form. Can you imagine that it is possible to have our own self, our true self, ultimate self, express itself in something outside? That is a beautiful experience. And a human being appears in our life, a human being whom we call a Perfect Living Master. We call him a Satguru, real guru, real master.

What is the definition of that human being? I'm giving you real definition. The definition is that human being is an experience outside of your own self inside. Not a different person. Looks like a different person like everybody look different. When do we find that the person we are seeing outside is not a regular person outside but a person representing our own self outside? It happens when we meditate inside, and we find that more of that person outside is inside than outside, and the person is really inside. That's the beginning. As we advance in meditation, we will also find that the person outside is our own self completely. That happens through meditation. So that person that comes in our life is different from all the other persons, though such a person is exactly like other people that we see.

So, we can't find that person because that person is an ordinary person. Why should that person be ordinary if it's our own self that's coming out? Because when we want to experience love, we experience love with persons of our own type. We cannot love a person who's not like our self. It's a very strange experience. I'll give you an example I just normally give. Supposing a Perfect Living Master is different from us and say he has some special powers which we don't have. Say...supposing he can levitate himself, and while I'm talking to you a Perfect Living Master flies into this hall and is flying overhead here. You will all forget me and look at him. You'll look...how can he be flying up there in the sky? Some of you will say there must be a string attached. The more rational people will think of explanations. Some will say it's a wonderful, great thing that he's doing. He's real master! People will adore him, worship him, feel great about him, not love him. Supposing he falls

down while he's doing that. So many of you will run and say: "Are you hurt?" First time love and compassion will come in our heart for that person. This is a beauty of our state of being that our ordinariness is what pulls us together in love, not our extraordinariness.

Extraordinariness is appreciated, but not loved. That is why a Perfect Living Master, who's our own self in a different embodiment in this experience, comes as a perfectly ordinary person. Sometimes more ordinary than ordinary, so that we have no problem at all in knowing that person as a friend.

What is friendship? After all, friendship is a sudden amount of trust, a feeling this is somebody I can trust. A friend is the one you can share anything with. And when a Perfect Living Master comes into our life, something happens to us. Something happens inside that we can trust this person. Only if it is our own self coming out as an embodiment in a human being.

Why have we called such human beings, ordinary persons, Perfect Living Masters? Because while they are living like ordinary people like us, no difference—they're born like us, die like us, fall sick like us, take medicine like us, eat food like us, they're exactly like us—the only difference is in their awareness. What are they aware of? We are aware of very little of our own self, mostly of the world outside. They are constantly aware of their own self. They're constantly aware that the sense perceptions are longer lasting. They're constantly aware that a mind is something that has been added on to our life for use, for thinking. They're constantly aware of what the self is. They're constantly aware of the source of life itself. Constantly means 24/7. Constantly does not mean that at one time they had an experience, a special yogic experience in the mountain and came back to share with us. That's not constant. Constant means 24/7! That when they are ordinary with us, they are not speaking from our awareness, they are speaking from all awarenesses at the same time.

We call them perfect because imperfections come from the mind, and their awareness is beyond the mind. All imperfections that you will notice in the world are coming because of the nature of the mind. It gets confined to a very small data, a very small information on which it acts. It does not have full picture. Whereas, if you go above the mind you have full picture in which everything is perfect. Imperfection comes because we do not see the full picture. That is why we call them Perfect Living Masters. Because they are alive and talk to us like ordinary human beings. And when our mind says: "Do this," if it is not in our interest, they can say: "No." If a person is dead and we say the dead person is coming and telling me something, let me assure you it is always your mind. No dead person comes to tell you anything. It's a very big mistake people have. They... It's all manufactured by their own mind, and the mind is saying that's the person. Mind can make up anything, and that is why either you are following your mind or you are following your self.

I'll explain that. That's a very big difference to follow your mind or to follow your own self. Big difference. When you follow mind, you are following a mental will. When you follow

your own self, you're following a spiritual will. The two are different. Mental will comes by thinking. Spiritual will comes by intuition. The two are very different. Very often intuitively, with gut feeling, you feel different. Mind is thinking different, and the two differences...you normally follow the mind and not your gut feeling, not your intuition. That has to be practiced to understand spiritual will, how it works. Therefore, a living person can tell us if he has that awareness. Whose awareness is he talking about? Not his awareness, our awareness. He's talking to us about our awareness, not his awareness! His awareness includes our awareness.

That is why a Perfect Living Master, a master because he comes specifically for one mandate, one job. And that is when our soul is ready to go back to our true home, he comes as a means for us to go back to our true home, to take us back to our true home. Perfect Living Masters do not come to teach anything! They do not come to spread any religion or message at all. They do not come to form any groups or societies. They come to pick up the ready souls, the marked souls in their list and take them back home. Since the souls are distributed all over the universe, created universe, so many on this planet... Those souls that feel that we have had enough of this drama of life and are ready to go back to their true home, Perfect Living Masters appear in their life and take them back home. That's their only purpose of coming to this world.

Our mind doesn't accept that. Our mind wants to find how "I" can go back. The "I" is very strong, the ego. "I have to find a way to get back." Therefore, they—for the sake of our minds, which are coming in the way of our spirit—they become teachers. And they say: "Okay, work hard." Mind loves that. "Meditate more. Do these things. Follow these rules." They lay down all that only for our mind. Even meditation they say is for your mind because meditation can only take you where the mind can go.

It's a...it's a subject of effort. There is effort and there is no effort. Something is effortless in our life and something is with effort. All achievements that we do are with effort. Therefore, we think this is also an achievement to discover higher forms of our own self. Therefore, we have to put in an effort. So, they encourage us. "Okay, put in the effort, maximum effort that you can put in to discover your self." And there're some things that are totally effortless. For example, the experience of love is effortless. Nobody has been able to get love by effort. It's always effortless. It just happens. That is why what ultimately pulls us is love of those persons, not the teaching. Teaching is for the mind, love for the soul. Love comes from the soul.

We sometimes don't realize that the mind which is a thinking machine in us, is performing its function very differently from what we are performing at the self. Our self is only using the mind to communicate, to think, to write, to speak. It's a use of a machine like we use computers. We have been blessed to have such an efficient machine that we can use, but it's just a machine given to us, added on to our consciousness, so we can use it. This machine

operates only in very limited conditions called time and space. The mind cannot function outside of time and space. Even the smallest thought takes time. Therefore, the mind is confined to a very limited area of experiences. We can have experiences beyond time and space. When the sudden experience of love comes, it is not any time taken. It's sudden, instantaneous. When a gut feeling comes, intuition comes, it is sudden, doesn't take any time. That is why there's a big difference between the functioning of our soul, our self, or intuitive spirit than the mind. These Perfect Living Masters come for our souls, not for our minds. But they function, because we rely so much on our minds, they also become teachers. And they come to teach us. (This is...I'm sorry for a little throat.)

When we are able to experience the first step of meditation, we will discover the reality of Perfect Living Masters by finding them inside. That's a very big thing. When we meet a master, a Perfect Living Master—PLM they call him short...for short in America, everything you can give short abbreviations—you meet a PLM in life, you'd like to see the PLM outside. Something pulls you, which the mind cannot readily understand. That pull is the pull of love.

The love that you experience from a Perfect Living Master is little different from the love we experience from people generally. And the difference is, can be said, that the love of a PLM is always unconditional. There's never any condition attached to it. It is not based upon how good or bad we are. It is not based upon our karma. It not based upon what our reaction is. Perfect Living Masters love us if we love them. They love us if we hate them. They love us if we kill them. That love never changes. Nothing can change that at all.

They never do what we call judging people. They never judge, have no judgment at all. Judgment is mind. Soul has no judgment at all. Our whole real self, our consciousness per se, without the mind, has no judgment at all. The judgment is created as a means of using our mind in different situations to judge which is better, which is worse. To create a moral code and follow what is right, what is wrong. Judgment is given for a very specific purpose and we use our minds for that judgment. But when you are talking of love, beauty, intuition, joy, those things which come directly from the soul, not from the mind, there is no judgment there. That is why when you associate with this ordinary people, whom we call Perfect Living Masters—that's the big difference you will notice—they will never judge you, never, and will always love you without break, which is very unusual experience. That is what affects us eventually. That how can this be? That this is a unchanging love, unchanging nonjudgmental state? They are not judging we are good or bad or what.

Why don't they judge? And why don't they say be a good person? Lot of other people tell us. Lot of reformers of the world tell us. Many normal gurus tell us be good people, have good life. Why don't they tell us this? Because they say that we are punishing ourselves with our minds already enough. They can see our mind punishing us. These other gurus cannot see that. They think that they have to advise us and very few of them realize that we don't

listen to their advice anyway. They tell us to be good. We say yes sir and we are as bad as before. [laughter] Everyone experience. Not only that. Leave the gurus aside. So many times we decide in our own self: "This was very bad thing. I should never have done," and we do it again. I sometimes ask people—I'm not going to ask you—I sometimes ask: "Have you ever decided not to do something and still done it again?" Every time, everybody raises their hand.

The mind is such... The mind develops certain habits, and the mind tends to do things very often in a very negative way. It's after a long understanding of the mind that we discover it's functioning like a negative entity in us, not like a positive entity. They say, have positive thinking, do positive thinking. People try to do positive thinking and make a negative living. I've seen people do that. It's just a mental game that they play. A mind is not designed for that. Mind tries to argue. Mind tries to use logic. Mind tries to rationalize. Mind trying to find which is a better argument. That's the game of the mind. It has nothing to do with love, nothing to do with intuition, nothing to do with real knowledge. If you want real awareness of your own self, mind is not a great instrument for that. It's almost an obstacle in that. And that is why because the mind is an obstacle to our discovery of our own self, these Perfect Living Masters they come and tell us how to deal with the mind.

Best is keep the...keep the mind busy in meditation, something that the mind will say: "Yes, I am doing something to go to my realization, to my enlightenment." Okay, keep busy. They used to tell an old story of Aladdin, they call Aladdin here. Aladdin and the magic, that lamp he found. And he rubbed the lamp and a big genie appeared. And the genie said: "Master, I am your slave. Tell me what I should do." And little, little Aladdin was very impressed first to see such a big genie at his command. He said: "Okay. Go and make a house for me!" Within seconds the house was ready. Then he gave another order. Make a bridge there. Bridge was ready. Every order he gave, the genie was able to do instant. I couldn't think of any more orders. Okay do what you like. And the genie took control. He began to tell Aladdin what to do. So ultimately, Aladdin became the slave. Genie became the master. Genie would tell Aladdin what to do. One day a friend of Aladdin came and said: "You were such a happy-go-lucky fellow. What's happened to you?" He says: "I found this big genie. He was supposed to be my slave. I have run out of orders to tell him. He's so quick and efficient so, now he tells me what to do." He says: "I give you a way out. Don't worry. Next time the genie says what to do, don't say do what you like. Say, 'Bring a long wooden pole from the forest. Go and bring a piece of long stick.' And when he brings that, say, 'Now dig it in this room here.' Okay, now what next, Aladdin? He says, 'Go up and down till I give you the next command.' So, keep the genie moving up and down on that. When you need to get some work done, tell him go off now, do this work, and then go up and down."

This example was given... The genie's our mind, and instead of being it's master we are supposed to be and use it. We are being used by our mind. The mind is telling us what to

do. Therefore, the masters say that dig a little stick here inside, imaginative stick in your head, and make the mind meditate, repeat words, repeat mantras. Keep on repeating inside. When you have to use it, take it off, do some work, go back, meditate again. The example is given how to control the mind. And the mind has to be controlled in different ways and this is one of them to keep it busy. And the use of mantras, the use of *simran*, repetition of words, is mainly designed for that, so that the mind cannot think of other things.

So, people use it and it can be used effectively, but they miss one point. They miss the point that the mind thinks in more channels than one. When you are repeating a mantra or doing *simran* of any words, you are supposed to be doing *simran* with all your attention on those words so that you cannot think of anything else. That's the idea. If you're still thinking of something else, it's useless repetition. Some mystics have said: "Do not repeat with the tongue. Repeat with the mind." In a Hindi verse, Kabir says: *Maala to kar mein phire, jibh phire mukh maahi, Manua to chahun dish phire, yeh to sumiran naahi.* If you are holding the beads in your hand and repeating words with your tongue, the mind is roaming, roaming around the whole world, don't call it *simran* or mantra at all. It's a waste of time. Then he says next that you should repeat with the mind.

Now when we start repeating with the mind, we are using these words as they're intended to be—to block the mind from thinking of other things, not to be thinking of other attachments, but to think of an artificial set of words that we have been given to repeat. But the actual practice shows when you repeat those words even with the mind, you can still hear a subtle voice of the mind commenting upon your repetition. "Am I doing it too fast? Is it right way to do?" That's also the mind. The mind can jump from one level into another. And people are going on doing like that, and mind is going on thinking of the world. And they think we are getting benefit from the repetition. No benefit. The solution is watch out carefully what the mind does. When you find the mind has another thinner voice commenting upon your repetition, do not stop the repetition. Make the thin voice join also. Hear two voices repeating it. Sometimes there'll be three voices.

Sometimes when you're controlling the mind like that, the mind will introduce another way of distracting you by remembering some person. And the person image will come in from and distract you. Don't be distracted. Let the person join in the repetition. Good repetition is a huge set of voices—your own mind's and all visitors to your mind—all repeating at the same time. Then you're effective repetition. Then you make use of this mind. Use of the mind repeating these words is only possible when you block all its channels of thinking of other things. And you have to watch carefully. And you watch your mind, you are automatically drawing your attention inside. And when you control that every level of the

mind is repeating, the repetition becomes effective and pulls your attention to the third eye center behind.

I'm just mentioning things which many people ignore because they don't take guidance properly. This...this is all guidance needed, and I would always recommend to people, get proper guidance. If you feel that you are stuck somewhere in meditation and you cannot know why you are stuck, please ask somebody who's more advanced than you, who's gone a little further than you, how to solve that problem. Make good use of these techniques that we have of discovering our inner selves.

As I mentioned, the sense perceptions, which we call the astral body... We call it a body because it still appears to be like a body. It's just a non-material body, but it has all the same function like this body. It's very light, therefore it can have more functions. It's got a better memory, but the memory is coming from the mind. Thoughts are coming from the mind. Whether they're coming in this body or in the inner body, the mind is the same. The real step to discover the source of your thoughts is not the astral body. The source of thoughts is beyond. You have to meditate with the inner body to find something beyond. Just like you meditate with this body at the third eye center, where you are located in the wakeful state, similarly you have to meditate in the inner body at the third eye center of that body to become unaware even of your sense perceptions. A more difficult task, but with practice one can do it. If you do that, you will forget the sense perceptions and find all perceptions can be acquired by the mind directly. Even now it is doing it sometimes, but only sometimes.

Then you discover your mind is also a body just like this body. Thoughts are also a body. The thinking function of the mind is also functioning like a body around your self. The mind creates time and space. Mind creates events. Mind creates a timeline. Mind's creating all that. Mind creates destinies. Mind creates our lives. Mind has all the DVD's of different types of lifetimes that you can have. Every source of life here can be discovered at the mental level and you find one mind, universal mind through which all minds are operating. It's a very big experience. It can be done while you're still living. Needs more practice, needs more guidance to go there.

Then you discover that the mind and soul by themselves can perform so many things. Then your ability to move on time, you discover, is exactly like you move on space. Here you...you find the space is already here. You can come this or that way. Time is exactly like space. There's no difference. You can move on time exactly. Then the whole picture of creation becomes very clear, and this creation is very different from what we think it is. It's all created in one go. It's already laid up and we just move on it. And our movement on creation is the experience of time. That can be found also.

Of course, many masters have reached that point, but there are very few masters that have gone beyond that, because no amount of meditation can take you beyond that. All meditation is with mind, and you can't go beyond the mind with the mind. Those masters who take you beyond the mind to your own true self, Perfect Living Masters, they operate by pulling you from the mind with their love. Love does not occur in the mind. Therefore, the experience of love and our devotion for that is a real secret of going discovering our own self.

Next time I'll tell you a little more of the higher possibilities that we can have even there. But start from the beginning. If I tell you everything just now, it'll be subject of great discussion in the mind and no practice. But if you go step by step, it becomes practice. So, my suggestion is, if you are interested in actually experiencing these things, get into meditation. Go behind the eyes. Use the mantra given to you. You will find other resource inside, like sounds, love, things like that which will help you later.

Thank you very much for joining me today. We'll have a lunch break, and I'll see you about three o'clock again.

https://youtu.be/JzVTUhZC_6Q

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