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Practice Meditation — You Will Get Experience

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Welcome, friends to the afternoon session of the second day of our three-day program here. As I mentioned in the morning, that when we practice something, we get something. If we just hear about it, read about it, talk about it, we get nothing. Reading of any material does not give the experience the material is describing. We can read our scriptures, holy books, holy descriptions, descriptions of other people's experiences over and over again. We don't get the experience. We must practice what we are reading. When we put into practice, then only we get the benefit. Hearing something and feeling good about it is an intellectual satisfaction of an intellectual curiosity. It's not spiritual. Spirituality demands that we practice whatever we read, whatever we hear. Otherwise, we're leaving it where it is. It's just an intellectual thing.

Intellect has lot of limitations. The biggest limitation of intellect is that it always leaves us in doubt. If somebody comes to me and says, "I have no doubt about a particular thing," and I discuss with him intellectually for ten minutes, he'll have a doubt. I can create a doubt on any argument by putting a counter argument, and then confuse anybody. Confusion is so normal for our mind because there are things happening around us which is beyond intellect. Intellect has lot of limitations. So that is why just to have an intellectual satisfaction, it made sense to me. It's great. Intellect likes structures. The mind likes analytical structures, a structure in which you can divide things and look at them in piecemeal. That is why it appeals to us. "There are five stages of ascent to our True Home. We travel from one to the other." Makes great sense to the mind. One placed above the other, this stack of things, appeals to us. Number five appeals to us. Make it eight, appeals more. We are so used to this kind of classification, analysis, putting

into numbers. And if I were to say, “There are no stacks of levels of consciousness. The entire consciousness apparatus is just one stack. There’s nothing above or below it,” doesn’t make sense. If I were to tell you, “We have no journey to complete. We’re already in our spiritual home from where we came,” makes no sense. If I say that the ultimate Truth, the ultimate Totality of Consciousness, is operating in us right now, and the individuated soul is operating at the same time, that the mind is functioning at the same time, the sensory perceptions are functioning at the same time, that the body is functioning at the same time, they’re all working in cohesion at one time, right now — doesn’t make sense. Who’s going to follow this? No, separate them.

Analysis is a weakness of the mind. It cannot automatically use synthesis to see the big picture. The big picture can be seen by the soul. When we are spiritual, when we do not employ the mind to understand something but just look at it, just want to be affected by it, then we get a feeling, see the big picture, we understand it. Mind steps in and we say, “Now, we don’t understand it.” Such is the situation. Meditation is a way to verify exactly what’s happening. And if you meditate enough and go within to all these different levels and find out that we never left our Home, the whole thing took place there, the whole show is taking place right which is our destination, that we never left our destination. The journey consists of knowing what our destination is, to awaken to it, that we’ve just to awaken to it, we are there. This can only be discovered through systematic meditation based on the grand picture of what’s going on, not letting the mind through its analysis come in the way and create doubts and keep us out.

Meditation is really a simple thing. You can meditate within yourself, or you can meditate outside. We all meditate outside. When we put our attention on something outside, we’re meditating on that. We like a nice book — we meditate on the book. Wherever you put attention, that’s meditation. We meditate on this world all the time.

We now...we are required, in order to get that grand experience of who we really are, we have to meditate upon ourselves inside, not outside. It’s a bit difficult to reverse the flow of attention. Our attention automatically flows from the center of our head, which is the notional center of consciousness. Why do I call it notional? Because that’s what we believe. If you ask somebody, “If you are merely a point from which all consciousness and all awareness is originating, where do you think the point is? Obviously, it’s not outside your body. But within the body, where is it? Is it in your hands, in your feet, in your legs, in your torso, in your heart? Where are you operating from? You’re looking through your eyes, where are you looking from? You’re thinking about something, where are you thinking from? Where is it operating from? Where do you feel you are operating from?” And you will say you feel you’re operating from

inside your head from behind the eyes. It doesn't take too long to just examine your own self and say, "Where do I operate from? Where is this consciousness picking up everything from?" And the others are all attached to us. We know that we are somewhere inside this head, and the head is around us, and the whole body is around us, and then the whole world is around the body.

This is not very difficult to imagine or even visualize or see or experience that the whole world is around this body of yours. There's no world around...except around your body. No creation that you know of at any time, whether physical, or in the dreams, or in the astral stage, or any other stage, is always around your body, around where you are. All creation is around you. Therefore, if you're to find yourself, it has to be within yourself, whatever your form is.

Right now, we are awake in the wakeful state, in a physical body, at the physical level of consciousness, we feel we are behind the eyes. It doesn't mean we're always there. It doesn't mean we always feel we are there. In fact, if you go to sleep, you're not there. When we go to sleep and have a dream, we are not there. How do we know we are not there? Because, if you're suddenly woken up, when you're still in half dream state, and you are asked to touch your eyes, which you can now touch instantly, you will touch your throat and think you're touching your eyes. Even if you're half asleep, before going to sleep tonight, when you're feeling sleepy, try to close your eyes and touch your eyes with your hand. When you are awake, you'll immediately touch them. When you're sleepy, try to touch them, you'll touch here, nose, and think they're your eyes. That means even the notional position of who we are, where we are, is shifting in the physical body. It shifts continuously — depending upon our level of wakefulness, it shifts continuously from one point to another.

Since our basic journey towards discovering who we are starts from the wakeful state — unfortunately we cannot start it in a dream state; unfortunately, we cannot even start from an astral state; unfortunately, we cannot start from the universal mind. There's only one point to start. There's only one point, in one form of life, the human life, when we can start, and has to start from behind the eyes in a wakeful state.

There are many tips people give us. I am going to share a little tip in meditation right now, which I took many years to learn, even after I was initiated. It took me many years to learn how to start meditation, because I made a mistake which many others make, that meditation consists of closing your eyes, watching the darkness in front of you, repeating words, and waiting for a sound or light to come. You can wait for a long time. What you're staring at is darkness in front of you. Why is it dark? Because you shut your eyes! If you open your eyes, you'll see what is outside. When you shut your eyes, you're still looking outside. The mere fact

that you've put your eyelids in front of your eyes doesn't mean you've gone anywhere inside. You are exactly where you were. And to meditate while you're looking outside has no value. If you close your eyes still looking outside and just wait for something to happen, nothing will happen, unless somebody knocks on door outside, because you are outside. Closing eyes does not take you inside at all.

Then there must be some better way of doing it. And that's what took time for me to realize that the better way is to first step inside, then meditate. Not meditate in my body, which is just awake and close its eyes and you're looking outside. It does not work. It did not work for me. I tried it. Talking from pure experience, it did not work. Some of you might have worked, I don't know. I didn't see anybody working when they just closing eyes and seeing what's going on. You can relax, maybe go to sleep, which is easy. Close your eyes, try to mediate, you go to sleep. But you don't find anything else.

So, the very first step, which is a big tip...I got it from Great Master after I complained to Him that "I am seeing nothing. I close my eyes and stare in the darkness, and when are you supposed to appear in your radiant form? You said that if I mediate, you'll come there. I've been meditating and waiting for you for years, you never turned up. What is all... are you still hiding somewhere in the darkness?" He said, "Where did you mediate?" I said, "On the floor. I crossed my legs on the floor, and later on I tried...maybe there's a holy chair or something, so somebody brought a holy chair. I sat on that. It didn't make any difference. Somebody brought a meditation cushion for me, a pillow. I sat on the pillow. I plumped it. Nothing happened."

He said, "Do you know, when you sit on the floor and meditate, you are meditating on the floor. How can you ignore it? Where is your attention? You're sitting on the floor. You can sit on a chair and meditate in the chair. Where are you mediating? On the chair. How will you lose the consciousness that you are sitting... not sitting on the chair? The chair will hold your attention, no matter how long you sit. So long you are feeling you're sitting on a chair and trying to meditate, the chair doesn't disappear. If the chair does not disappear, it's holding your attention. If you get a special cushion, you are meditating on the cushion. If it is special, you're meditating more on the cushion. If you say, 'It's my meditation cushion,' then the cushion holds more attention. If you have set apart a particular corner of a room in your house and say, 'This is my meditation corner,' then you're meditating on the corner. When you close your eyes, and sitting in a special part of your house, and say, 'This is where I meditate,' what is...what do you know? What's your awareness saying? Eyes are closed, you can't see, but you're aware where's the wall of my room, I am sitting outside in that room, my special room. Very good, a special room, so it holds your special attention. Doesn't go anywhere." Therefore, to make these special arrangements for meditation, they only hold our attention down. And so many of us are

doing this mistake. So many of us are making this mistake, and not realizing why we are not making progress.

So, the first step in meditation, effective meditation, is to place yourself behind the eyes inside your head and don't start any kind of meditation, no repetition, no listening to the sound, no looking for light, no looking for Master, till you have done that. To do that, use a faculty given to all of us — imagination. With imagination we can imagine we're sitting in the...in that corner when we're sitting actually here. With imagination we can imagine that we're sitting on top of this building. But it's not easy to imagine. When I checked with Great Master, I said, "Master, it's very difficult...it's easy to say, 'Imagine you are sitting inside the head,' but when I try to sit inside the head, it still looks like this is my body. How does it go and fit into that head? I still feel it's my body here, and I'm supposed to be meditating in the body, and you say, 'Feel that you are there.'" And He gave an example. He raised His finger like this (Ishwar Ji raises His finger above His head). He said, "Take it above your head. Can you see it?" I said, "No." "Now imagine you are sitting on top of that. Can you sitting...are you sitting there?" I imagined. "Yes." "Is any weight on your finger?" "No." "But you feel you are there?" "Yes." "Bring your finger down. Are you still sitting on it?" "Yes." "Bring it in front...are you still there?" "Yes." "Jump in now!" I jumped in. I was inside the head.

And the whole point was use imagination. And to make it easier, what we do is, first don't start this process, start believing that this body of yours is a house in which you live. That makes it a little easier. This body is a strange-shaped construction of a house. But you live in it. You like to live in the sixth floor of this house, because it keeps you awake. We are counting the floors from the energy centers. Let's start from the bottom. The sixth center happens to be behind the eyes, at the eye center. In fact, it's in the two eyes. The two-petalled lotus, which is the sixth center from below, is at the two-petalled lotus, and there is a floor behind it, and if you can say that you have a house with six stories, six levels, six floors, you are on the sixth floor, and you can look down upon the several floors, there are my six floors and there is... there are anywhere...there is a stair case moving from one floor to another. And there's an elevator behind along the spine. I can feel the elevator. I can go up and down the elevator, or I can climb the steps if I have more energy, and I am on the sixth floor.

Start with that. If you start believing that this is a house, and you are living on...and you are now sitting on the sixth floor, then, then pick up a chair and put the chair on this floor. The best chair you can choose is going to be free. It won't cost a dime because it's made of your imagination. Imagine the pillow, the special cushion. Put it there, not outside. If you have a special corner in your house, it is a special corner in *this* room, of *this* house. Just to start with.

When you can experience that you are in a house built like a...like a physical body, you're on the sixth floor of that house sitting in the center, then figure out, *are you in the center?* You have a room in which you are in the center. It's a very strange shape because you have a floor behind the eyes, and there is your nose jutting outside, which looks funny, but there's a throat below you, there's your top of the head above you, ears on both sides — are you in the center or are you more in the front? You will find that you're more in the front. Then, you have your feet, you're sitting on a chair, press the floor, push the chair back. Slide the chair back and center it. When you feel you're right in the center, you can feel that the outside of this house, especially the ears attached to the house on either side, are now exactly where I am in the middle. I am between the two eyes in the center. And that's where I can find the ceiling of my house. Looks like a sky. When you look up, it's remarkable. And you sit there and pay attention to this wonderful place and start repetition of your simran.

You gather your attention because you started...you got a head start by placing yourself there. Then, when we repeat words, the mantra given to us, the repe...the simran given to us, the words given to us for repetition, are not to be repeated like a parrot. They are to be repeated to draw attention to those words, which means every word should be spoken in such a way, deliberately, every syllable can be heard. It's more important to hear the words that you're speaking than to speak them. To speak the words is not so useful as to listen to the words. And the reason is very simple. In our head, in consciousness, there are two faculties operating simultaneously — the faculty to speak in language, in symbols, in pictures, which is being performed by the mind, and the faculty to listen, to see, which is being performed by the soul. Both are together, knotted up together, cannot distinguish which one is which till we go further up. Mind/soul get knotted up so strongly that we do not know who is speaking, who is listening.

The truth is, the mind always speaks, the soul always listens. When you repeat words, you are using the mind. In the beginning you use your tongue. Even tongue starts moving when you start repeating the words. But in due course of experience, with some practice, you are able to make the mind alone speak it without involving the tongue or the rest of the vocal cords. But when the mind alone speaks, the speaking of the mind, and not listening to what you're speaking, will distract you continuously, and the mind will drive you away to other thoughts, while one channel of the mind is speaking all the time.

Have you ever noticed that when you repeat the words, at the same time you're thinking of everything else? If not everything from outside of yourself, at least you are saying, "Am I speaking sufficiently rightly? Am I speaking loud? Should I be slow?" You're making commentary on your speaking at the same time while you're repeating the words. Who is doing that? Who is the commentator coming on top of the one who is doing simran, the one

who is repeating the mantra? The commentator is also the mind. This mind has a clever ability and tendency to develop several channels to speak. It will allow a local, low channel to repeat words and use a finer channel to comment upon it and go outside and think of other things. “Oh, when should I stop doing it?” You’re still...you’re still repeating the words and making all the comments on top of it. So many people keep on repeating the words and keep on distracting themselves without realizing what is happening. And they wonder why they are making no progress.

Solution for this problem? When you catch yourself, the mind speaking the words and the commentator sitting, don’t stop the words. Ask the commentator to join in the words. You will hear your simran being repeated in two voices, because the two voices are not the same. The voice that is repeating the words is one voice, and commentator is a finer voice, and you can put both and listen to both. A third voice can appear. I remember when his holiness Dalai Lama came to India — I had the privilege of hosting him in India on his arrival, setting him up in Dharamsala — and we used to go riding in a Land Rover I had in those days. And he started speaking a little English, so we left our interpreters behind. One of the subjects we discussed was exactly this. Because his mantra, which he was being taught at that time by two tutors who came with him — they were teaching him how to meditate, still he was a very young man — at that time he realized that he could hear the voices of a distracting mind, not one level, not two levels, not three, four, five — eight levels! He could examine when he was watching, meditating, that they can go so far as to keep on creating another commentator upon commentator.

I have not met many people who can hear more than four or five voices. What happens is if you exhaust the voices and put them to repeat the words, it brings in the mind and brings in images. Your friend will come in front of you, your wife will come, your husband will come, your children will come, somebody’s image will come in front of you — you’re distracted. You are watching that, remembering something connected with those images, and still repeating the words, which have no value left because the attention has been taken away. What do we do then? Make that person join in your meditation. What will happen if you practice what I’m just telling you? If you practice that, there will be such a chorus of repetition going on in your head. It’ll not be one mind repeating it, it’ll be every level of the mind, every picture that comes up, is all repeating the words. And your attention will be pulled back and not distracted.

These are basic tips if you want to make great progress on the spiritual path and have effective meditation. Once you’re able to do that, you will be hearing sounds — and light. Sound and light look different. Sometimes you see flashes of light, flashes of different colored lights, colors flowing, you see them coming from the side — shooting stars, little stars, like a screen with

little, little dots coming up — all these little little experiences start coming up, just by putting attention inside. When that happens, don't leave your center! The tendency is to go after them, to look more closely. The more closely you look, the...you'll fall down. You'll never have more experience. They are coming because you are centering yourself; they are not coming because you're chasing them. They are chasing you, because you happen to be in the center of consciousness, closest to where you are supposed to be. Therefore, if images come, colors come, lights come, sounds come, do not leave the center! Don't lean towards them! If a sound comes, you say, "Is it right sided, left sided? We were told go to the right side." You lean toward the right side, you lost. Nothing else happens after that. You lean to the left side...you've been indoctrinated. "Well, right side is Dayal, left side is Kal," and therefore you're trying to put your attention this side — do you know what happens? If you do that, you are leaving the center and moving sideways. How will you make progress when you leave the center?

Why is an instruction given like this that says, "Listen to the right side"? It's only in the beginning. The *real* sound that we call the Shabd, we call the Sound Current that pulls us, does not come from the right or the left. It has no association with sides. It comes from within yourself. It comes from within, and since you are ascending, it looks like it's coming from the sky above you and through you. It does not come from any side. So long as you are continuously trying to determine the side, you're putting your attention on the ears and not on your own Self. Another mistake. So many of us make that mistake. The real sound will come from there.

The sounds that we hear which have no pull are created by many forces in our body. So many of these sounds are physical. Even the blood moving through its veins and arteries creates a sound if you put attention. Even heartbeat can be heard. Breathing can be heard. There's so many sounds that come — they are physical. There're some sounds that are not physical, but they are also practice sounds. They don't pull you anymore. They don't sweep you off your floor and take you up. These sounds, at best, serve you to use your attention to listen to a sound. That's it. But that's good. That's good to practice with any sound that you can hear. Of course, if you can hear sounds from both sides, hear it from the right. And the intuitive side, it just happens to be the brain like that, that the intuitive and the reason sides in the brain are separately located. So, that is why just listening is more helpful to begin with. It's only practice sound. It doesn't mean that that sound is going to take you anywhere. It's still just for practice, that you can hear, and you can sit in the center. Do not move from the center to go towards the sound to listen to it. The sound must come and pull you from the center and from the top. It'll look like it's a flow of sound.

There are so many real sounds also. They resemble little bells, sounds of crickets, bells, and those sounds have like a layer of sounds. It appears that we can hear the sound, which is close to us, and then there is one just behind that. There's one still further behind, one looking from a distance. You see the sounds have a certain area in which they're coming from some distance, some are close to us. The sound that will really help you, pull your attention, without effort, is the sound of the big bell. And you do not hear it straight away. You'll first hear its echo. The echo of the sound is behind these sounds that you normally hear. Now, that's a little practice, how to leave your attention from one sound to another. You listen to one sound. You can see there's one behind...in the background. To jump from that to the background sound and then to the other one brings you to the bell sound.

If people didn't tell me this, if Master didn't tell me this, I was going on listening to practice sounds, saying I am hearing the Shabd all the time. What kind of Shabd was that had no pull in it, that I was going on listening automatically? Some people were not sure if my eardrums had some problem that I was having this sound. But the sound that pulls has a power that it sweeps you off. It has a pull because it's indeed the sound of Consciousness. A very important point. What does the sound represent? What is the sound? Why there is a sound? The sound is a manifestation of Consciousness, the Self, and not of the experience of the Self. All other experiences are not of the Self, but experiences which the Self is having as an experience. The sound manifests to show you have the *experiencer* also. The sound that pulls you is the manifestation, an audible manifestation, of who you are, of your own Consciousness. And that is why when that sound is heard and pulls you, you are pulling yourself to your Self, which is the very purpose of meditation. Listening to that sound makes you forget where your hands and feet are, makes you forget where your body is faster than any other method that I know of.

The sound also emanates light. We are not used to accepting that sound and light are the same thing because our sense perceptions don't recognize like that. One is the function of the eyes, one is the function of the ears. We have divided them. We cannot assume, or even imagine, that sound and light are the same thing. But we can experience it. You can experience that the radiance that comes from the sound is the radiance that comes from the light. And therefore, later on they become one, completely. And you can't call it sound, you can't call it light. What do you call it? Some kind of radiance, some kind of a resonance. It's a lighted resonance, luminous resonance, which is, again, a representation of our own Consciousness.

Why is the sound so important, and why should we listen to it is because it is connected at all times with all levels of consciousness. Nothing else is. When you move from one level of awareness to another, like you wake up from a dream, the dream ends. There's a big break between the dream level of experience and the wakeful level of experience. When you wake to

the next level, the experience is totally broken, separate. There's no connection between the two, except some connected memories and some people who appear in both states of consciousness. But the sound is a continuous state from the physical, human state and continuously connects you to Totality of Consciousness without break. If you were to realize it, "this is the power of the sound that I'm listening," and latch on to it, and latch on to nothing else, there's no way anything can stop you from going to the Top. The experience will keep on changing around the sound. Sound will change. In its audible state, it is the wave sounds. It'll change. Ultimately it won't look like sound. It's still sound and you will know it's the same thing. But ultimately it will take you to new experiences continuously.

Therefore, the royal road to your true home is the Sound Current that emanates from your True Home and continues to be here because it is carrying consciousness with it. It carries consciousness. It carries the soul...the real nature of the soul with it. And therefore, that sound, it has been described in so many ways. We don't know if we should call it sound. What should we call it? It's the creative power that starts from Totality, creates every level of consciousness, every level of experience. What should we call it? They have tried to call it by different words. I know in the *Bible*, in John's Gospel, they call it the Word. "In the beginning was the Word, and the Word was with God. And the Word was God." What more do you want to hear? Word, "W" capital, was in the beginning. Before we talk of God, we talk of Word, and Word was God — that means ultimate Creator. When I looked at the *American Columbia Dictionary* to see do they describe the Word in the dictionary, so I opened up and saw the Word (with "W" capital). Word means the *Bible*. It means a book. Doesn't it occur to anybody that here, the very book that you are talking about, is defining the Word as the Creator of everything? And then you still say it's a book.

It's not only that. Go to the Indian scriptures, the *Rigveda*. Out of four *Vedas*, the most ancient Sanskrit books on way of life, including spiritual life — *Rigveda* deals with that — the opening line there is, "In the beginning there was a Nad, and the Nad was the Creator, and all things were made by That with nothing was made outside of It." Almost a Sanskrit translation of John's Gospel. Since it came first, I believe John's Gospel is a Hebrew translation of the Sanskrit. Say the same thing. Other religious doctrines also talk of the Creative Power of Sound. Why do we call it Sound or Word? Why not call it Power? Why not call it Creative Power? Why not use something else? The reason why we call it Word, Sound, Shabd, Nad is because in the physical level it can be heard. Right now we can hear it. Appropriate to call it something that can be heard. A word can be heard. A spoken word can be heard. A spoken music can be heard. Sound can be heard. Bells can be heard. All this can be heard. Since at this level it is audible, we call it the Word or Shabd or Nad, any name you can give it.

So, the real secret is to allow yourself to stay in the center with all the imaginary devices that we can use and allow the sound to pull you. Simplest way. "Camino Royale," royal road to go to your Home, back Home. Needs little practice. Everything needs practice, you know. There was a king once. He was a very sharpshooter, and with bow and arrow — that was the best instrument they had, bow and arrow. He could shoot so well, not only directly on a target. If the target was lying flat somewhere, he could shoot the arrow up and bring it down on the target. Great expert.

One day, this king was coming back from a hunt or somewhere, and he saw his wife, the queen, standing on the balcony of the palace, which was little height. He said, "I am going to give a big surprise to my queen today." So, he found that she was wearing that big jewelry on her forehead, which was customary for queens to wear a heavy jewelry, hanging just on her forehead. So, he shot his arrow. An arrow was so accurately shot, it went up and took the ornament out and dropped it down. He walked up to the balcony and said, "My dear, you're not wearing your head jewelry today." She said, "Oh, might have fallen somewhere." He said, "Look there! My arrow's right in your...see?" Here, he thought the wife would exclaim, "You are great!" She said, "That's not a big deal. By practice one can do anything." He was so upset, as kings used to get upset in those days, he said, "You don't appreciate what I have done! You don't deserve to be my queen! We'll banish you to the forest!" He called the guards, "Take her away and throw her into the forest for lions and others to eat her up!"

Queen was banished. When she went into the forest, all the animals looked at who has come now. And there was a big elephant, she-elephant, was giving birth to a baby elephant. And as the little baby elephant was born, this girl loved that little baby elephant, took the baby elephant to the stream and gave a bath to the baby elephant and played with her like this (Ishwar Ji moves His hands, palms up, up and down), the baby elephant, and put it down on the feet of the mother elephant. Mother elephant looked very pleased, wagged her ears, wagged her tail, felt happy. Every day, this girl would now bath the baby elephant, and the baby elephant becoming bigger and bigger, she didn't realize every day her muscles grew along with the baby.

One day, the baby was like an elephant, and she's playing with him. Some visitors, who were shooting a movie or something or a play, they came to the forest, and they saw a woman carrying an elephant. They couldn't believe it. They said, "How can you do this?" She said, "No, I have been doing this. This is my baby. The baby elephant, I have been bringing up like this. So, I...it's not a big deal." They said, "Come on! It's a big deal! Come and operate in our entertainment company. You'll make lot of money. We'll buy you new clothes. We'll take care of you." They took her into the city, and she became an entertainer who could carry an

elephant, big elephant, in her hands. Everybody was surprised. The king heard about a woman who can carry an elephant. He said, "Let's have a show in my palace." So, he held a show in the palace, and the lady came and lifted the elephant. The king said, "Give her all the money that she wants." He took the money and said, "Take this money, you have performed so well. She says, "King, with practice one can do anything." He said, "This must be my wife!" and took her back as a queen.

The story merely means that with practice you can achieve anything. And all we need in meditation is practice, more practice, more practice. Don't give up! If you say, "I'll practice on weekends and do five hours of meditation on weekends," it's not as good as doing half an hour every day. You build a momentum in these things. And the final tip I'd like to give is, do not lose the momentum. Keep it up and try to move one inch forward. On the other hand, I say don't expect results too fast. Get slow and steady. Rapid results into something totally unusual for us, because we are so used to watching this reality. Can knock us off, can even knock us off from meditation, can even make us lose our faith. So therefore, take it easy and understand the little progress that you make on a daily basis. But keep on making some progress on a daily basis.

We used to practice meditation early morning. The theory was that early morning is very quiet. Everybody who is not interested in meditation is sleeping at three o'clock in the morning. The sun hasn't come out yet. The dawn hasn't come. It's dark. There's no telephone calls coming. There's nothing happening at that time. Therefore, three to five-thirty, to spend that couple of hours, two hours and a half, a good time to meditation. But that was convenient at that time. It does not mean that there's any rigidity, or there's any special requirement it should be that time. Whichever time suits us. People work at night — they can't do that. Some people's biorhythm is not suited for working early morning. Their biorhythm is active in the evenings. They can do in the evenings. Some people feel more alert in the morning. They can do in the morning. Don't make it a religion. Don't make meditation or spirituality into a religion. It's a practical way of discovering who you are, no matter what your religion. You can have any religion, and you can still practice spiritual meditation.

Great Master, when we were in the Dera, in the ashram there, Great Master used to come out for a walk in the morning at three o'clock with His cane. And if He was... It was hot weather, so the hot weather we would sleep outside on our little cots. They were beds were like little, little cots, which could easily moved in and out. So, we would be sleeping, and He would use His cane to wake us up. "Time for meditation!" We would suddenly get up and say, "Oh, Master, yes, yes." And we...and we would look if the Master's gone or not. So, Master would go take a

turn and we'd go to sleep again. He'd come back. He'd say, "I haven't gone anywhere." That's how He made us practice meditation.

I know the mind's tendency is to procrastinate. The mind tendency is to put off. The mind tendency is "we can do it tomorrow. Let's start tomorrow. Let's start when we get vacation." We don't have the benefit like that. Therefore, constant practice, even little practice... Supposing you can't find all the time. Find little time. Somebody asked me the other day, "Is it essential to do two and a half hours of meditation?" I said, "No." He said, "I never got initiated because of this condition." I was surprised, that a condition like this makes it religion. When you impose so many conditions on a scientific experiment, it looks like a religion to me. All rituals and rites. I said, "No, start with one minute of meditation, and make it two minutes next day, and three minutes the next day. If you can add a minute a day, you'll have very good meditation. And you won't even feel it, like that woman was lifting the elephant. She was lifting the elephant. The elephant was growing in weight. She didn't feel it because every day she did it. Supposing she had a gap of a week, she wouldn't be able to lift the elephant. Same thing with us. If we do something regularly, adding a minute to it, it's effective meditation.

And quality is more important than quantity. How much you are able to stay in the center, with the tips I have been giving you, is more important than how much time you spend on it. And then you will notice, as I have noticed, you will notice some days you feel good about meditation. That's good meditation, your mind was so alert, and you were able to hold on. And some...some days are so confused that you can't meditate at all. Your mind is just running around. This is natural. It is natural because it's biorhythmic. Our biorhythms move up and down, and the biorhythms are also affecting our meditation, our clarity for doing things, they affect them. So, don't worry about them. If they come good days and bad days, it's just a sine curve. Everything is happening according to sine curve. The whole life is a sine curve. The whole life is ups and downs. It also applies to meditation. Don't give up because of that, that now I'm not feeling, maybe I'm going wrong. What happens is, in regular meditation, supposing this is a yardstick of your meditation in front of me, a line I'm drawing here, and it goes up, goes down, goes up, goes down, which is normal. With practice what'll happen will be ups and downs will not go away, but this whole bar will be raised like this (Ishwar Ji gestures with His hands, showing the bar going up), so every time the up is higher than the previous up, the down is less than the lower down. That you'll start experiencing. That's normal. So, you'll make progress.

And have patience. Don't be impatient. We have waited for such a long time for this opportunity. To say, "I have made no progress in two months or three months," this is not that kind of thing. This is a lifetime of opportunity, lifetime of getting something so real. So, impatience does not fit in with this kind of meditation. So, patiently do it every day. See new

progress is added to it every day, little by little, and you will eventually have complete success. And you'll feel so happy and contented. You'll see the world very differently. You'll see what exactly how it's constructed. You'll see how this system of projecting outside what is inside, where the projector is that creates all images around us. You will see how karma works. You'll see how people who come in one life, another lifetime, what the...there's no connection between them — it's all your own mind creating everything. You'll see how karma works internally and not externally, that we see the same people again, they're not the same people. Every person who's there is having his own universe. You'll see all that. Your whole outlook changes on everything, and you feel you're on top of the world. A certain kind of contentment and happiness comes in you, a blissful state comes in you, which ultimately never allows you to bother about anything. You'll remain on top of the world. You'll remain this constant state of bliss, not that once in a while you get it. Your whole life changes to something where you can enjoy every moment of life. You can watch every situation very differently and laugh at it also. It's a worthwhile goal.

I hope some of you will try this. I tried. I'm very happy. I succeeded. I hope you will too. My Master told me, Great Master told me, when He initiated me, "I am giving you that which I got from my Master. I am sharing that information, that knowledge which I got from my Master. It has worked for me. I hope it'll work for you. If you find something better than that, go and take it." He didn't stop me. He didn't make His teaching a cult, "Now you're trapped by me. You can't go anywhere." He said, "Explore! Go look forward and find anything better. And if you find something better, take it. Don't come back to me to get my permission. Permission granted in advance." I took Him very seriously. I went out of my way to find out if there was something better. I was not waiting for something to come. I said, "I have to go out. He's challenged me." It's almost like a challenge — 'go and find something better.' I have to find something better. But then He also said, "If you find something better, come and tell me so I'll also take it." These are Great Master's words. "If you find something better than what I'm sharing with you, take it. Do me a favor: Come back and tell me. I'll also go and take it."

I have spent my life looking for something better. Not only have I not found something better, I have not even found a description of something better, have not even found somebody talking about something is better. So, I spent a lot of time, several decades now, in trying to find something better, and I couldn't find anything better. If somebody else came and told me tomorrow there's something better, I'll take it, under instructions from my own Master. But I've found as we'll experience more and more, this challenge disappears, because you find the root of all perfection from where the imperfect is being created. You go to the very root of creation. When you find the root of creation with clarity, and with no question, doubt about it, with a certainty that comes with that experience, you can't know that there can be anything better.

Because truthfully, you discover your...within your own self there is nothing better, could be nothing better. If you...if you could redesign the whole universe, if the whole universe was reconstructed, maybe something better would come up. But not in the construction of the universe as it exists today, not in the creation that exists today. Go and verify it.

I am saying nothing to you that is not verifiable. I am saying nothing to you that you cannot yourself check out. I have nothing special that you don't have. We all have the same apparatus in consciousness. We have the same apparatus for experiencing things. You have the same apparatus to go back home to our Origin, and to our True Home. All of us have the same. Therefore, you cannot say that person is special, he got it, that tribe is special, they got it, that nation is special, that group is special — nothing of the sort. All human beings are equally endowed for this. And this is a practice. It does not depend upon your color of the skin, does not depend on your religious background, does not depend upon your nationality, does not depend upon your gender, does not depend upon your age — it's open to all. So, such an open thing is such a great opportunity. Try it. If it works, good. If it doesn't work, try something else. It's as open as that.

I hope these little tips on meditation will help you. Let's try a little meditation ourselves. Let's try to do what I was just talking about. Let's see if we can really achieve. In this, first position is that if you have to think that your body is a house, you can't move it after that. It'll crack if you move a house. You don't move a house. So, you sit upright. Upright position is good because these flows are placed upright. The energy centers are operating upright. They are not operating the same efficiently if you lie down. Therefore, meditation lying down is not as effective as meditation upright. Therefore, sit upright in your chairs, on the ground, wherever you are. Keep your body upright.

Close your eyes and imagine this is your house. You are on the sixth floor of that house, behind the eyes. Take a chair or a cushion or a pillow, whatever your preference. Place it on the floor behind the eyes. Thump your feet on the floor to see it is hard enough not to slip down. See that the floor is strong and is not soft that takes you down. On that hard floor behind the eyes, sit down in the center. Push yourself back till you're sure you're in the middle of the head. Be conscious that the eyes are in front of you, the back of the eyes are in front of you, the ears are on either side of you. You're sitting in the center. Do nothing except sit in the center. Any images coming in front of you, ignore them. Do not move towards them. Any sounds you hear, ignore them. Do not move towards them. Do not think of anything else except what is happening around you in the head. Look around without moving from the center. Look around right, left, above, below, but do not move from the center. Stay in the center. Don't think of anything else, only where you are and what's going on there. Look at the walls of this room in

which you are placed. Look at the ceiling. Look at the room expanding in size, look how malleable, flexible. Those who have a simran or a repetition of words available, start repeating slowly — others, just wait in the center — very slowly listening to every syllable of the words. Strictly remain in the center, no moving forward. Don't follow any sound. Don't follow any light. Don't follow anything. Watch from a distance. Listen from a distance from the center. Hear your own words of repetition from the center. Any pictures come in front of you, watch from a distance. Don't move toward them. Any sounds you hear, hear them from the center. Don't move towards them. No leaning, only upright in the center. Keep your eyes closed till I count five: one, two, three, four, five. Open your eyes, rub them if necessary. Welcome back.

How many of you could do it very easily? How many of you had a difficulty staying there? More practice, more practice. It'll happen with practice. But that's the way to start, that's the starting point. If you don't start from where I just took you, it may not work for a long time. Meditation starts from there. You have to be there. We'll do some more exercise tomorrow. Today, like to answer some questions, if you have.

Q & A

I've been talking about the sound already earlier, and I said the sound that really pulls us, the sound that connects us to our highest level of consciousness, starts from behind the eyes and goes up. All energy starts from below and goes to the eyes. The six centers of energy are responsible for all energy experiences. The Sound takes us into experiences of awareness, higher and higher awareness. It changes our level of awakening, and the awakening is different from having a "kick" or having a slightly uninteresting, unusual experience. The energy experiences are based upon a change of the experience of energy we are used to, but they do not lead to any higher awareness. On the other hand, the sound pulls us to higher level of awareness.

Yes, we are indeed a drop of divinity. We are indeed a drop of the Totality of Consciousness. We are a drop of Consciousness, individuated into a feeling we are one amongst many. We have created the experience of the many and become one amongst the many in Consciousness.

This question of merging in Sach Khand was a question that bothered me a lot when I was young. In fact, I was virtually giving up the spiritual path because of this concept that we are a drop of that ocean, ocean of Total Consciousness. We are separated. We don't know how long we have been separated, and our spiritual journey consists of traveling back and merging in that ocean and becoming one. I thought to myself, at least I am a drop. I know I am a drop, I'm very proud of it. Supposing I go and merge in the ocean, I lose my entity. I lose my identity. I'm

nobody. I'm a loser. And the ocean doesn't gain much by one more drop in it. So, it's a lose/lose situation. What kind of spiritual journey is this?

The only mistake I made was, as many others make, I thought I was separated from the ocean and I have to go and merge there. When I discovered the truth from within, I found I never left the ocean. I became a drop of awareness within the ocean, and my awareness expanded until I realized I was always the ocean. I never merged in anything. I discovered my true identity was the ocean. Temporarily, I assumed the awareness of a drop. Then it made sense to me. The spiritual path is to discover your true identity which is the ocean and not the drop. So, there's a good question because I had this question myself.

Then the next part of this question is, "Why did it happen in the first place?" I want to know what is "first place." First place in time? Why did it happen in time? The truth is there was no time. When it happened, there was no time. Time was a much later creation, if I can say "later." Again, I'm making a mistake because we think continuously in terms of time and space. The creation did not take place early or late. When does creation take place? Now. There's no other time there. In Sach Khand there's only one time: It's called "now" — and the same "now" as this "now" here. It's not a different "now." The "now" creation takes place "now," right now, and the past and the future are being attached through time and space and made us look if there was a beginning, and there's a middle, and there's an end. It's an experience being generated in "now." Therefore, there was no "first place."

Secondly, why did it happen in "now"? Why did it happen that we who were the ocean — Totality — should experience something so different and become individuated? Not only that, why should we who were in a state of everlasting bliss, which was a part of our nature, come into an experience with pain and suffering, and opposites of experiences — day and night, light and darkness? Why did we do that? What was the big purpose of doing it? The big purpose of doing that was that we can appreciate what bliss means. Supposing we never had this experience, would we know what bliss is? Would we know what...would we appreciate anything that we really are? Don't you think it makes a big difference? A rich person who is always rich has never appreciated riches. Once he sees poverty, he appreciates his riches. A person who has never had pain can never experience what joy or pleasure gives him. A person who never had any unhappiness cannot feel so happy with happiness. Our consciousness picks up its experience from pairs of opposites. So, what we did was a very wonderful, intellect...intelligent thing we did, that we created an experience of opposites so that we could better appreciate a state in which there were no opposites. And since there were no opposites, the whole experience of pairs of opposites became an opposite to our original state of no

opposites. So, we generated a strange way of experiencing our own ultimate state and appreciate it more than ever before. We like it ever before.

There is nothing like coming into this experience and going back Home, and feeling, “Now we know what our Home means.” In fact, in the traditional way of describing Sach Khand, they talk of the One and the many begin coexisting, that the One is also the many. But the many are souls. The One is totality of souls. The many souls there, not all of them are having the experience. A select few, a small number, are having the experience, and we are in that small group. We’re having the experience of duality and pairs of opposites here. When we return Home, which is to awaken up back to our true Reality and see the many there, we dance with joy. We are so much blissful. And the others ask us, “What’s so special about it? Why are you...? We all are in the same state of bliss. You seem to be dancing more.” And we tell them, “You don’t know what you’re missing. You never had any other experience to compare it with.”

So, you can define the cause, if any, of creation through many ways. I talked earlier of loneliness. How the many were created to overcome basic loneliness, and the loneliness was overcome by projection of the One into the very form where the many exist, including physical forms, finding a Perfect Living Master here and going back together, and continuously having company and no loneliness. We solved the problem of loneliness by this creation.

So, there are many ways we can describe it. Now, he’s mentioned about Kal standing on one leg for a thousand years. That’s a nice story. When you can’t describe something of an area where there’s no language to describe it, we make stories. All mystics, all saints have made stories. They’ve used parables. They’ve used metaphors. They’ve used similes. They made stories. The story is only that the negativity that had to be created to create pairs of opposites...if positive thing...it can’t be positive if there’s no negative. So, the positivity of consciousness had to be matched by a negativity of something else. The consciousness we have defined as soul, totality of consciousness, totality of soul. Soul is the power that gives us awareness of everything, everything created by awareness, and therefore the soul, the oversoul, the totality of soul, creates everything.

What can we make as its opposite? We can’t make another soul its opposite. That’s just the same drama of the soul. We make a negativity which is not a soul and make the whole experience happen. What we call “Kal” is not another soul. Kal has no soul. Kal literally means time. Kal literally means the creation of space/time as we know it, so it becomes the opposite of soul, opposite of consciousness. Kal is merely a function which creates the duality. Kal is not a being. We make it a being to write a story. Why we say that Kal stood on his leg for thousands of years is because when these stories were written there were so many yogis practicing one

leg in the river and standing for long times. They were considered to be very perfect yogis. They're still done. They still do that. If you go to India, go to Hardwar to see some yogis still standing on one leg in the river practicing that kind of yoga. But since those yogis were very strong, strong yogis to stand on one leg for so long, and the longer they could stand — it was sort of a competition amongst them — and the one who outlasted all became the bigger yogi. So, those yogis set up a standard that he could do so much, therefore he's very powerful.

Now, we want to show that the negative energy that was created through time was powerful, so we make a story that Kal stood on one leg. I'm sure he had no legs. We can say time has a leg, all right. Then the time was created to create a situation, give it power so that it matches and becomes an opposite of the essential nature of consciousness, which then automatically becomes a positive. There can be no positive if there's no negative. Consciousness is not a positive entity unless there was a negative. So that is why these stories have been told just to show how the juxtaposition was made to enhance the experience of consciousness at all levels. That's what happened.

The question is, "Does soul have awareness of DVD?" Indeed, all awareness is soul. There's nothing that can have awareness. If we don't have soul, no awareness. No awareness of any kind exists anywhere without a soul. Awareness is generated by a soul. If you don't have a soul, you have no awareness. Soul is consciousness. Soul is the root of awareness. All awareness arises from the soul. When you add something around that awareness, it's still the soul having that awareness. If you block the awareness by creating a wall, still soul having that awareness of a wall that's blocking it. Of course, the DVD was an awareness of the soul. It still is. Our life here is an awareness of the soul. The soul is being aware of what's going on here. There's nothing else to... that can pick up awareness. Only the soul does it.

The question is, "Why did we make a choice to leave Sach Khand and embark on the journey of such karmic consequences." Yeah, didn't...doesn't look like a good decision. Not from this end. Looks like we made some very bad decision to come here. But if you were to say, "Why did you go and see a horror movie and spent ten dollars or seven dollars on a ticket?" what would you answer? What made you go and watch a horror movie with murders taking place there, with crime taking place there, and you go and watch it? What made you do it? You did it because it was a movie, not because it was real. That's why you spent your money to see it. When you go back and find the whole thing is a movie, nothing else happened except the projection of a movie, which was not real, and you wake up and say, "Wow, what a great dream I had," the answer comes immediately that we did not take such a bad decision.

Of course, if the decision was that “let’s go into a reality of a bad world, let’s go to the reality of evil, let’s go to the reality of all these negative things happening,” would have been a very bad decision. But if the decision was, “Let’s project a nice movie and see what are the possibilities,” and then say, “Thank God it was just a movie,” which is exactly what we will say when we wake up from this. So, not such a bad decision to have experience only through a projection, only through a shadow. The projection that we are seeing, all karmic consequences, are merely a projection. They’re a hologram projected from an inner screen where we draw something little bit and becomes a projected universe outside.

But we don’t know it. It’s such an interactive movie. It’s not like the movie we watch on the screen, because the screen is away from us, and we are sitting in separately in an audience. In this movie, we sit in the center of one of the actors. That makes it very different. If you were to take a seat outside and see a three-dimensional movie... I know three dimensional movies are very interesting. You might have seen them. I saw one in...in Disney World. In Disney World, they showed a movie with special glasses you wear so they pick up three-dimensional, and things look like coming right at you. And things come and people get startled. They forget it’s just on the screen. There’s nothing coming at them — but looks so real. In one of the scenes in that movie in Disney World, there’s a truck carrying mice, rats or mice. It’s carrying those little animals, and somehow the truck opens up by chance and all the rats come out running into the audience. And the whole audience screams. And when they come, they all lift their feet because they can feel them in their feet. It’s only little air pumps that are put on the chairs there. And the air blows, you feel the feet...the rats are right there. And then they stink so bad. And the stink bombs are right in the chairs.

They have created a virtual experience, and you can go and see it. It’s a virtual experience. Everybody reacts like it’s real. What happens to us that we are watching a movie, we know there’s two screen...two different pictures are coming together creating the illusion that it’s real — the pictures have never left the screen, they’re so far away. And we get so affected by that, that we scream? Why does that happen? Aristotle gave an answer to this question. He was talking about drama. Why do we watch drama? And why do we cry in a drama? Why do we laugh in a drama? He says a drama is not real. It’s an act. Actors are performing that role, that’s not real. But when we look at a drama, or look at a movie, we don’t want to see it as a movie. We want to see it as real. Therefore, we do something to our mind which he describes as “a willing suspension of disbelief.” Translated from Greek, that’s what he says. He says we willingly suspend our disbelief. We are supposed not to belief it’s real. For that moment we willingly suspend our disbelief and start believing it’s real. Why? To get rid of our own excess of emotions, that we want to identify with a show which is not real so that we can get rid of the excess of emotions we have which he calls a “catharsis of emotions.” He says we need plays for

that. He said without a play we would be a mess. The play helps us to get relieved, and the same thing is true of movies.

I personally don't go to too many movies. But once I go there, I cry with tears in my eyes. I've hardly ever cried in my life. But I always cry in my movies. And my kids carry handkerchiefs for me to wipe my tears. I take it as so real. It becomes very difficult for me to distinguish which was the movie outside or this was on a screen, because they are both movies. Once you realize that everything is a movie being projected for the sake of experience to consciousness, the whole picture changes, and you are never feeling the way we feel questioning right from here. We made very good decisions.

Best way to lead your daily life so meditation is better is, if you are initiated, to think of the Master. Give credit or discredit to the Master for everything that happens. It's not necessary always to praise the Master. Sometimes necessary to say, "Master, what happened to you? How could you allow this?" You still remember the Master. It's not always necessary that we should say Master is always kind. Sometimes, He doesn't look so kind. Some of our experiences make us react, "Master, are you still there!? How could this happen? How could this accident happen to me? Where were you at this time?" You're still remembering the Master. Or, you can say, "Thank you Master for I found a parking spot. Thank you Master for the good thing that happened today." And when something not so good happened, "Thank you, Master, it could have been worse, and I can see what could have been worse. You really saved me from a worse situation." Any of these steps we take helps you in meditation in the morning. Just think of the Beloved Master, and automatically your meditation will improve. So, make your daily events as part of your meditation. Think of the Master. Repeat the words, walking, talking, doing things where you can. Where you need some intellectual attention, yeah, put your attention there, then go back to that.

There was a guy named Aladdin. Some of you might have heard the story. Because Aladdin found a little bottle containing a genie, and when he rubbed that lamp or bottle or something, a genie appeared out of it. Huge, big genie. Aladdin was frightened. But the genie said, "Master, I am your slave. You are my master because you opened me out from this prison house." Aladdin couldn't understand how such a big genie could be his slave. He said, "If you are my slave, go and this work for me. Go and build a house for me." And genie went and build the house within a few seconds and came back, "Yes, master, what next?" And Aladdin said, "Go and put a bridge on the river." He made a bridge on the river and came back in a few minutes. Every order, every command this little Aladdin would give to the genie, the genie carried out so quickly. Ultimately, he couldn't think of any more commands. Then the genie began to give him commands, "Now come and follow me. I'll show you what I can do."

The slave became the master. The genie took Aladdin all around and made him do things that the slave wanted, the genie wanted. And one of Aladdin's friends came to him and he said, "You were such a happy-go-lucky fellow. What's happened to you? You look so sad and depressed." He says, "I am sad and depressed because I found a genie. He claimed to be my slave and I've run out of commands, and now the genie's taking me all around and I've become his slave. How can I be happy?" He says, "I'll tell you a way. When genie talks to you, 'What is your command, master,' say, 'Bring a pole, a wooden pole from the forest, and dig it into my room, the middle.' So, when the genie brings the pole, digs it, and says 'Master, what's your next command,' 'My command is go up and down the pole till I give you next command.' So, keep the genie busy going up and down, up and down. When you need to get something done, 'Genie, get off the pole and do that.' When he comes back, up and down on the pole."

This is a story illustrating that the mind was our genie. It was supposed to be our slave. The mind was supposed to do what we wanted, the soul wanted, and the soul subjected itself to the mind to such an extent, the mind is telling us all the time what to do. Solution? Let the mind dig a little pole of simran in our head. When the mind says, "What next?" repeat the words, keep on repeating the words. When you need to do something where you need to put the attention, take it off and say, "Okay, do this work. After this finished, go back on the pole, simran, keep on repeating till I need you again." So, the fact that we can hold the mind to do, perform, certain things with our own will, the spiritual will, not mental will, the spiritual will over the mind, then we put the mind in the right place. The mind is supposed to be our servant. So, mind is supposed to be our slave. Mind is supposed to carry instructions that we give. Do we do that? We allow the mind to tell us what to do, and later on we regret because the mind doesn't know everything. Mind knows what data we feed it, and afterwards we find that the mind doesn't know anything more.

So, therefore, to reverse this... How does the soul give instruction to the mind without thinking, without using the mind? Intuition, coincidences, circumstances — they tell you what instruction to give. Once you've given instruction based on your gut feeling, based on the intuitive feeling, tell the mind, "Do that!" Use the mind to carry out instruction, not to tell you what to do. If you change this pattern of your life, you'll find you'll always be in control of your mind, and control of your life. A good tip.

If I had asked the Great Master to take away all my karma, I would be dead. I would not be here. Without karma, nobody's alive. So, I did not ask Him to take all my karma. I didn't want to commit suicide. That would be the end of me if He took away all the karma. The karma sustained me. Karma is still sustaining me. What I did was to have a deal with the Master. It was

not a deal about taking away all the karma. It was a deal where I heard the Master give a discourse where He said, "*Kaya nagar...*" It was a chanting...chanter chanted this verse and Master explained what it means: "*Kaya nagar, nagar hai niko, vich sauda har ras kijay.*" That this body is a city. It's a township. Inside the body there is a certain marketplace, up above in the head. If you want to get real deals, go to that marketplace. You'll get the best deal. So, I went to the Great Master, and I said, "I heard this discourse of yours that you can have a deal. Can I have a deal?" He said, "Sure." I said, "A deal means I give you something and you give me something. Isn't that what a deal is, transaction?" He said, "Sure." I said, "Can I give you all events that involve unhappiness, sorrows, suffering, bad luck, all that to you, and you give me all the goodies of life?" He said, "Done." From that day He kept his word, I kept mine, because we followed a deal.

I came to this country in 1962. Was at that time so full of pride of this deal, what a deal I got. And I told some satsangis, followers of Masters, in this country, "You know, I got a deal. We all can get a deal. That's the real thing to get from a Master. Get a deal like that." And they told me, "You are so unfair. You did a disservice to your Master. How could you put all your bad karma on the Master, and how could you get all the good stuff from him?" They rebuked me, admonished me, for getting a deal like that. And I kept quiet, and I said, "These people have no idea what a Master is. These people have no concept at all what this human being is, if with one touch of His finger, He can take all of us to Sach Khand in one second." That's His power.

What are we talking about being unfair to such a person? What are we talk...what have we understood about Him? We don't know Master at all that we take Him as an ordinary person. They have no idea at all that these deals are practical deals, and they work. Very few people get them. Why? Not that I was extraordinary to get it. Anybody else could have got it. But they would not have been able to keep it. If I say to the Master, "I give you all my bad karma," He says "Okay," do I have reason to worry after that? Supposing I worry after that, I have not followed the deal. There's a condition automatically attached to this that once I've given something, I can't worry about those things I've given. So, if I've kept on worrying about things which I've given to the Master, deal fails. People told me, "You know, that was a simple way you taught us. Let's try it." And they try the deal, and they start worrying next day about what they already handed over to the Master. Master says, "Okay, take it back. We'll work out next time."

It's...it's not difficult to get the deal. It's difficult to keep it up. It's not difficult for the Master to keep His part of the deal. It's difficult for us to keep the part of the deal. That we should be able to rely on the Master to such an extent and have that kind of faith, that kind of belief, that He will take care of everything from now, I need not worry about anything. That kind of faith will

make the deal real. If you don't have that, what kind of deal is it? Then you're not following your part of the deal, and the deal fails.

So, that's what I meant. I did not say, "Take away all my karma." I said, "Let's have a good deal." And I can see... because in course of time I realized that Master does not work from outside. That human being was not the one who did the deal. The Master who makes the deal is inside. The Master who makes the deal is projected of our own true Self, and the deal is with your own Self. The deal is to have faith and surrender with no question. If you can achieve that, you got the deal, even if you talked to nobody outside. The deal is a deal on faith. The deal is about how much you believe without doubt, how much unshakeable faith you have. That makes the deal, and not what you converse with anybody. Conversation was not the deal. The deal was to keep up. He kept His word, I kept mine. If either of us don't keep our word, the deal fails. So that was the true answer about the deal. There were...it's all a question of faith. If our faith is lacking, the deal fails. This deal, this deal is for a state of mind, a state of being, a state of consciousness where we are able to surrender to the will of somebody who looks external to us but actually is our own inner Self. It's very difficult with...with the kind of minds we have, it's very difficult.

Now look at Western society. Look at United States. I come here, and I'm carrying this deal with me — it works equally good here, it worked equally good in India, it worked equally good all over the world. The deal is not dependent on where I am. The deal only says trust your Master to do everything, and He does it. I come to a country where there is so much fear, paranoia, about a deal like this. Will anybody say give your mind up entirely to another person to decide for you? So many cults have led to tragedies in this country. Gurus are at a big discount in this country because they're all considered to be creating cults and creating paranoia situations where they can lead people to disaster. And from all observation we see, there have been people who led people to disaster, obvious disaster for us.

How can anybody trust? When I came to the country in the sixties, one of the prominent word was "think." All over the boards we use to sign the word THINK written up. Think. Think for yourself. Don't make somebody else think for you. And here I'm talking of a...of a deal where I make somebody else think for me.

How will it work in this culture, in this society? It's not easy. We have been brought up differently. We have been brought up to not trust anybody. We have been brought up being very careful. Everybody is going to be playing mischief with you. They're all going to rob you one day. They're all going to hurt you one day. We've been brought like this. Paranoia and fear exist in us all the time. Insecurity is part of our life over here all the time. I have never seen so much insecurity in any culture that I've seen here. Why are people so insecure? They're

insecure about their future, insecure what will happen in old age, insecure about their finances, insecure about their health, insecure about their life. And all these insecurities lead to so much fear. They are afraid of meditation. They are afraid of deals. How can you talk of a deal in this background of upbringing and creating this kind of paranoia situation, a situation of fear?

These deals take place when you are a fearless warrior. Great Master used to say, "The true spiritual path, effective spiritual path, is not meant for cowards. It's meant for brave warriors who are willing to face their own mind, are willing to overcome their mind, and fight it out, and stay with your soul, and not be misled by the mind and its doubts and its fears." Did you know that the fear and doubt is only a function of the mind? The soul has no fear and no doubt of anything. So long as we identify with the mind, we are afraid, and we have doubts. The moment you disassociate yourself and make the mind your slave, all fear disappears, and all doubts disappear. That's the path...spiritual path. We are supposed to separate ourselves from the mind, realize we are not the mind. We are souls empowering the mind to function, and therefore, when we separate from the mind, our strength comes back and fear goes away, and doubt goes away. There's such a clarity available through the spiritual path that everything becomes falls in place. No confusion. No doubt. No fear.

There's doubt that is the creator of fear. Supposing you have no doubt, you...you will see you lose fear also. I have found only those who are able to practice the meditation to the extent of not being dependent on the mind, realizing the mind is not their selves, are totally fearless and doubtless. And that's one of the benefits you will get from meditation if you practice enough to see the mind is not yourself. It's just a thinking machine. It's just a thinking, reasoning machine attached to consciousness. It's attached to the soul. And we are misusing it. We are making it decisions for us. We are being led by it. Let us not be mistaken. The mind is not ourselves. And if we are not the mind, we can make a deal like the kind I made, and it worked. It'll work for anybody. Thank you.

Tinnitus, or how we pronounce it — tinnitus or tinnitus, whatever the pronunciation — it means hearing sounds in the ear, all kinds of sounds, very unpleasant sounds. I've never found a patient suffering from tinnitus enjoying it. It's a bothersome thing. It's a disease. It's a sharp, hurting sound. It's a sound that displeases you. It's a sound that puts you off, a sound that bothers you. It's a disease. But the sound of the bell is so mellow. It comes inside. It's so melodious. It pulls you. You enjoy it. It's totally different. Don't mix up the two. One is a disease, the other is the sound of consciousness inside. And the experience is totally different of the two. So, if you have shrill sound coming in, see if you can find some treatment for tinnitus.

Depends from which level we speak. Here we have free will. Why? We feel it. We practice it. We use our free will every day. How can you deny it? A friend of mine — again I tell you a true story — a friend of mine at Harvard University one day discovered, “Eureka! We have no free will!” And his reasoning to come to this conclusion was a religious one. He found that God, the creator of all of us, is omnipotent, omnipresent, omniscient. Omniscient means knows everything. So, he reasoned, “If God knows everything, how can we do something which he doesn’t know? And if he knows what we are going to do, how do we have free will? There can be no free will if God knows. If really have free will, and we can take a step that God doesn’t know, then he’s not God. He’s not omniscient.” Based on this argument, he came to the conclusion he has no free will.

So, he called me in the morning, early morning, on telephone, “I found out we have no free will.” I said, “Come and meet me in my apartment.” And I played a trick on him. I prepared a tray with a cup of coffee, and a cup of tea, and a empty cup. When he came, I said, “Would you like to have coffee, or tea, or nothing? I got all three ready. And don’t use your free will. You don’t have any.” He was stumped. He says, “All my great knowledge you’ve destroyed with a cup of coffee and tea?” I said, “I am going to prove to you not only that you have free will, that you cannot avoid free will. Whether you like it or not, in making any decision at this moment, you have to use your free will. What makes you think you have no free will? Your free will is being examined right now. You can’t make any decision, yes or no, without using free will. Free will is real.” He got stumped. “What about God?” I said, “I’ll explain that in a little while. At least I proved to you, you have free will. Not only that you’re trapped into free will. You are a slave of free will, that whether you like it or not you are making decisions. And you are forced into making decisions. Your life presents options. You can go either way. You have to use free will. What are you talking there’s no free will?”

Having him completely confused, I said, “Now I’ll tell you you have no free will. And I’ll explain it very simply, scientifically. And the scientific explanation is that when I offer you coffee or tea or nothing, how do you decide what to take? It looks to you that in your head you’re saying, ‘Okay, tea, coffee, coffee. Okay, I’ll take coffee.’ You made a choice. How did you make a choice? If you look at the factors that allow you to make a choice in your head, you will notice there’re only two sets of factors that make you choose anything in life. One, your genetics, hereditary. Maybe your dad liked coffee, your grandfather liked coffee. It’s in your blood, and you like coffee, and you choose coffee. The second set of factors are environmental. You might have been living with coffee drinkers. You got acquired a taste for coffee and therefore you chose coffee. Do you realize that there is no third factor making a choice? Did you know all free will that we exercise is based upon these two factors in choosing? Choice making is not as arbitrary as we think. When we make a choice, we are being governed by only these two things. And

when you make a choice, both of those are fixed. You can neither change your heredity or your genetics, nor can you change your environment from which you have come. Therefore, whether you like it or not, you could only make one choice, true free choice, and that was to take coffee. Which means it looks to you, you experience it like it is free will — really there was no free will. I could have seen your factors in your head earlier and written out you will choose coffee after free will. This is the kind of free will you have. You really have no free will, but you have experience of free will. There's a big difference between having free will and experience of free will. You only had experience of free will, but not free will.

Did you really have no free will? Now, let's see. Who had the will then? Who decided to make you like this, that you decided to use your free will to take that decision? Who ultimately wrote up the DVD? Who's the ultimate author of all creation? God, Totality of Consciousness. Who is that? Have you seen that person? Have you seen that power? Gone in and see it? Go in and watch! Who is setting up the whole DVD? Who wrote up the free will that you exercised today? Who wrote up that you will choose this with your free will? When you go to the Top, you find that you wrote it yourself. Surely you had free will because you wrote it. It's your free will at that moment, experience of free will at this moment, and no free will anywhere in between.

It's not easy concept to understand that at one point in consciousness all things were written by the same Self. The free will, experience of free will, is being experienced by the same Self in two different states of being, in two different states, levels of consciousness. In Totality of Consciousness, free will was used to write everything. In the playout of consciousness in the physical plane, it looks like we have free will, but we're doing exactly what we wrote there. So, it *is* our free will, but at this time we don't know it can be prewritten. At this time, we don't know that all we decided at that time is already programmed into DVDs, already programmed into prewritten destinies. And now when we exercise free will, it looks free to us. We can read the DVD, so it's not free. We go up, who wrote the DVD? We wrote it, so it was free. So, it's a... it's a wonderful mixture of things. I could prove it either way. You have no free will, or I can prove it was your will because you wrote the whole thing. Depends on the level of consciousness where we are.

It's a very interesting subject this free will, how we experience it. Why was it introduced? If everything had been preprogrammed, why didn't we go for a ride into life? We go into a carnival and jump on the — what are those things called where the horses go up and down? — merry-go-round. We sit on a horse and go merry-go-round. We enjoy the ride. We have no decision how to make the horse run. We have no decision that what space to move. The show goes on. We enjoy the ride and come home. Why couldn't we have that kind of a life? Why did

we put this system that we should experience free will, choice making? Why was it introduced into our life? It was introduced as the trigger to go back Home. It was introduced so we could become a seeker. The experience of free will, no matter real or unreal, led to the experience of seeking, no matter real or unreal. It was a great arrangement that was made that we can seek and find, and we can only seek and find if we feel we have free will. And the experience of free will was generated for that purpose, and the whole perfection of consciousness and its story comes up only when you see it from the Top. Seeing from any other level is imperfect.

Sorry, we have to end. We'll continue tomorrow.