

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

Chicago, Illinois — July 13, 2018

<https://youtu.be/B2-nCJox-Zc>

The initial portion of this video has been edited per ISHA's guidelines.

Ishwar Ji's lecture follows...

...If you look at your life, it's like that. We don't remember everything that happened long ago [that] we thought was very serious. It's all gone, and now the current things are becoming serious. And then the best time when we remember why we wasted our time in seriousness is the day we die, and nothing is going with us—nothing was really important at all. It has nothing to do with us...just a short drama in which we participated. And therefore, be happy! Enjoy. Don't take it so seriously. Don't make serious faces. [laughter] Smile. And I tell you...people meditate...in the meditation I tell them that you go to the third eye center. Imagine you are sitting behind the eyes in the head of your body. Think the body is your house. You're sitting in the sixth floor of your house. And most people, I notice, sit very seriously. Smile. Enjoy. Crack jokes. Meet your Master and crack jokes. I used to crack jokes with Great Master, and he enjoyed them. He's told me jokes also.

When my friend Rishi from Canada, sitting here...when he learned that I like jokes, he sends me a joke every day—and makes my day. Thank you. When he comes here, he brings a written joke, so today is a written joke. So, you don't mind if I share it?

I am going to...why I like this joke was, during my official career, at one time I was a district magistrate of a district in India. The role of a district magistrate was very different than most magistrates. He had to take care of lot of other things besides just being a judge. One of the roles of the district magistrate was to make an occasional visit, possibly once a month, to the local prison, the local jail, to see that the people who are being detained are actually criminals, and not that non-criminals—just because police didn't like them, or somebody didn't like them, put in a report—and they'd be locked in. This was important because there were some dangerous people who were not criminals. They were non-criminals, but they were dangerous because of insanity, and we had to retain them. So, they had separate section of the prison for non-criminal detainees, and since for political reasons somebody could be locked in, it was the job of the district magistrate to go and sometimes check. Are they really normal people they've just been locked up because of some enmity? So, I once made a visit and I

saw...they're behind bars, those people...I was outside the bars...and one man walked up very seriously and said to me, "You think that I am behind the bars? I can tell you, you are behind the bars. [laughter] These bars are enclosing you in a prison, not me. I am free! And you are bound by the rules of your government and are a slave. You are imprisoned. I am free." I was very impressed with that man. I said they have locked up such a man who's thinking so clearly [laughter] giving me new idea. I said, "Who told you this?" And there was a man in a ventilator sitting up there. He said, "God told me." And the man upstairs said, "I never told him." [laughter] From that experience, I now realize that mental illness can be of many kinds. Some people are very sharp in some areas, but in other areas they expose themselves as very different.

Today's joke is something like that. Three elderly men, Eddie, Jenkin, and Martin, they go to the doctor's office for their memory test. It's a miracle that they remembered the appointment. Anyway, the doctor begins by asking Eddie, "What is five times five?" "One ninety-one," is the reply. The doctor rolls his eyes, looks up at the ceiling and says to Jenkin, "It's your turn. What is five times five?" "Wednesday," replied Jenkin. [laughter] The doctor shakes his head sadly, then asks third man, "Okay, Martin, it's your turn. What's five times five?" "Twenty-five", says Martin. "That's great!" said the doctor. "How did you get your answer?" "Easy," says Martin, "Just subtract 191 from Wednesday." [laughter] I am so happy to see you all laugh. Laugh inside. Take life like a laughing...

If you will look at life like it actually is, it's just a drama. It's a show. When we go and watch a comedy, we laugh. We know it's not real. It's just a show. We take it as real, and there's a reason why we take it as real. The drama that we see was divided, by an old Greek philosopher, Aristotle, into three parts. He said, "There can be tragedy; there can be comedy; there can be history." He says that, "Tragedy, you show a man nobler than he actually is in life to be able to meet tragic situations. In comedy, he's slap-dash, he's functioning as a stupid person compared to the normal people. In history, we show people as they are." But then he says that there is a strange thing why we go, and we begin to think that the drama on a stage is real, or we now think a movie, which is just a picture on a screen, is real. We get tears in our eyes to see something of a movie on a screen, and we forget that it's just a shadow...just a shadow of...of pictures already loaded in a projector behind us, and if the light failed the projector, the show ends. If the film stops, it becomes static—there is no movement left. It's not real, but we sit on the edge of our seat ("What will happen next? What's going to happen?") We're taking it as real.

Why are we taking a drama to be real? He said, "It's a need for human emotions, that human emotions are a very important part of a human being, and those emotions are not expressed properly in our daily relationships. They are expressed better in a movie or a show, and we identify with those characters. That is why these movies appeal to us most where we can identify ourselves and remove the excess of our emotions...because the purgation of our emotions through drama." So, then he says, "But then why are we taking it seriously? It's necessary for us." And calls it that we have a "willing suspension of disbelief." We normally don't believe it. We willingly suspend that while we're watching a show, and that is why we make it real. And this is needed for our emotional expression, so that we can get our excess of emotions out.

We are doing the same thing here. The difference is very little. In the movie, the actor is away from us and we are sitting in an audience. Here to make it even better, we have decided to watch the movie very closely, so we decided to get and enter into the head of one of the characters and watch from there. That's the only difference. The movie's already set. All we have done in this life is to come—instead of watching from a distance—to get into the head of one character and watch from there. All the other characters are acting, and we forget that we are also an actor! We forget this was an actor in the same movie. We're just sitting inside to watch more closely. That's what it is. It's a drama. It's happening.

This truth will only be found if you can go to the second stage and discover how the mind makes these movies—how the movies are being actually constructed—and how we come and enter into the head of one of the characters and think we are that character. We completely lose sight because of the necessity to willing suspend our disbelief that this is a movie. How do we find it there? Because there we find these characters, including the character which we will get into, all previously created for the script. The script is already there. When we watch a movie, we don't realize the acting was done long ago. It's all been now programmed into a film, and the film moves, and we can see on a screen. Same thing here. This was all prepared way back, and only with a very wonderful, super software, which was used to create the DVDs. And they're all stored there, billions, trillions of those DVDs. All we did, as consciousness, as souls, was to pick up one of them just to play it. This life is a play of that DVD, and we happen to get into one the characters so that we can see it more closely.

Some people have questioned me, "If you are true, and we picked up our own character to get into, couldn't we pick up something better, like some rich guy, or some more beautiful girl or more handsome guy? Couldn't we pick up a better character to get

into?" Then I tell them the story of an English author, Geoffrey Chaucer. He wrote a book called *Canterbury Tales*. I don't know if any of you have read that book. The *Canterbury Tales* is a story of fifty or so pilgrims going to Canterbury. It's set in U.K. And those pilgrims, because there is no quick means of transport, are either walking or on horseback or they're on a carriage. They're all going slowly, and to pass the time they are telling stories to each other, they are singing songs to each other, they are telling poems to each other just to while away the time. The book is a whole collection of those stories which they tell to each other on the pilgrimage to Canterbury. Now that book is very important in English literature. It's considered the father of modern novel because, before that book came into existence, "Once upon a time a king was there," was the storyline. Now, it was, "Once upon a time a very generous king was there, a very jealous king was there." The characterization started from that book in English literature. All new novels are now based upon the characterization that was produced by Geoffrey Chaucer in that book.

For example, he describes an attorney there, a lawyer of that time, "a busier man than n'as," which means never was. "A busier man than nas"—never was—"and yet he seemed busier than he was." Looked like a modern attorney. You go to his office—you feel like that. Similarly, he's given all descriptions. Characterization started from that book. Now, the interesting point is that Chaucer says in that book he was also part of the pilgrims. He's also one of the characters going, and during the pilgrimage the other pilgrims ask him, "Chaucer, you are such a great writer, such a great poet. Please come up with one of our good poems." And Chaucer says, "I don't know any poetry." The author of the whole book is saying, as a character, "I don't know any poetry." They say, "Come on, we know you are a good author—you write everything." And then, "Come on with your best poem." And Chaucer, in that book, comes up with the most ridiculous, simple, doggerel rhyme that is in the whole book. And everybody, all the pilgrims criticize him for that. He's the author of this book. Could he not pick up a better character for himself? Why did he pick up the character where he's ridiculed by his own creation? In theology, they have compared this book with Jesus Christ. That Jesus Christ says, "I and my Father are one." He and God are one. The Creator of the universe is one. And then He gets crucified—crucified by His own creation? Chaucer gets crucified by his own characters that he creates. Where is the answer for these two? Same answer. That when God becomes one being, he's still all of the others also. When Chaucer wrote about the Chaucer as a character, he was also all the other characters. He wrote them too. It did not matter at all which character they take. It's all the same characters are being authored.

Similarly, when we come here in this show of this world, we are all characters at that point. We only divide here for the sake of the show. We go back, we are all the same. It's only during this show that we come here. It's important to remember this, because if you know this fact, by actual meditation and seeing how this is all designed, you will never take anything seriously here. But you will enjoy it. You will laugh. You will enjoy like you enjoy a movie or a theater. Sometimes you will cry. Sometimes you will laugh like you do in theaters, but you will always know it's not a reality. It's for temporary entertainment. Let me show you: we did not come here to get trapped! We did not come here to suffer. We introduced suffering as part of the show just to watch it, but we are saying we are suffering because we identify ourselves completely with the physical body.

Get some experiences. Physical body is like clothing we are wearing. It's a costume we are wearing. These are three costumes we are wearing. Physical body at this time is the outermost, and this creates an experience of the same nature as our costume. Physical costume creates a physical world. A sense perception working through the physical costume creates physical experiences all around us. You leave this and the other experiences and astral experience and astral world. You leave that. You go to causal world where all causes...everything is happening from there...the mind is creating all that, and you can see the power of your mind. And you will find that the mind created also the lower forms of costumes that we are wearing. And go beyond that, you'll find even mind was created by us, our conscious power, and it's also a costume we're wearing. Each costume has a longer duration. That's all. This is the shortest duration, and then we have three-four thousand years of an astral self, three-four million years, five million years for a mind. They all die. They are all born and die. They're all taken on and removed. None of them is permanent. The only permanent is our own self. The soul alone is permanent. We say soul is immortal. We keep on talking about it, and yet we are afraid of death. We know we are souls. Why are we afraid of death? Why are we afraid of any change? These are all made up here.

Let's enjoy the show. We came for adventure, and we added on a mind which makes ups and downs as part of adventure. If it's all steady, it is not adventure. We introduced a system of duality of experience, which means if we don't have an opposite experience, we can't have the original experience either. It's a very amazing thing. Supposing there was no darkness in this world. At all times, whether you close your eyes or open your eyes, there was light—you'd never have seen light, nor would the word light have existed in your dictionaries. Because darkness was there, light became a reality for us. Same thing...if unhappiness was not there, you would never know what happiness is. If

depression was not known, you would not know what is high spirits. Everything that you're experiencing here is in pairs of opposites. So, the pairs of opposites are creating our experiences here. The question comes up sometimes, "In our true home are there pairs of opposites there?" No, there are not. Then how do we experience our true home? We experience our true home within no pairs of opposites as an opposite of a world we have created with pairs of opposites.

Do you realize the function of this world, this creation? It's a very major function! People say, "Why this creation? Why are we here? What is the basic cause, fundamental cause?" And if we are non-dual state, a state where there is no opposites, how can we experience it better? We experience it because we have the ability to go into a state of duality. And duality becomes an opposite of our original state, and we appreciate it more, experience it more.

They say souls that have come here—not all have come—souls that have come here and go back have a much greater sense and appreciation of the true home than those who have never left the true home. Because, in a descriptive way...in Kabir's book, *Anurag Sagar, Ocean of Love*, where he describes in a story form the creation of this universe, he says, "Souls that went back, they danced even more than the original soul that were there." The original soul said, "What is so special about you? We are all in a state of bliss. What special do you have that you are dancing even better than us?" And we tell them, "You don't know what you're missing." Why? Because we saw something the opposite of what is our true home. These are such fundamental things about our creation, and all of them can be actually discovered in their truth, in their real form, by going within to that.

What is the...how do we do it? What's the method? Only one method—seek. Seek inside. Say, "I want to find it. I want to find my true home." When you say that inside with your soul, with your intuitive self, "I am tired...I've had enough of this show...I want to find my true home," you will find a Perfect Living Master in your life. You can't find him. He'll find you. How will he find you? By coincidence! Circumstances will be so created that you will find. The requirement is only seeking, nothing more. Not shouting outside. Seeking inside yourself. When you seek your true home inside...the means which you have yourself have set up when you left the true home...the means was that you will in this state, in the physical state, find a human being who is connected with the true home at all times. And that human being will act like a totally human being to be your friend, and through that friendship, he'll take you back. He'll take you through meditation, so you discover reality is not outside, but inside.

Most people, when they practice religion, they start from spirituality and convert it into religion. What does religion do? "Come to this building outside...worship here. This is the building in which God resides. Come and do these rituals outside. Come and do these things outside." More and more rituals and ceremonies are prescribed. Spirituality is lost, and people are going to all the religious places doing things outside. Nobody is going inside. The original teachings of every founder of every religion is saying, "The kingdom of God is inside; your own truth is inside; the discovery of reality is inside." And we go to religious places and they're all telling us do these things outside. So, it slipped away from spirituality into ceremonies and rituals. Go back to the original and find out where the true home is. The real place of worship, the real temple, the real gurdwara, the real church, the real synagogue is this human body. Nothing outside. No man has been able to create something outside to replace the real temple in which you can find the truth and what you call God...you can find inside, never outside. So, that is why, let's follow the right direction. The direction is inwards, not outward.

I'm sharing these things because I was very lucky to find a Perfect Living Master. You see his picture there, Baba Sawan Singh, Great Master. We call him Great Master. He proved, he proved he was a Perfect Living Master. He didn't just say, and I didn't religiously believe. I disbelieved him! I started my relationship with him by total disbelief, by skepticism, and skepticism is good. I encourage it today. I encourage people...use your skepticism. Don't be just taken in by anybody who says something. Test it out. Test out by practicing what he's saying. If some steps are okay, then take the next step.

Don't have blind faith. My master said, "There's no scope for blind faith on a spiritual path." It should be living faith, faith that grows with every day's experience. When you find a spiritual coincidence happening in your life, it's one step more toward real faith. It's a growing faith, but not because somebody said something [and] we believe it. That's blind faith, dead faith. So, that is why he proved by what he said, can be done...demonstrated it can be done. So, I only believe things that are actually our own experience. So, please always try out yourself and not be just misled by somebody said something, therefore I believe it. Believe it as your experience, not somebody else's experience.

Practice, practice, practice and have more patience on this, because we are very, very deeply involved in our attachments here. They take time to detach. They take time to experience what is inside. So, don't be in a rush. People come to me, "You know I've

tried this for three months—nothing is happening!” I said, “You didn’t try for three million years earlier. What about that?” [laughter] Just because you don’t remember... You were trapped in something for millions of years, for so many lifetimes, and now you are comparing that time which you were attaching yourself outside with three months of trial here? People take some lifetimes, more than one lifetime. We say, “Well, that person came, and he was very quickly he found something. How did he do it quickly?” He didn’t do it quickly. This is his third or fourth life in which he is doing it. He has been doing it in previous lives. We see each life as an independent unit, complete life. That’s not a complete life. It’s only one small phase of our total life, and we have lived in so many forms earlier and this is just a small portion. Therefore, please practice, practice, practice with patience, and love and devotion. That’s ultimately going to take you beyond the mind.

Thank you very much for coming again. I’ll see you again next month. Thank you.

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