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Reincarnation | Power of Attention

Rice Lake, Wisconsin — March 31, 2012

<https://youtu.be/HTWIEKnfME>

Welcome, friends. Today we are going to have an informal get-together. We are going to share experiences, do meditation and get to know each other better. First of all, I would like to know how many of you believe that you have been here in a past life and have met a master? There are lots of people like that. How many of you believe that you have in a past life met the Great Master? I am in very good company. Thank you, thank you.

Today is the 23rd anniversary of initiation of the first person that Great Master directed me to initiate in this country and that person happens to be here. That person knew me in her past life and my present life. That's a good link, and therefore when she saw me, when she was just a teenager, she almost recognized me at that time, and I recognized her. That's a very amazing thing. It happened. There was a huge gap of several years before the second person was initiated by me under directions of Great Master.

I would like to introduce that person to you who was an important *bibi*, who took care of Great Master in her past life. And she happens to be here in her new American body and name is Michelle Thompson, sitting right here. Please show your face. Get up, please.

Her story is very simple. I had doubt if she could be still the same person, though I felt that she looks very familiar. Her behavior is familiar. But the old *bibi* who was in the *dera* with the Great Master, she loved me a lot. I knew that. And she used to work in the kitchen also there and she had amazing experiences, spiritual experiences I will share with you sometime. But towards the last part of her life she came and stayed with me, and then died there. Before that she was up in a hill station called Shimla in India. And there she invited two of my sisters, my younger sisters, to come and spend a few days with her. My two sisters, Rama and Chander, that's their name, they went up to Shimla to spend a few days with the *bibi*. She was very old at that time, and she offered them tea and some cookies, those kinds of cookies which you have, those long ones with cream in between. I don't know what they are called—cream wafers or...? What do you call them? Wafer cookies. And when she took them out from a box and put on a plate, that old lady began to arrange them in a very strange order, like a cyclical order to make like the sun and rays of the sun. These two girls, my sisters, were surprised. "Why is she doing this? We are just going to eat them up anyway. Why is she decorating them on the plate?" But anyway, they thought it was very odd, why she did that, and they came back. They didn't tell anybody of this experience.

So, many years later I meet this girl in this country. She is keen to go to India, talks of Indian food which she likes, and I said I might take her. Maybe my mother can recognize her, who was also a good friend of that old lady. When we went there my sisters offered her tea and opened up a box of cookies and this girl began to arrange them on the plate, exactly in the same way. They did not need any more proof because it was so extraordinary—they had not told anybody about it. And why would this girl, young girl coming from America go and do the same thing that that old lady had done? That little thing was good enough for them. I was also struck by that experience but still had a little skepticism. One can never be sure, you know. Our mind is like that.

But then she met my mother and my mother held her hand and said it's the same hand, and she remembered her from that. They had a conversation of the good old days when they used to meditate together. So it was a very strange experience for me, that how could a lady who worked with Great Master, made great spiritual progress which I knew about, should come to America and be born here as a young girl in a household in which they were all non-vegetarians and she was the only vegetarian child right from the beginning? They tried to feed her meat. She wouldn't take it. So, she was little different from others.

And why did that happen? So, this really created a little bit of questioning in my mind. How did Great Master decide to put her here? Then I realized that she herself wanted to come. She herself decided. She need not have come. She need not have been reborn. She decided to come because she thought that the Great Master had made a statement that the axis of spirituality will shift to America and one day there'll be more spiritual masters, more spiritual growth in the United States of America than anywhere else in the world. He made these statements more than 60-70 years ago, and he repeated them in several letters he wrote to American disciples of his. Indeed, I came to this country mainly for that reason that the Great Master said that the spirituality is going to move to this country. I better go quickly and get a ringside seat to see the show. And that's why I'm here. But the fact that she wanted to come because of the axis of spirituality is changing here, brought her here. But I said, "How did Great Master decide where she should be born? Why should she be born in a household where people, although interested in spiritual disciplines, were not vegetarian, were not following the kind of lifestyle that this *bibi* had followed and was following even in the new birth here." Then I realized that the Great Master went to an engineering college. He did not know many western names. As a human being he studied in college, became an engineer. But he went to study in an engineering college called the Thompson Engineering College in Roorkee, in India. He knew the word Thompson. I thought that must be the reason that she's been born in Thompson family. So, some things are so...sometime looks bizarre that such things can happen. But things do happen, and since so many of you raised hands, I thought you would like to hear the story. And I know that many of you I had known earlier and not only this girl. And therefore, it's a great joy to reconnect with you once again.

Another great disciple of the Great Master came from the United States and his name was Dr. Julian Johnson. He wrote several books also. You might have seen those books. The Johnson name became familiar to the Great Master because he was a good disciple of his—very, very successful disciple. I knew Julian Johnson. I was much younger than him, but we became friends. We used to walk together up to the river Beas in India, and we used to share information. When he saw, Julian Johnson saw, that many of the disciples of Great Master do very extensive, serious meditation out in the caves—they dig out caves so that there is no disturbance—he himself, the American disciple, dug a cave on the bluffs of the river Beas, a beautiful cave, and would go and meditate for long hours. I went with him sometimes and saw the cave. I sat in that cave sometimes. After he passed

away, I sat myself to try see if that cave has some special vibrations so I could take advantage of them.

Of course, the real cave is inside us where we are supposed to sit. The outside cave was merely an excuse, but the Johnson name was well known. So, there was another girl who came to the Great Master after much tribulation, after meeting very strange kind of psychic and spiritual experiences. And that girl came, and her name was Elizabeth and the last name was Bruce. Bruce is the township where we got a house. That's strange coincidences in the names, that Elizabeth Bruce should come as a disciple of Great Master and Great Master recommended that she is single, and Julian Johnson was single, why don't they get married? And they got married in the *dera* and she became Mrs. Johnson. Her desire to serve the Master like the other *bibis* in India was very strong, so there was no doubt that she would come back again to this part of the world and come back probably in a Johnson family. So that girl, who was an American girl, went to India, got initiated, is back again, and again came in a Johnson family and happens to be present here today. I would like to introduce to you Ann Johnson. "Would you please rise and show your face?" And she has still the great desire to be a *bibi* like anyone else and take care of the Master like the *bibis* did before, and I am sure her wishes will be fulfilled. Great Master will make sure of that.

Why am I sharing these stories? I've never shared them before. I have a number of other people who are sitting here, I could tell stories about them. And I see them, and I recognize them, and that's amazing experience for me to be able to see that people who... I had to work hard to get an immigrant visa to come to this country and they came just by rebirth! They just avoided all the immigration formalities. How many of you have come here today from outside of the United States? Can you raise your hands, please? Well, because you have come so far away, I would like to invite you, who just raised your hands, to a special luncheon with me today. When we break for lunch, we will set up a small lunchroom at the back and people who have come from outside of this country, I'd like to meet them separately at lunch today. So, you are most welcome for that lunch.

How many of you are above 90 years of age? Here is one gentleman. He has come all the way from Colorado at age 91 to attend this. So, Leon Poncet will also be my guest at today's lunch. And I have to request one other person to join me for lunch, two other persons to join me for lunch who are sitting in front Peggy Newman and Jule Hawkins. These two ladies (one is year...) and myself, we are a sandwich in one year apart. I didn't know that. They told me. They told me that we three are one year apart from each other in our eighties, and therefore we should stay like a sandwich and go home together. I would like to invite these two ladies also to join me for lunch today. Thank you very much.

I was talking to you yesterday, last night, that we are re-circulating. Our souls are all longing for fulfillment. It's the natural desire of a soul, of the spirit of consciousness per se sitting inside us, to long for fulfillment. The fulfillment is to become what it is. That means full, to become total, to not be separate. The separation is creating a painful situation for the soul. Unfortunately, the soul has found its companionship with the mind which was given to it only as an accessory to help it. The mind was provided as an equipment to consciousness or soul to be used for creating different kind of experiences so that it would have a great time to set up a great show and to enjoy it. That's what the mind was given to the soul for. The mind and soul are not the same thing: soul is our reality; soul is immortal; soul had no birth and no death.

The mind has a birth and death. The mind has a certain lifespan. Soul has no life span. So, when a soul is granted the company of a mind, the idea is that the mind can create spatial and time

experiences. That means it can spell out an experience which can be generated in no time and make it an experience of eons and centuries, an eternity. That's the capacity of the mind. It's a very great capacity to be able to make an experience of no time, no space, zero time, zero space, and to be able to expand it and create past, present and future. It's a very big capacity! Not only that! The mind has the capacity to generate language for communication. The mind has the capacity to use logic to reason out, to come to conclusions by rationalizing. These are very big qualities. All these qualities have been given to the life force, the spirit, the soul in order to have a grand experience. That's what we are supposed to be here for. And the mind in turn has used other resources also given to it like the sense perceptions so that what it creates in time and space can be perceived by the soul and can be experienced by the soul in terms of different perceptions through divided means of perception.

The mind can perceive anything in one go but it divides itself into separate sense perceptions: seeing is separated from hearing; hearing is separated from touching; smelling is separated. All these different sense perceptions are created so that the show can be enjoyed to its utmost. That's the whole purpose of creation, to have a temporary experience through the mind and the senses and then to top it all be covered in a physical body, a material body that generates the experience of a physical, material world. What better set up could be done for the soul, the spirit, the power of consciousness to have an experience in an extended way. That's what we were here for.

Something went wrong somewhere, by design or otherwise we can still examine. But something went wrong that what was set up as a show and deliberately made into a real show at all levels, all ingredients that were required to make the projected show into a real show were put into place: rules of nature; laws of nature; laws of physics and science; the grandeur of the unlimited extent of space and time; the grandeur of the minimal size of neurons and molecules, atoms, electrons. The grand scale in which this has been put in is amazing, all designed to make the thing absolutely real. And then to top it all we have a willing suspension of disbelief about the thing, and all begin to believe this is the only reality. Not only that, we shut off all other kinds of experiences so that the element of reality should not be lost to us. What great arrangement we made to make this show the very best we could.

Where did we go wrong? Only in one thing, that we came to have a good time! Somebody asked me a question recently on an email about Lucifer, the devil. Who is the devil? And in some places, he says in the Bible it's quoted that the devil is the morning star and so is Christ the morning star. How can both be together? The truth is that the devil was also created by the same Totality of Consciousness that created the good. The good and the bad both were created. The high and the low both were created from the same source. The negative and the positive both are coming from the same source. In order to heighten the experience of creation the pairs of opposites and the principle of duality was created. It's an amazing principle that you can experience anything you want in this world because there is an opposite of that. If there was no opposite, you would experience nothing. So, the whole world has been designed on this grand principle and it looks so beautiful when you know how this structure has been made up.

And yet, we thought this is the only reality. We forgot this was made up. We forgot it was made for a design, that the reality has been created by us. And we took this as the only reality, got attachment to it, made further desires to get more attached to it, ultimately entangled ourselves with the desires in such a strong way we can't pull away from it. When these enlightened people came, whom we call the masters or Perfect Living Masters, when they came and told us that "look, this world is not as real as you think, it's been made real. The process of illusion has been used to create

reality and that illusion has been made into reality deliberately so you can enjoy it." When they came and said look at the source of it so that you don't get attached here, if you want to get attached, get attached to where your soul is longing all the time for fulfillment, that is own totality inside. When they gave this advice to us to go within, we closed our eyes and thought we are in meditation and saw nothing but darkness.

What kind of game is this that these masters come and tell us close your eyes and go within? Within is all darkness, outside is all wonderful, beautiful, colorful place. Why should we go inside? There's nothing inside. And therefore, going inside and those who tried seriously to go inside by closing their eyes, they were pulled outside by the attachments that they had created by their desires that were unfulfilled outside. Therefore, the whole cycle of experience turned around into believing that the reality was outside. And we have just come here for a short experience and we will die where the reality will stay here, and more and more people will come here and go away. Nobody understood the immortality of consciousness, the very consciousness that sits in each one of us. It doesn't belong to any particular group. It does not belong to any particular person. It does not belong to the Perfect Living Masters. It belongs to all of us, without exception.

You'll find right sitting in this small group here people from all nationalities. They come from all over the world. You find that there are people of all colors; white, black, brown and all colors in between. People are wearing dresses of all colors. People are speaking languages of all colors. There are Christians here, Hindus here, Muslims here, even Jews are here. All kinds of people are here. That knowledge, that Totality of Consciousness which creates everything is not the prerogative of any particular person. It's given to all humanity without exception. There are children here and there are people up to ninety-one years old here. There are many people in my age group here. There is no question of any age, any gender, any caste, any nationality, any color of the skin at all in the matter of spirituality. The spiritual longing of the spirit is common to all and the Perfect Living Masters come to tell us a message for all that the truth is lying inside you. Therefore, if you have to find it, go inside. We can't find it. It's dark inside, it's bright outside.

How do you find the light inside and why are we not seeing the light? When we close our eyes, why don't we see the light? If you just contemplate for a little while when you close your eyes, do you know what you're thinking about? Everything outside. How can you see anything inside? You have attached yourself to so much things. If you think of each attachment that you have made like a rope that has tied you outside, you are totally entangled with those ropes outside. And even if you start cutting one by one those ropes... In deep meditation you can take a whole lifetime and not cut those ropes, we are so entangled here. That is why these Perfect Living Masters who realize (because they are working from a different level of consciousness; they have risen to a level of consciousness from where the physical world was created) the patterns of this physical world are being generated somewhere else. This is a copy, it's a copy of those patterns. They can see those patterns. They have risen above that. They have risen to the point where they can see why the mind was constructed and how it is working, how time, space, and this expansion of experience is taking place. They have risen above that. They have seen where the individuation of consciousness took place and created a soul. They have risen to the highest level where they see that there is only one Totality of Consciousness, within which the whole show is taking place. Having that knowledge and awareness and sitting amongst us like an ordinary person with that knowledge and awareness, they come and share their experience with us. They tell us that we are all part of that same, that we have been thrown outside by ourselves and all we have to do is to reverse the journey. And they say that the creator, which is our own total self, has made ample provision for us to go back home, to go back to our own totality.

What is that provision, what provision that the Creator made for us—or we ourselves made for ourselves—to go back home? First of all, even at the lowest level of a physical creation here, we have been given a remarkable power in our consciousness that we can use, and that power is called the power of attention. We can put our attention wherever we like. That's an amazing power. Supposing you did not have that, and the world just flew around you with no choice. What you want to see or not want to see, whatever came in front of you came and whatever went away, went away. You could do nothing about it. Life would just be a monotonous show going in front of you and no choice at all to you. By granting the power of attention, it enables you to pick and choose what you want to put your attention on. It enables you to concentrate on one thing or another. It enables you to read books. Otherwise a book would be just black and white pages going in front of you. By getting the power of attention you can put your attention on the printed words and read it. By the power of attention, you can talk to a person, look at that person. By the power of attention, you can experience the world with your choice. With the same power of attention, you can withdraw your attention and open the inner door and discover the reality. That's the greatest power. The whole secret of the spiritual discipline of meditation, the spiritual way of going within is to use your attention properly. All systems of meditation in the world rely upon the power of attention. And then not only that, it's not only attention, it is the power to concentrate that attention wherever you want, that you need not scatter your attention to a wide range, you can pinpoint it to a very narrow area. And the method of discovering who you are, to discover how the show has been opened up outside, all you have to do is to withdraw your attention and concentrate it to the point from where it is originating. It's a very simple formula.

To find God the simplest formula is to go within to the point where you think you are going out from. Where are we going out from? When we look at this world—open our eyes and we look at the world around us, when we talk to people, when we communicate with them—where are we sitting if we are consciousness and not the body? What part of the body contains that function of ours from where we can throw our attention out and experience everything? A little contemplation will tell you it is not in your hands or your arms or the rest of the body. It's in your head. You open your eyes you are looking at the world from behind the eyes. It does not take very long to find out that your source of attention from where it's flowing, the source of consciousness and awareness is flowing, is in the head and is right behind the eyes. You can even imagine, "Where am I? If I am the source of consciousness, if I am not a being, I am not a body but I am consciousness that is the ability to be aware of everything, where am I operating from?" You are not operating from anywhere outside. All the outside is being experienced by you. You are operating within this body. And where in the body? Not all over the body. Only in one specified area. Indeed, in only one specified point, one point behind the eyes, in between the two eyes. That point is so well marked that people have even tried to find the physiology of that point and say whether it's the pituitary gland where we are hanging in, or it's the pineal gland or it's somewhere in between, it's somewhere in the center. It doesn't matter whether you know anything about the pituitary gland or not, you always know that you are behind the eyes if you are pure elements of consciousness operating to view this universe and to experience this world.

Then what is the problem then? If you know you are there, all you have to do is to put your attention back there. What is the difficulty of putting our attention back there? Difficulty we have created by practicing in every life that we have had here, focusing our attention on other things. We have been practicing how to put your attention out on things. We have never practiced anything to pull the attention back. These are exact opposites! If you focus attention on something, you are moving away from yourself, you are moving away from that point no matter where you focus. We have been

taught how to focus attention, that the only use we can make of attention is to focus it on something or the other. Even in meditation we are told to focus attention on something. And every time we go wrong, because every time, no matter where we focus our attention, we move away from ourselves.

The process which Perfect Living Masters tell us is not to focus attention on anything but to withdraw attention to yourself. The withdrawal of attention is a different process than the focusing of attention. And the withdrawal of attention we have never practiced. And when we try to meditate, the old tendency to put your attention on something keeps on driving us away from our own point of existence, of our point where we operate from. Therefore, the real difficulty of meditation is not the technique of it, not the principle of it, not the knowledge of it. The real problem is we never practice withdrawal of attention. To withdraw attention is a different process than to put attention anywhere else. If we close our eyes and say, "I am going to look at myself where I'm sitting and make a little picture of myself there," do you know you have moved away from yourself to that little picture you are making? You're not withdrawing your attention. And we spent years and years trying to do meditation even under appropriate instructions because it is still moving away from where we are.

The truth is we have to pull back to where we belong, where we are operating from. In this physical body, consciousness does not always reside behind the eyes. It is only behind the eyes when we are awake in a physical state like we are now. It shifts all the time. It's never at the same place because it's not bound by any part of the body. The body is bound by it. The body moves around it and not that the consciousness is to move anywhere in the body. The consciousness is where we are having an experience, any experience, whether we are looking at things, whether we are dreaming, whether we are in a higher state of consciousness, whether we are in our true home in *Sach Khand*, no matter where. In the body we are not bound by any particular position. Why we emphasize this place behind the eyes—often called "third eye center" because it's behind the two eyes—is because that is so in the wakeful state. And we get our instructions how to proceed with the techniques of meditation and self-discovery while we are in that wakeful state.

We cannot get these instructions anywhere else. Even if we got those instructions at a very high level of consciousness in the astral plane, you cannot follow them unless you come down to the physical plane. There's a reason for that. The reason is that here we don't know the future and we think we have to make a decision. It's programmed like that. And therefore, we become seekers and practitioners of something which we cannot be anywhere else. We can only be a practitioner of any science, any discipline while we are in the human body. And that is why it's only in the wakeful state of a human being that you can practice meditation. No other state whatsoever, not even a higher state of consciousness. Now that's a great thing to say! That is why human state of wakefulness has been called the top, top state of creation next to the Totality of Creation. It's so important. A human being has been described in the Indian scriptures as created next to God, the Creator Himself. And in other disciplines it's been called that man is created in the image of the Creator, of God. Several messages have been sent to us that this is a great opportunity to be human, to be awake in the physical level. That's when you can do all these things. The doors to all perception inside, the door to all reality inside can be opened when we are human, and we are awake. Cannot be done at any other time.

When we are human and we are awake, that is the time when notionally we experience this feeling that we are behind the eyes. If we want to put ourselves as a miniature point of consciousness and say where are we operating from and just close our eyes, forget all what is inside the head or not,

you will notice that you are behind the eyes, thinking from there, contemplating from there, meditating from there, opening your eyes and seeing from there. Therefore, that point is a natural point at which consciousness or attention is operating in the physical wakeful state. And when you look at things, and when you do things, it is from that point that you are throwing your attention out. Therefore, the correct practice of meditation, of discovery of yourself is to withdraw your attention to that point in the wakeful state. When you are awake, if you can pull your attention to the point from where you are throwing it out, you are in very successful meditation.

The only handicap we have is that we have been doing too much of throwing our attention out and that comes in the way all the time, even when we want to withdraw. Nobody taught us how to withdraw attention; everybody told us how to focus attention. Here come the Perfect Living Masters telling us how to withdraw our attention and there they have come with very simple methods too, which we don't practice, but they appeal to us. The method is that we have been granted another great power—we don't make too much use of it—called imagination. How do you imagine things? The power of imagination enables you to imagine something anywhere, anytime you want. The power of imagination can make you imagine you are not sitting here but you're sitting on top of this roof. The power of imagination can make you imagine you are sitting in some other city right now. The power of imagination can make you feel you are standing up and not sitting. The power of imagination can move you around anywhere you like. If that is so, cannot the power of imagination also make you imagine you are sitting at the point behind the eyes? How simple! Therefore, they advise, "Do not try to put pressure on your attention that will drive you the same way you have been using it all the time." Therefore, you use an alternative device, use the power of imagination to imagine you're behind the eyes, sitting at that point. True meditation consists of having the ability to imagine you are behind the eyes. What happens when you do that? The more you think of being there, the more you concentrate your attention there. Therefore, the concentration of attention and the withdrawal of attention takes place by the simple process of imagining you are behind the eyes.

It takes a little practice of course. All new things take a little practice. But with practice you'll find that the moment you start doing that and you imagine more and more what's inside my head ("Where am I?") and you do not try to focus yourself anywhere but try to imagine you are there in the center, the more you do that and the more your attention is withdrawn from other things, light will appear, sounds will appear which you do not hear normally, which are there already but you don't see them because the attention is all scattered outside. We have attached ourselves, scattered our attention all over. When you imagine you are there, gradually you are forgetting what is outside. And when your whole attention is on imagining that you are in the center of the head, light will fill your head, fill your experience like you have never seen before.

It is said, "If thy eye be single thy whole body shall be filled with light." You will see a light you can't imagine ever having seen and then you will be able to see it. This light you can't see—you can't face the sun—and inside you can face the light of several suns put together and not have to close your eyes. Those eyes they are seeing inside are not these eyes at all. Those are behind these eyes. Then you discover much to your surprise sometimes that you have other eyes also which are seeing inside. You didn't know you had other eyes also to see! Didn't you know when you go to sleep and have a dream you are seeing with some other eyes? Don't you think that when you imagine something you're seeing with some other eyes? These eyes are not imagining and seeing things. Don't you think that whenever you visualize something you're seeing with other eyes? Are they not the same eyes that will see the same light inside? Do you know how much light those eyes can

stand? Do you know if you imagine light you can imagine more light than you can see with the physical eyes?

We have other eyes, we have other ears, we have other hands. We have another body sitting right inside this. We never use it. Actually, we do use it but very partially. We use it by superimposition on the physical body. When we see through the physical eyes, we think the physical eyes are seeing. It is our consciousness, wakefulness that is using the inner eye with a filter of the outer eye that we see outside. If the inner eye is closed and you are not conscious, you can keep these eyes open and you see nothing. You have to be awake. You have to be conscious in order to see with the physical eyes. You have to be conscious and awake to be able to hear with the ears. Therefore, although we think that the physical body is creating these sense perceptions, these sense perceptions are impossible if the so-called imaginary body inside, the so-called astral body inside, superimposed upon this body is not functioning. Now if that is not functioning, this body goes to sleep, and that body keeps on having dreams and goes somewhere else.

On the other hand, you cannot even have the astral body functioning if your mind is not working. The mind is a constant creator of experience. The mind never stops working. The mind thinks all the time in words, images, memories, whatever. The mind is never at rest. The mind is like the heartbeat of this physical body. Heart never stops. It works continuously for the physical body to get all the circulation and all the food it needs. Therefore, the mind functions all the time for consciousness to generate the experience—and that's the food it needs. The mind never stops. People keep on telling us still your mind, stop your thinking and that will happen. Nobody has ever stopped thinking.

There was a guy in the university with me at Harvard and he was trying to practice meditation and go into research into these things and one day he told me, he called me that he has learned how to stop the mind, stop thinking. I said, "If you really stop thinking even for a second, you'll be dead. That's my understanding, that the mind has to be alive and kicking for the senses to operate. The sensory body inside has to be alive and kicking for this physical body to operate. If any link is cut off the whole thing falls apart. So how did you learn how to stop thinking?" He said, "All the literature says you have to still your mind and otherwise you can't do anything in meditation." I said, "How did you learn how to stop the mind?" He said, "Through some *yogic* practices and through *sadhana*." I said, "Can you come to my apartment and demonstrate the *sadhana* to me, I'd like to learn how to stop the mind, how to stop thinking and still be alive." So, he came to me, to my house and I said, "How long can you stop thinking?" He said, "Any amount. Once I go into the *sadhana*, that position, a *yogic* position, then I can just tell the mind stop, and it stops thinking." I said, "That's great. Okay, let's have a demonstration. If you can stop thinking for one minute, I will assume that you can stop thinking forever. One minute is a good enough experience for me. I'll have a watch ready with me. I'll look at the time and I'll give you a clap like this (clap). When I give you this clap, stop thinking, and after sixty seconds I'll give a second clap and then you start thinking. And then we review what happens to consciousness if somebody is not thinking. It's a great experience, great experiment to do."

So, he came over and he got into his great *sadhana*. He contoured his body in a certain way which was the *yogic* practice that he had learned. And once he was ready, when I saw he was ready to stop thinking, I gave him the signal (clap) and I didn't know what he was doing but I was looking at my watch. Sixty seconds passed. I gave him the second signal (clap). And he said now he's thinking again. I said, "Did you stop thinking between the two signals I gave?" He said, "Yes!" I said, "Now let's examine, not from any theoretical method, just from your memory, if you have a memory of that

time. If you have a memory of what happened in those sixty seconds when you were not thinking I'd be very interested in knowing that. First step: when I clapped, how did you know it was time to stop thinking?" (He said) I said, "Don't make up anything, remember." And he remembered that when I gave the first signal (clap), he said to himself, "Yes, this is the signal I have to stop thinking." I said, "That's a thought!" He said, "Well, it just took a few seconds." I said, "All right then, we will eliminate those seconds. Experiment was not sixty seconds. Experiment was fifty-five seconds. All right now, next step. After you stopped thinking, how did you know that I will again give you a signal and you can resume thinking? Don't make a story, remember." And he remembered. "Yes, I remember. After I said, 'Now is the signal to stop thinking,' and I did say, 'And I will not think again till he gives the second signal.'" I said, "That's a thought too!" I said, "What happened after that?" To cut the long story short, after a five-minute discussion about what happened in those sixty seconds, he caught his head. "My God, I was thinking more in those sixty seconds than ever before!"

But what caused him to think that he had stopped thinking was a simple thing in the mind, that the mind does not think in one channel. The mind thinks in several channels, even if you are meditating. Supposing you are doing repetition of a *mantra*. Have you ever noticed that you are repeating those words in your mind and another voice is continuously saying, "Now it's time to stop, now you are going too fast, you are going too slow." That's also the mind. Not only that, there's a third commentator and a fourth and a fifth! There are so many channels. When we stop one channel, we think we have stopped thinking, the next channel keeps on commenting on the stopping of the mind. That's what happens. The mind does not function in one particular channel.

I had the honor to receive His Holiness Dalai Lama from Tibet when he was exiled from there in India and I had to house him there, in Dharamsala. I was the District Commissioner there. And Dalai Lama was practicing meditation in those days, and he had two tutors with him. He was a very young man, very wonderful young man. Spoke very little English and Hindi and was having an interpreter to talk to me. But in a few days he learned enough to talk to me. And I had a Land Rover with me. We used to run into the mountains, driving and discussing meditation. So, I mentioned to him... He talked to me about the meditation he was doing eight hours a day. And then he mentioned to me this very problem that the mind has several levels, and if you are observant, if you are really observant, you can observe the different levels of the mind and you can hear them. And he said he had actually tried and he was able to find not one, not two, even he saw eight commentators sitting one on top of the other in meditation.

The same thing happens to all of us. We think we are doing meditation by way of repetition of a *mantra*, repetition of a *simran* that we have learned. And while we are repeating those words our mind is thinking of everything else at the same time and we are being diverted and that routine is a parrot-like repetition. We are repeating with the tongue like a parrot. We repeat with the mind like a parrot and allow another part of the mind to go all around the world thinking of other things, which is not good meditation at all, because we are not concentrating our attention on being at the spot where the thoughts are coming from.

We miss the very essential point that the truth will come only if we are able to stay at the point from where attention is originating. And we scatter ourselves and think that we are doing good meditation by repetition of words either in the head or with the tongue. And we think that we are doing meditation, whereas we are thinking of everything else at other levels of the mind. That's what happened to that man who thought he knew how to stop the mind. Mind will not stop.

So, what do mystics mean, what do these spiritual leaders mean when they say, "You must still your mind?" What they meant by that was ignore your mind. By stilling the mind is don't pay attention to the mind. Again, that's a question of attention. If you find that thoughts are disturbing you in meditation and you say we ignore it and to tell the mind to ignore, you use the mind again. Because mind is our creator of language, even for speaking within ourselves. We instruct our mind to tell the mind, "Okay you can do what you like, I'm not paying attention. I am paying attention to something else." Then what happens? Then a very beautiful opportunity comes to us, also pre-installed in all of us, the beautiful opportunity of the highest quality of music that lies within all of us. A music that is not created by any drums or trumpets outside. A music that does not need any outside bells to be tolled. A music that arises automatically from consciousness itself. A music that is arising from Totality of Consciousness and descends to the level of our individuated consciousness even in a physical body and keeps our contact at all times with our own true homeland. That music, that sound that is coming in is not created by us, it's not a physical sound at all. It's a sound that is generated when we put our attention there. Therefore, if the mind keeps on speaking and you put your attention on the sound, you can ignore the mind and that's called stilling the mind, that means not being disturbed by the mind. And therefore, the very best method of meditation is to use these mechanical methods of repetition of words and so on and pulling yourself in as best as you can, till you can get the inner music inside. When the inner sound, the beautiful melody inside comes, attach yourself to the melody, and the melody will pull you to yourself. It is so powerful.

The sounds keep on varying depending on how much they have pulled you. But the initial sounds that have the quality of pulling you resemble the sounds of bells. They have a bell sound, they have a what they call the peal of a bell in it. So, there's a *Doooonngg*...so that goes on like that. Therefore, it catches you and pulls your attention to the center because that's coming from the center itself. You don't have to locate it. If you hear the sound of a bell that pulls you inside, you don't have to worry where the center is. The sound comes from the center, comes from where you are, comes from where your consciousness is operating. What a simple method, pre-installed in all of us by the creator, pre-installed by us for our own escape from this trap. So therefore, the method, the modern method, method for our times is to prepare ourselves for the sound inside, prepare ourselves. It's not even a sound. It looks like sound, it appears to be like a sound to start with. Ultimately, it's just the resonance of consciousness that pulls us up. It is a description of consciousness in terms that we can use for our meditation. It's the reality.

Nobody has been able to fully describe the sound as you ascend on it to a higher level. In the beginning you can identify it like sound. But as you are pulled by that sound to a higher level of consciousness and new areas come on, uncovering themselves, new levels of consciousness keep uncovering themselves because of the sound. It changes. But ultimately you can't call it a sound, you can't even call it frequency. You can't call it resonance. These are words which are all used up to the mental level. Beyond that you can't even describe it. It's an audible thing. You can hear it. You can hear it with the inner ears, not with the outer ears. And you can hear it with your spirit, not with ears even in the inner ears. You can hear it with your consciousness. It's arising from within consciousness. Yet what should we call it then? We can't call it sound.

In the Rig Veda, the first of the four Vedas, spiritual literature of India, it's described as the *Naad*. *Naad* over here means sound, that the *Naad* can pull you, your attention. It also says that the *Naad* is the beginning of creation, that the *Naad* is the ultimate creator. In the Bible, in John's Gospel, the opening verses are, "In the beginning was the Word and the Word was with God and the Word was

God.” What else can you say! For want of any word they are using the word Word, because it’s audible. They’re calling it the music of the spheres. They called it by all other kinds of terminology acceptable to us at a physical level, but there is no real description of it. But at least we know that to start with it sounds like a sound which is good enough.

Therefore, when the bell sound comes and has a pull in it... That means it sweeps you off your feet and you feel that it’s no longer that you don’t have to do anything. See, I was sometimes using the example of these cars, auto cars, that there are some cars, rear-wheel drive, and some cars are forward-wheel drives. The rear-wheel cars push the car forward and the front-wheel cars, they pull the car from the front. There’s a difference in the two. I know in snow the front wheel cars are better in bad weather and the rear wheel cars they cannot control the direction. And if they start slipping on black ice—my car once slipped with rear-wheel drive—you can’t control it, because the rear-wheel drives are pushing it. Doing meditation with our effort by repetition of words and so on is rear-wheel drive. We are trying to push ourselves to do something. Listening to the sound which has a pull in itself, is front-wheel. It pulls us and we do nothing! Therefore, the options are that as soon as you can get the pull of the sound inside, forget every other method and it will take you all the way back to your destination, stage by stage.

This particular *yoga*, union of the individuated soul with its Totality, has been called *Surat Shabd Yoga*. That means: *Surat* means attention; *Shabd* means the sound; *Yoga* means union. Union with your own reality, with your own totality by the use of putting your attention on the sound. That’s the meaning of that. That has been called the royal road of meditation in the present times. Great Master sometimes referred to it, El Camino Real—that means the royal road. That means it is the right way in this time. Because at this time the distractions are more than ever before. In good old days, in the Golden Age, probably you could do other kinds of meditation and succeed because the distractions were not so many. The distractions are at the maximum in the Iron Age, in *Kali Yuga* today. And therefore, this royal road is the best for us.

I am going to use this time with you in the next couple of days to practice how to identify who you are by putting you attention on yourself through imagination and not trying to focus, to correct anything that you have been doing in the past so that you make success of meditation. What good is it to say, “I am on the spiritual path for forty years and I see nothing. I have been a great believer in the spiritual path. I have great faith, but I am still entangled in my family problems. I have been in meditation for forty years and I still get very angry when somebody provokes me.” What good are these statements? That means nothing happened. That means it was all misguided meditation. If you are really being pulled to your reality, it is automatic that you will not get angry. It’s automatic that that you will put high priorities on things that need priority. It’s automatic that your problems will be taken care of by themselves. It’s automatic that you’ll realize that they are all pre-written and will be taken care of. It’s automatic your attitude will change to everything. If none of these things have happened, what kind of meditation have you been doing? What kind of faith have we built up? And what kind of faith is that? We say we have great faith in the Lord, great faith in the master, everything is going wonderful. We came and had to park our car and there was no space. Suddenly a car pulled out. Said, “Thank you, Master, you provided a parking space.” But then when we couldn’t find anything, had an accident, “Where were you, Master, at that time? We lost our faith.” If faith is so shaky that it is only surviving with good fortune and shakes when bad fortune comes, what kind of faith is that? What discovery have we made? Therefore, when we have true meditation and true ascent in our level of consciousness, these things disappear, and unshakeable faith comes no matter

what happens. It's all a pre-destined package of events to happen that doesn't affect you at all. You are above them.

I spoke to you about Julian Johnson earlier. Dr. Johnson told me, he said, "When I came first to the Great Master, I used to think it's great to meet a man who has so much power and I used to ask him please bless my wife, bless my child, bless my friends in America, bless those people." He gave many examples of how he used to ask Him for worldly blessings. He said, "It took me some time to discover that I am asking Him for rotten things, I am asking for temporary things here and I know these things are all going away. I know none of these relationships are going to be there. What am I asking my Master for? I should be asking for some real stuff. And I realized"—he told me that he realized that our life's destiny of ups and downs is just a platter of good opportunity given to us in order to take advantage of the power of seeking to go out of this system. Why are we trying to propagate more in the system by asking for things about the system here? Julian Johnson saw that our destiny of life with all its ups and downs is a very minor thing to worry about. They have to come and go as they come and go. To put all your attention on modifying that is like going into a dream state and saying I want to buy a house in my dream and make it, furnish it very well. And then we wake up, and say, "Let's go back to the dream to complete the furnishing," when you know it's a dream. With higher consciousness you discover that the whole thing is nothing but a series of dreams and therefore the real thing is somewhere else. So why are we wasting so much time in getting advantage of a master for things which don't really matter? Indeed, he told me, "I am very happy that there are ups and downs in my life and that's the only way I could have been a human being and I could get the opportunity to meet the Great Master. If all my destiny was very great, all good things were there, I'd be sitting up in heaven waiting to die again in heaven and come back. If all the deeds I did were bad, and I would be in hell, I'd be just waiting when will this end, the torment? I would never meet a master. I am happy I have a combination of both and therefore I am able to meet a Great Master." And those were Julian Johnson's words.

So, we have a wrong priority of what is more important for us and we go after small, little little things of this world: our relationships; our little possessions that we have here; how to improve the material condition here; how to improve the condition of our body here; not caring at all for something that will last forever. And we are caring for things that will last for very little time. When a person dies, he doesn't carry anything with him and yet how much time and attention we give to things that will not go with us and how little a time we give to things that will be with us forever, for eternity. Our priorities are wrong. If we correct our priorities and say that we want to concentrate on what will be with us forever, and we want to concentrate on our relationship with the soul and its total soul or creator or our own totality (put priority number one, let's do everything for that and everything else we will take care of after that is done), you know what will happen? I am telling you not only from my experience, from experience of several people who have tried this experiment of putting your priority right. All the other things take care of themselves, without your need to put any attention. They are taken care better than you would be able to care of with your attention.

So that is why, why are we making a mistake of putting our attention on things that we cannot even change many of these. We try hard to change them, they don't. We think there's a great thing. Because of our loneliness, because of the desire of the soul for fulfillment, because of desire to expand to know what is total is and feels it is separated, just for that longing of the soul we try to make relationships in this external world. We think we'll find our soulmates right here somewhere. And we find soulmates here. They look like wonderful soulmates on day one, day two. They are wonderful soulmates till we marry them. Then something strange happens. Then something

suddenly comes up which we never saw even if we dated for years. We date somebody for years and then we get married and then we say, "Now what's gone wrong?" The whole attitude of the two people changes. I am not talking from a theoretical point. I have met hundreds of couples come to me that "we have found our soulmate," and come six months later, "We are divorcing." "Why?" "We were never made for each other." "When did you find it out?" "From day one." Said, "That was the day you told me you were soulmates!" What kind of relationships are these and how much attention, the most wonderful thing we have which is our attention, how much attention we devote to these things? And we're putting all our attention on things that really don't matter in the long run. They may matter for a short while. Take care of them like you would take care of a temporary thing.

You take a flight in a plane, a long flight to India. You spend sixteen hours on the plane. You say, "I want to make myself comfortable, I'll take some nice food," but you don't settle in and say, "This is going to be my home." You know the flight will end and you will go, and it's only temporary comfort. This life is like a temporary place where we can make ourselves temporarily comfortable. It does not mean that we make plans forever sitting here because nobody lives forever. We have to leave all these things behind us. There's a story told of Alexander the Great. He came through Greece and he came to India and he acquired a lot of wealth. He destroyed many temples, gathered the gold and diamonds that was stored there. He killed so many people. He made so many women widows, so many kids orphans and all that just for the sake of those worldly possessions which he carried on his camels and his horses and took them back. When he was on his way back, he fell sick, and the physicians accompanying him of those days told him that he cannot survive anymore. He was on his last moment. He said, "I cannot die because a gypsy told me that unless the sky turns into gold and the earth turns into silver, I will not die. And since that will never happen, I am immortal. I will never die." When he was so sick there was no resting place on the way, they took him off from his horse and lay down his armor which was made of silver and laid down on the ground. And he had a canopy, an umbrella made of gold and they lay him down and put that to protect him from the sun. When he saw the silver underneath and the gold above, he knew he was going to die, that the gypsies were right. He then ordered that, "All the time I have gone and killed so many people, maimed so many people, made kids into orphans, women into widows just for the sake of collecting this wealth that is lying on these horses and camels. Please find out somebody who can take all the wealth and give me a few hours more of life so I can reach Alexandria, I can reach my home." They said, "No, sorry, nobody can help you at this time. Not all the wealth can help you." He said, "This wealth can't even give me a few more moments to live. What did I do?" Then he ordered that when he's buried, when he's put in his grave, he should be put in a casket in which his hands should be left outside so whole world should know that Alexander the Great went to his death with his hands empty. He never carried anything with him. And that's how he was actually buried. In his casket they kept his hand out so people could see according to his instructions.

The point is that we realize so late that nothing is going to go with us. People make relationships and make plans and then death suddenly overtakes them, and they say, "Oh! I couldn't do this. I couldn't do this." And then they die and many times because of their attachments they are in a disembodied state, nobody can see them. They can see and try to talk, try to communicate. Nobody can hear them. They get so frustrated that, "We are still alive. We are not dead, and everybody is now thinking we are dead. And look at my kids for whom I did so much! They are running after my property. They are distributing it now. Look at what these people are doing to my things, valuable things. Oh! He's throwing away my things, and I can't do anything."

What kind of life that ghostly life is, to be running around like a ghost with all these kinds of experiences just because we didn't realize while we were alive in the physical body that the body is going to be very temporary? You cannot hold on to it. Nobody has held on to it. No Master has held on to it. No prophet has held on to it. Nobody has ever held on to a physical body. Yet we are bothering only about the relationship of the physical body. Yet there is so much in us, which is permanent, immortal. Why don't we talk of those relationships? Why don't we build those relationships which will go on forever? Why don't we build those relationships and verify them while we are still here? And that's where the Perfect Living Masters come in and say, "It's time for you in the physical body, while you are still in the physical body and you have your possibility of building a good relationship, build with somebody who will go with you even after you die, and not only on a belief system. Verify it while you are still here that you have made a relationship with somebody that when you die you will be in a form which will be the same form your friend will have and you will have companionship forever."

Now, that experience comes by having a relationship with a Perfect Living Master. He's able to show you what you will be like when you die, where you will go when you die, where he will be when he dies and that your real form is not this, that you have a much longer life in another form. So has he. You will be friends forever for a much longer time, for thousands of years, not for a short span of time in the physical body. So, if we are right in our priorities and we create the right relationships while we are still here and have the capacity to do it, then we are taking good care of our future. But to try to make future based upon things that are not going to last at all is a big mistake. We all make that mistake. We try to make plans. I have seen people making plans, telling me, "In ten years I will do this, in twenty years I will do this" and next year they are dead. Where are those ten years' and twenty years' plans gone? I see so many people, so many colleagues of mine have gone away after all the plans they were making, leaving everything behind. And a person who said, "I love you so much, I love you so much" is suddenly frightened of the body, dead body that is lying. And then ask me, "Is that ghost still around me? I am frightened of it." I said, "You loved that person, why don't you love the ghost of that person now?" "No, no I am scared of the ghost." "But it's the same person!" What kind of relationships are these? I mean it's amazing how we have not been able to see some simple, obvious truth. The obvious truth is that what relationships we create with this physical body are temporary, no matter what relationship it is. But the relationship we create with our souls, the relationship that we create with our higher selves are permanent and those will last forever. And the possibility of getting those relationships is now, while we are still here. It's only possible when we are human beings in this form, in a wakeful state. So, it's a great window of opportunity that we have.

I would like to pause at this time and allow you to join me in some meditation. Would you be interested? How many of you would like to have a little meditation? Thank you. During these couple of days, we will have short sessions of meditation. These sessions are designed to help us understand the correct mode of meditation. Because even after initiation by Perfect Living Masters, I notice that many people have gone for years not understanding fully how they were supposed to meditate. And therefore, people who are meditating... How many of you are already initiated? Wow! How many of you feel that you have had successful meditation? How many of you think we need to improve our meditation? Thank you. Thank you. I am on the right track.

First step, before you meditate, before you repeat any *mantra*, before you listen to anything, before you visualize a Master or God or a vision at all, before you do anything you must learn how to imagine you are behind the eyes. If that step is not taken, the rest will be futile. If that step is

correctly taken, all your meditation will begin to work. So that's a very important step. Therefore, that's the first step we will do now. That means we will assume that our body is our house in which we live. Otherwise we keep on thinking of the body as our self all the time. It doesn't work. So therefore, you have to change that concept and think that the body is merely a housing for us in which we live. It has several levels. The levels, we talk of levels because it is divided by energy centers into different parts, and the energy centers almost act like levels of a house. Starting from the bottom at the butt and the lowest is the ground floor, the basement. Then we come to the reproductive organs which is at the next level. Then the digestive organs at the belly button which is the next. And the heart is another level. Then the throat is the next level and the eyes are sixth level of this house. We are in a wakeful state already at the sixth floor, don't have to go down. Of course, there are steps that you can go down to other levels by your attention. There is also a fast-speed elevator, high-speed elevator at the back through the spine. You can drag yourself down there, come up by that or come up by the steps. It's a house like that. Very well made!

But since you are already at the sixth floor in a wakeful state, in a sleep state you go down. When you are dreaming, you are not here, your eyes also lower, inner eyes also lower themselves to the throat level. If you are sleeping and you wanted to touch your eyes—if somebody said, “touch your eyes,” you can hear that person—you will touch your eyes and you touch your throat instead of touching your eyes in the dream state. So, this notional location of where you are keeps on shifting, but in the wakeful state you are already at the eye level. And therefore, when you close your eyes in the body, you are at the sixth level of a house and there is a floor behind the eyes. The floor can be hard or soft. I would recommend make a hard floor, so you don't sink. Why is that? Because the tendency to go to sleep is very strong in these sessions of meditation, I can tell you. I remember once I was leading, in a nearby town, Bruce, a meditation session and some of you were there at that time and I was telling you to go and concentrate there and after a time I noticed I was myself snoring. I opened my eyes. I saw everybody looking wildly at me. I said, “This is the natural demonstration of how quickly we tend to sleep.”

Therefore, the tendency of the attention, the tendency of attention to sink lower becomes stronger in meditation. In fact, Great Master sometimes advised people who suffered from insomnia, who could not sleep at night, “Try meditation.” So therefore, the reason why I am saying the sixth floor of this house, make a strong concrete floor and jump on it and see it's hard enough, prevents you from sleeping. The softer the floor, the more likely to sink your attention down. It's just an imaginary act, an imaginary act that holds your attention behind the eyes. Once you make that, then you can make a comfortable place to sit on that floor. Have a comfortable chair, cushion, floor mat, whatever you like. Instead of making these things outside, you should make it inside.

People have taken me to their homes and shown me the lovely chairs on which they meditate. And I sometimes feel like telling them (sometimes I have to keep my mouth shut out of courtesy) that you concentrate your meditation on your chair and not on your attention, on yourself. If you are having a wonderful chair to meditate on, what will you be thinking of when you meditate? “What a great chair to meditate on.” Where is the attention going? The chair! If you have a special corner set up in your room for meditation or you have a special room in your house: “This is my meditation room. I come and meditate here. Such a beautiful ambience here, such a beautiful vibration here.” And I said, “I'll sit down and see.” I am thinking of nothing but the beautiful room there. Attention is being scattered right on the room which has been designed especially for that. All these things are distractions. Which is the room where you should be meditating? In your head. Which is the chair you should be sitting on? A chair on the hard floor behind the eyes. Step one. So, step one is to make

the chamber which is created by your closing your eyes in your head, as the room on the sixth floor of the building on which you will meditate. First step.

Second, decorate it and make it beautiful enough to be attractive so you like to come there again and again. You can put the best chair. It costs nothing, it's free today because you are using imagination. Put the best chair, your mat. Any type of meditation you have been doing with your physical body outside, put it now on the astral body, on the self. The self means that it is you who are in the sixth floor, sitting there. You do not have to see yourself, because even if you are sitting here you can't see yourself, you can only feel you are there. Nobody can see oneself. Nobody can see one's eyes. You only see a reflection in a mirror. You can't see your eyes, even physical eyes. How can you see a body of yours sitting there? Therefore, you don't see anything. You feel you are there. You feel you are in the center of the head and you are doing nothing but examining, "Are there walls around? Is there a window around? Can I decorate it? Should I drape it? Should I put a rug/carpet under my chair?" Things like that, concentrating your attention only on the inside environment in your head. Step by step. Shall we do it? Okay then, first of all make your body in such a position that you don't shake it. Houses don't shake. If you shake them too much, they'll crack.

Therefore, sit in a position... Now that's called the yogic position. *Yogis* have been always advising several kinds of *asanas* and people have totally mistaken them. They think the *asanas* create spirituality. Body contours, body contortions don't create spirituality. Why do the *yogis* do the body? There're eighty-four types of *asanas* they have and they put their body in different shape like animals or like dead bodies or something and they do that so that in as little space, sometimes a little space of a little cave they can exercise their body in every muscle through those exercises. It's as simple as that. It does not mean that's a spiritual exercise, it's a physical exercise. But it helps them to keep their body in good shape so that they can meditate better. That was the whole purpose of those yogic exercises and we are trying to twist them around and think that that's going to give us some spirituality. It doesn't. But once you are in a good shape then the body should be placed in such a situation that it is not too relaxed to go to sleep and not too uptight that your attention is all on the aching of the limbs. So that's why it should be such a natural state. You are all used to sitting on chairs. It's very good. Some can sit on the floor. Your body should be such that it does not draw unnecessary attention to any part that is aching or something and does not draw something that you artificially put yourself in. Should be natural. Nor should you slump and relax so much that the tendency to sleep is more. Be upright and think it's a house and you are on the sixth floor and sitting in the room. Now close your eyes and please begin. Don't look at anything. What comes in front, let it come and go, like a television screen. Stay in the center, center of your head behind the eyes. No higher, no lower. No strain on the head. It's not a physical exercise. Imaginary. Just imagine, don't put any strain on the eyes or the head. Think of nothing but being inside the head. Don't think of anything outside. Look around inside the space around you in the head. Stay awake, stay in the center. Don't move either side. Don't follow anything. No other thought except being in the center. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes and welcome back.

Welcome back. How many of you were successfully able to find the location where you have to do your meditation? How many of you had difficulty about it? How many of you had thoughts driving you away from that place? How many of you could locate yourself a little while but then moved away? These are common things that happen, that's why I ask these questions. They happen to all of us but that shows we need practice. We need practice even in a simple act of being able to imagine

we are inside our head. Looks very simple, but there are distractions that keep us moving us from there. There are thoughts that come in that drive us out. There are sometimes a problem figuring out that, "We are here?" or "Are we here?" And is it the whole body moving up there. Lot of practice is needed just to imagine this is a house. This is not yourself. We have always thought the body is ourselves. Therefore, it's very difficult to begin with to think that this is not yourself, that yourself is something else sitting there but with practice you will be able to see. How many of you had an unusual experience while trying to sit there? Very good. If you are able to establish yourself merely doing nothing, no meditation, no mantra, no repetition, no listening of the sound just being there for about fifteen minutes, you will have extraordinary experiences. It's just the actual question of getting close to the tenth door—not even opening it—that begins to give you experiences. The tenth door, once it opens it opens a new world for you and it is right there where we are talking about. A tenth door that opens inwards. Nine doors open outwards. Our thoughts are all being driven out by the nine doors. The tenth door opens inside and right where we are trying to practice. We will do more practices later this afternoon. Thank you very much.