

Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: creativecommons.org/licenses/by-nc-sa/4.0/ Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).

Religion vs Spiritual Path | Meditation | Love | Devotion

Chicago, Illinois USA — September 30, 2011

<https://www.youtube.com/watch?v=fiGH0sWGrhc>

Welcome, friends to this meeting organized by ISHA. I find many friends have come from outside. I have been meeting you, speaking to you about various aspects of the spiritual path. Today I want to address an issue that sometime we have missed out, the issue of mechanical meditation and real meditation. Because sometimes we feel that if we are initiated by a Master, what he instructs us is a mechanical exercise, that we have to sit in a certain position, close our eyes and put our attention there, that if we can sit like that for two and a half hours we are doing a successful meditation. You might notice there are several people who have been doing this kind of meditation for many years and got no results.

Supposing you were studying some other subject, and you found that every day you repeat the same course, and nothing happens for years, would you not care to ask: "Am I doing the course correctly? Is there something missing? How is it that I am repeating the same course, same subject, same lesson, over and over again, and then I am making no progress?" But many initiates, even initiates of Masters, have been following this routine. The reason for that is that many of us have come after spending years with organized religion. In organized religion they don't care whether you make any progress or not. So long as you can attend the Sunday mass regularly, so long as you can go to the temple every Tuesday, so you can go to the mosque and pray every Friday, you are doing the right thing. You can keep on doing the same thing all your life. There is no question of any progress on that. It is just to build up your faith and to keep on saying: "I have faith in God." "I have faith in Parameshwa." "I have faith in Allah." "I have faith in the Ultimate Power." And you keep on repeating it, and life goes on as usual. Our attachments remain the same, our obligations remain the same, our worries remain the same, our ups and downs of life remain the same. Nothing changes, and yet we think we are on a spiritual path because we are following the rituals and ceremonies of religion.

When you have been doing that for many years and then you come over to the spiritual path of a Perfect Living Master, the tendency is to think this is also just a shift to another form of worship,

another form of prayer, and that we have to keep on doing our duty regularly, two and a half hours of meditation and follow the right diet, abstain from alcohol and drugs, lead a good moral life, and we are on the right path, one day we will reach Sach Khand. Just as religion we were told: "If you come regularly to church, to temple, to mosque, you will reach heaven. One day you will reach heaven, after you die." Nobody has reached heaven while they are here by doing these rituals. Nobody has ever gone to Sach Khand by doing rituals only.

What is missing...!...what is missing is something that I myself discovered after some years of initiation, that meditation under the instructions of a Perfect Living Master is not a ritual. It is not something that should be done in the same way like going to church, going to temple, or even doing other kinds of meditation. It is something where we can watch our progress on the spiritual path. We can watch it on a daily basis. And therefore, it's very different from a routine observance of rituals and rites and ceremonies prescribed by religion.

I have also seen that sometimes we try to make the spiritual path into a religion. I have heard people say: "No, I am not a Christian Baptist, I am not a Methodist, I am Radha Soami. I am following a spiritual path," as if that's also alternative religion. The spiritual path is not a religion! Every religion is welcome to practice this spiritual path. You do not have to change your religion. You do not have to give up your faith as you have practiced in religion to be on the spiritual path. The spiritual path is a practice. It's a practice that anybody can do, belonging to any religion, even if they belong to no religion. It's equally applicable to people in religion as it is applicable to an atheist. An atheist can practice as much as a person who believes in God.

So that is why the main purpose of the practice of meditation under the guidance of a Perfect Living Master is to discover who you are. It's a self-discovery. You have to go deep into your own self and discover: why are you conscious, why are you alive, why are you here, what made you come and be a human being? So, these questions are not always answered by religion, but they are certainly answered by practical meditation under the guidance of a Perfect Living Master.

So, we have to remember that mere ritual is not enough. The practice of meditation under the spiritual guide takes you to discover who you are. You will discover that your reality is your soul, your consciousness, and everything else is built around it. The soul does not have any religion. The soul does not have any sex. The soul does not have any nationality. It's completely different from all these labels we have given to the self and to different personalities based on the covers we are wearing—the cover of our mind, the cover of our senses and the cover of our body. These names we give to ourselves, the religious affiliations we have, they are all based upon the body we are wearing. Our soul is merely wearing a body for convenience and for going through the experience of a physical world. It is no more than that. You cannot start thinking that the body, because we are at this time not aware of what is inside the body, therefore we are the body.

The spiritual practice, which is prescribed by the Perfect Living Masters, enables us to go within the body, within our consciousness, within our sensory systems, within our mind, and discover who we really are. And when we discover who we really are, we find we have been always connected with

the infinite, we have been connected with the Creator of the entire experience, that we were indeed that Creator who is individualized into a soul. And therefore, all religions and all methods of worship are worshipping the same Self, the same Totality of Consciousness that we all belong to.

This is a great discovery when you find out that you belong to something that is common, universal, for everybody. It's not only common for all nationalities and all citizens of this world, it is common to all life forms. It is common to plants, to animals, to angels, to heavenly beings, to God Himself. It is common to everybody. All these are products of consciousness. And therefore, to be able to discover this will change your entire attitude towards life, even while you are here. This big discovery has to be made gradually, step by step, because we have been trained to live in this world in an outward way. We have been trained to focus our attention on things that are outside of ourselves. We have grown up from infancy up to old age to always look outward to find answers to our questions. To get even answers to who we are we run outside. We go to libraries, we study books, we go to satsangs, we go to meetings, we go to seminars, we go to all these places which are all outside.

If somebody spends all his life looking for the answer to something that is inside but going outside, he is going in the wrong direction. If you start going in the right direction, it does not matter how slow you are, one day you will reach your destination. But if you are travelling in the opposite direction, there is no chance of your going to the right destination.

That is why I wanted to point out to you that do not treat the teachings and the practice, which is prescribed to us by Perfect Living Masters, as merely another ritual, another practice of a new religion. This path of the Masters, path of Perfect Masters, is not a religion. It is applicable equally to all religions, all nationalities, all beings, without any exception.

So that is why... Then what is missing? What makes us do that? I mentioned that most of the time it is because of our old association with religions. We have been brought up like that. This upbringing through religious belief systems has made us to think that all truth must come through the same process, and we are merely switching from going to church—now we go to *satsang*. Instead of reading the Bible, reading the Koran, reading the Upanishads and the Gita, we are reading Sant Mat books now. That's just a replacement of one religion with a belief that we think we have come to a new religion. The Path of the Masters is not a religion at all. Nor are books the answer to our quest for who we are. If we want to find who we are, the books can give us some guidance on the methodology, on the techniques we can use to discover who we are. The books do not give an answer to who we are, even if the books were to say: "We are the soul."

Yesterday I was talking to somebody, and I asked a simple question. He said: "Well, it's the soul that is doing it." I said: "Have you ever seen the soul? Have you ever had an experience of the soul?" We just read the name "soul" in a book, and we start saying that just because we have read these names and read this description of something, we have learned it. However good a book may be, and however good and holy a book may be, it's a description, in terms which we cannot fully understand unless we relate it to the experience which is being described by that book.

People who have been reading religious scriptures, and they think that by reading the scriptures they are making spiritual progress, suddenly discover when they have actual practice of going within in their consciousness that they did not understand those scriptures at all till they had experiences within themselves of what the scriptures were telling. Because some of the things that the scriptures mention are parables, examples, given in a language which we can relate to in our physical experience, but they are actually referring to experiences which are not physical. Therefore, we cannot just say that because we have learned certain words from the books, or we have heard certain words in discourses from masters, therefore we have known what those words mean.

You notice that as you make greater progress on the spiritual path by true meditation, you will discover that the meanings of those words keep on changing. For example, I'll just give you a simple example. The books talk of the grace of God. What is the grace of God? We...do we know what is the grace of God? A person is parking his car and finds an empty parking spot: "Thank God! You reserved this space for me." For that person the empty parking spot is grace of God. For another person, he won a lottery: "Oh, this must be the grace of the Lord! I won a lottery." And then, if a person loses the lottery, God has withdrawn his grace. If one person falls sick, what has happened to the grace? We are having these definitions of grace of the Lord by our own experiences of very petty, small things, and we put these names down as if what we are experiencing in a physical world actually represents the grace of God.

When we make some progress on the spiritual path, we find the very fact we could meditate was a grace of God, the very fact we could reach our destination was grace of God, the very fact that the whole operation took place was grace of God, that grace of God is much wider, much bigger. The very fact we could make an effort to do something was grace of God. We can't understand that in the beginning. In the beginning we think effort is something else, and grace is something else, that we should make our effort and God will give us grace. As you make progress on the spiritual path, you find that the effort cannot come without the grace. At the end of the journey, you find all was grace, and there was no effort involved, because you could not have even thought of the effort without grace. So, the meaning of the word grace of God changes as you have more experience.

Similarly, what is love? All the books describe that love is the real answer. God is love. Love is God. And they talk of love, and we have a sexual relationship with a woman: "I love you more than I love God!" This is considered love. I am attached to my house: "I love my new building! I love my new house!" I just bought a new car: "Oh, I love my new car!" I love all these things. "I love my cat, I love my dog, I love my possessions." Is that all love? Is that the description that is given in the scriptures when they just talk of love? We don't know! When we are sitting here, we are giving our own meanings to the term love. And as we grow in our spiritual experience, we discover love has a different meaning. And as we make more progress on the spiritual path, we find that Ultimate Love is indeed our own soul! Ultimate Love is the Creator himself! Then we can say: "The scriptures were right," that God is love. Otherwise, we are thinking God is a personality. He is sitting, we pray to God, we try to imagine he is a person sitting up in heaven and meting out grace. Sometimes he

is angry, and he doesn't give us the grace. We are thinking he is a person. But love is not a person, then how can love be God?

We have all these difficulties of definition, because we are relating everything to the physical world. When Masters talk about these terms, love and grace, they are not referring to what we are thinking love and grace is. When the scriptures record the Masters' teachings and talk about these terms, they are talking of something else, and we are interpreting it in a very limited way based on our experiences here. Of course, Masters have a problem that they cannot describe some things that are beyond the realm of mental knowledge. There are so many experiences inside us which are beyond our mind. They are beyond our mind's comprehension. They do not exist in time, space and causation. They do not follow these rules. They are way beyond. They break these rules in order to exist. Those experiences are lying inside us, and they represent a knowledge of our own Self, because they belong to us and we have those experiences sitting inside. But unless we have that experience, no description can ever give us an idea what they are, because they defy description. All description in all languages of any kind is confined to what the mind can understand, what the language can describe. And when you have a description which is beyond these, there is no description for it.

For example, if we were told that the whole world has been created from nothing—Buddha said that the reality is nothingness. Nothing is not empty. Nothing contains the whole reality. Nothing contains the whole universe. This whole universe has come into being from nothing. And once it dissolves, it goes back into nothing. Nothing is a very, very heavy thing. Even in science and physics they talk of a black hole, which is very difficult to define. The scientists say a black hole can pull everything else into it. It can even pull time and light, and nothing can escape from it. It pulls inside space also. Space, life, time, everything is pulled into a black hole. It disappears. No physical dimension remains.

Now mind cannot understand even what the physics is talking about today, so how can the mind understand something which is even beyond black holes, which is a whole creative power which has no time, no space. There can be no description of those things. And yet they are all within the reach of a human seeker who wants to meditate properly according to the directions of a spiritual teacher or a Perfect Living Master and can have those experiences within oneself. Don't have to go anywhere outside. We run to these different places of worship. Don't we realize that the real place of worship we carry with us all the time? The human body is the temple of the living God. It's temple of a God that's alive and we can communicate with. It's a temple of a God that can communicate with us and does not live far away in heaven. It lives right inside us. It's joined together with us. There is no separation of the Creator or God and ourselves. You can't find it out by just a study outside. It has to be discovered from inside us.

And that is why we go around searching for things in a wrong direction. And a Perfect Living Master says: "Don't make the spiritual path a ritual! Don't think it's a replacement for religion. Nor do you think that just because the mind can grasp something, that all truth lies within that grasp."

And the scriptures and written statements have been made in order to help us and guide us towards that reality.

Soami Ji of Agra, the founder of the Radha Soami faith, Radha Soami practice, he used to describe the conditions in Par Brahm and Sach Khand where, he said: "There are very tall trees there. Huge trees, several miles long. And they are all laden with diamonds and rubies and jewelry." As you might remember, most of his audience was women because of the description of the trees. He did not really mean that there were trees there. What he meant was, it was something very valuable, more valuable than you can find in this world. He just gave an example.

So, the mystics and the Masters have been able to give some examples from the physical world. They've given examples from physical similes, but that does not mean that there are physical worlds all inside us and there is nothing else. So that is why the practice of meditation according to the instructions of the Perfect Living Masters has to be done in a way that you can watch the progress, that you can see there is a learning process: How far have you gone. You can review it, you can diarize it, you can make notes of it, and say: "I meditated, I had ups and downs. Sometimes meditation was good, sometimes not. What made the meditation not good, what distraction kept me away..." If you review these things, you'll make progress. And that's what we are supposed to do.

Now one of the elements that we miss and turn meditation into a mechanical exercise is the absence of love and devotion in our meditation. Meditation without love and devotion does not yield any result. A mechanical sitting with your eyes closed and your whole mind wandering all over the world does not lead to any benefit at all. And yet we think we have done meditation. Kabir says that if you have (in Hindi he says): "*Maala to kar mein phire, jeebh phire mukh mahin, manua to chahun dish phire, yeh to simran nahin,*" that you have the rosary and the beads in your hand and you are moving them in your hand, you are repeating the hymns and the songs of spirituality with your tongue, and your mind is running all around the world, do not think this is simran at all. This is not the repetition of holy words. This is not meditation. And yet, sometimes that's exactly what we are doing. And we do it every day. We keep on doing it, thinking what good we have done. "We have done a great job! We meditate two and a half hours regularly."

I once visited a friend of mine in San Francisco who had been a disciple of Masters for a long time. And he asked me to stay on for dinner and stay overnight so we can meditate early morning. I was little frightened when I meet people who are very keen meditators and who are very keen on three o'clock and all that, and I sometimes sleep late and sometimes I am not that sharp in meditation at three o'clock. So, when he told me that, I was little, little frightened also, that what am I going to do in the morning?

Anyway, just to show off that I am also a meditator, I also got up with him by alarm at three o'clock in the morning. And we both sat up, and he was very happy. I also sat with him for meditation. But the truth is, I was not meditating as I normally do, I was meditating on him. I wanted to see what he was doing. So, from time to time, I would open my corner of my eye to see what he was doing

next to me. And what I saw, every now and then when I opened my eye, he would be meditating, but then he would open his eyes slightly and look at his watch. Look at the watch, and then he would meditate again. After few minutes he would again look at his watch and meditate again. So, he was trying to complete two and a half hours. When we got up after two and a half hours, he said: "Oh, Ishwar, we had great meditation!" I said: "I sure agree with you, we had great meditation. But we did meditate on the wrong thing. I meditated on you, which was not the thing, and you meditated on your watch! What can we expect from that? So, we were...our attention was not where it is supposed to be. So, we really—excuse me, my friend—we really wasted our time, and yet we thought we were meditating."

So, I am only bringing a small example to you. Many years ago, there was a disciple of Great Master living in a town in Punjab, in Ludhiana, and he had a foundry and a workshop. And he was such an old satsangi of Great Master, that many Masters came and stayed at his house and visited him. I and a friend of mine from United States, we went to see him, and one of the Masters was there. So, he met the Master who gave us nice lunch, and this man at the end asked me: "I want to ask you a question!" I said: "What is the question, my friend?" He said: "I want to tell you: I have been meditating...I have been initiated by the same Master you are initiated, Great Master. I have been meditating for forty years, perhaps more than you have done. And I meditate regularly, two and a half hours. And I follow the diet very strictly. I've never eaten meat or eggs or fish or fowl. I have abstained from alcohol and drugs and lead a very pure, moral life, and yet I find after forty years of meditation I am where I was. I see some sparkling lights, some sparklers, I saw on the day of initiation. After forty years I am still seeing some sparkling lights and some red and blue colors in my meditation. I don't go anywhere else. How come, if I am following the strict rules of this meditational process, how come I am not getting any results?"

I asked that friend of mine. I said: "First of all, I respect you that you are my *gurbhai*"—that means initiated by the same Master—"I respect you for that, but I would like to know why are you asking this question from me? Because there are so many Masters who have visited your house, and this situation you are describing was there even when you were with Great Master. Why didn't you ask Great Master: 'Master, I am following your instructions, but nothing has happened, and I am not making any progress.' Didn't it occur to you that when Masters say: 'Do your meditation with love and devotion,' you will make progress? Don't they say what you will see in meditation, that it is slow in the beginning, that you will go, withdraw your attention, become unaware of the body, even fly in the astral sky, you will go through the region of the moon and the sun and the stars, and you will see the radiant form of your Master, and Master will take you ahead, stage by stage, through the astral plane, through the causal plane, take you beyond the mind into Sach Khand? Master has told you this is what will happen. Why didn't you ask your Master: 'This never happened!'" He said: "I did ask the Master!" I said: "What did they say?" He said: "Great Master said: 'Continue to do your meditation with love and devotion!'" "What did the other Masters say?" "They smiled and said the same thing: 'Continue your meditation with love and devotion. It's a slow process, you will get it!' I have got nothing!"

I said: "Then why did you think that I could answer the question when the Masters have already given you a certain answer?" He said: "Because I saw you answering questions of other people, and they seem to be satisfied. I thought I'll take a chance, take a shot and ask you this question." I said: "This is a tough question, you know. Moreover, anybody who asks me a question, I have to go back to my own Master, the Great Master, to get an answer. I don't give an answer with my mind, or by thinking what a good answer will be. Because if I did that, I'll generally be wrong. So, I don't want to be wrong in my answers, so I have to go back to Great Master and get an answer to your question, that you are been meditating for forty years and following all the instructions of two and a half hours, following all the instructions about the diet and about abstinence from alcohol and drugs, and you have been also leading a very spiritual satsangi-like life, and you got nothing. It's a tough question! I have to get an answer from the Great Master."

He said: "Okay, go ahead! Find out the answer from the Great Master and let me know!" I said: "Not that easy! It'll take time for me to do that." He said: "How much time?" I said: "Give me six months! I'll take six months to go to Great Master and find an answer for you." He said: "That's a very slow process." The other guy who was with me, when this conversation was taking place, was from United States. He thought that when I want an answer I go to the washroom. Indeed, he still believes, even today, that when he wants to ask me a question he says: "Go to the washroom and get an answer from Great Master!"

People believe that there is some other place where Master is hiding, and I have to go there. This reminds me of a little joke I read the other day, that a teacher wanted to put more divinity into the students and said they should think more of religion instead of the pop music and all the stuff that's going on today. So little girls and boys were there in the class, and the teacher said: "Do you know where Jesus Christ lives?" And one child said: "Lives in heaven." "Very good answer!" Second child, "Do you know where Jesus Christ lives?" And: "He lives in my heart." "Also a good answer!" Third child was asked: "Do you know where Jesus Christ lives?" "In our bathroom." The teacher said: "Bathroom? What makes you say he is living in the bathroom?" He says: "When every morning, when my mom is in the bathroom, my dad knocks at the door: 'Jesus Christ, are you still in there?'"

That's just a joke, but the truth is that the Master is within us. He doesn't live in bathrooms or live in heavens far away from us. But I wanted not time for myself, I wanted time for him, that he should be able to feel it's a deeper question that he is asking, and he knows the answer. I have to bring up the answer in him. So, the six months was not for me, but for him. And indeed, I did go after six months and told my friend that I found the answer. "The Great Master said that when he gave you the instructions to meditate, he said: 'Do your meditation with love and devotion!' When you asked him why you are not making any progress, he said: 'Continue to do your meditation with love and devotion.' When you asked the other Masters: 'Masters, why haven't I made progress?' they smiled and said: 'Continue your meditation with love and devotion.' Do you realize they all said, 'with love and devotion'? They didn't say 'continue meditation'. They said: 'Continue your meditation with love and devotion.' Great Master has given the same answer again. And he has pointed out that your forty years of meditation was mechanical. It was just positioning your body

in a certain way, repeating words like a parrot, trying to do things in a mechanical way, as if it is the position of the body, the closing of the eyes, plugging your ears, that these little external signs and external actions are going to lead to a result. No, they don't. Because these are only controlling the position of the body and the eyelids. How do you draw your attention within? Do you understand that attention cannot be drawn within unless there is some pull from inside? If there is no pull, pulling you inside, how do you force yourself?"

I said: "There are two types of cars that run. There are the front-wheel drive and there is rear-wheel drive. The rear-wheel drive pushes the car from the rear wheels. The front-wheel drive pulls the car from the front wheels. Do you know that this meditation that Perfect Living Masters teach is not a rear-wheel drive, it's a front-wheel drive. Because, if you try to push too hard, the car can slip and run away somewhere. But when the car is pulled from the front, it stays on the road. That means you have to have something in your meditation that pulls you from within, not that you are constantly pushing it from outside. What pulls you inside is the Master in his truest form, in a form that is beyond our mind. What form exists of the Master and of our reality that is beyond our mind? It's love. Love, intuition, beauty, joy. Master is pulling you with those things.

"If you don't use these ingredients of love and devotion, how do you expect a pull from inside? Therefore, when you are practicing any kind of love and devotion, the Master pulls you with the same force of love. And it's the love that pulls you, because love is pulling you from beyond the mind. Everything else that you think of is being pulling you to the mind. But the true spiritual path is beyond the mind. Great Master used to say: 'My path starts in Par Brahm when you have discovered what the soul is and take you to Sach Khand where you reach the Totality of all Consciousness.' Therefore, the pull of a Perfect Living Master is not from this mind, nor from your mind—it is from the love that exists beyond the mind in the spirit.

"So that is why, what you were missing was love and devotion, but you were doing the meditation otherwise correctly. You are more concerned with the outward appearance of meditation and less concerned with the real power that makes growth possible, that makes progress possible on the spiritual path, which is love and devotion."

Now love and devotion is not an easy thing to practice. How do we practice love and devotion? When we are used to the word "love," which is all attachments here, we don't know what love is. We have some periods, some moments of love. We all have moments of love for people, for ourselves, for God, for the Creator. We do get those moments of love, but we quickly extinguish those moments by reasoning about it, by thinking about it. When we think too much about this, they disappear. Even in an ordinary love between two people... You see, if you love somebody, it's an instantaneous feeling. You are attracted like love at first sight, you are attracted to a person, you feel there is something common, you forget yourself and you only think of the other person. You identify yourself with the beloved, with the other person. And that moment comes, and it elates you, makes you happy, makes you rise when you feel that love. Then what happens immediately after that moment? The mind starts thinking: "Wow, what a moment! How did it happen? Can it happen again? Is it real? Was it real or not? Does he really love me? Does she really love me?" And

these two, three thoughts destroy that moment. We've all experienced that. Thinking does not enhance that experience, it seems to destroy it, because we are shifting from our own spiritual consciousness to the consciousness of the mental system. The mind does not enhance that. And that is why we do not experience that.

So how can we actually bring love and devotion into our meditation? Well, we have to use whatever means we have, whatever experiences we have had, to do this devotion. What really amounts to is that "love" and "devotion" are two terms being used—we do not love anybody, we can be respondents to love. If we feel that love is coming to us, we respond to it. We do not stretch out our love. When we try to stretch our love to somebody, it's an ego trip. "I love you." A person who says very loudly, "I love you, I love you," has a very sharp ego, a very strong ego, because he is talking of "I" and his great quality of loving people. In love, true love, the "I" is forgotten. You are thinking only of the beloved.

Indeed, a Persian mystic said: "*Ishq awal dar-dil-e-maashooq paida mishiwa.*" That means love is first born in the heart of the beloved. You are pulled by that love, and that's why you feel you are loving that person. It's the same thing here in the spiritual path. It's the Master whose presence you feel inside, who you can imagine inside, whose image you create by imagination inside, and then you express your love. What we can do is respond to that love through devotion. That is why you will notice that these two terms are always used together. Love and devotion. Love and devotion. Why two terms? Why don't you say just love? Because the truth is that in actual practice love comes from the beloved, love comes from the Lord, love comes from the Master. When we are touched by the love, we can be devoted. We give our devotion to it. Our response to love is called devotion, and devotion is called *bhakti* in Hindi. And they said that out of all the yogas ever practiced by anybody, bhakti yoga is the highest yoga.

In the *Bhagavad Gita*, Krishna talks to Arjun on the battlefield. And he says: "Arjun, son of Kunti, there are three types of yoga which can lead to enlightenment and true knowledge. The first is the yoga of action without desiring the fruits thereof. You intend and act with the intention of using your best skill. "*Yoga karmasu kaushalam.*" That's what he says in Sanskrit. He says: "True yoga is to perform your action with the best skill you have and not worry about the fruits thereof." But if you start thinking of the fruits of your action ("If I do this good thing, what will I get?"), that's not yoga. Yoga is just to do your duty and leave it at that. That's why sometimes the Masters say: "Do your best and leave the rest." But we are more concerned with the rest than with the best that we are doing. So therefore, the yoga of action leads to the same result that we do our best and say: "The rest is in his hands." And that creates the same feeling of detachment that would be created by other forms of yoga.

Then Krishna says to Arjun: "The second type of yoga that you can do is the yoga of knowledge. The *sankhya yoga*, or *gyan yoga*, the yoga of knowledge." In the yoga of knowledge, you explore your mind's limitations. You think and say: "Is there something that the mind cannot think of? Is there something beyond?" And the mind quickly tells you it cannot think of anything beyond time and space, it cannot think of anything without cause and effect. Therefore, there are the

limitations. Ultimately you give up the mind by the contemplation of mind's limitation. And that's yoga by finding the limitation of mental knowledge. It leads to the same result of getting enlightened, that "do not depend on the mind, depend on something else," and takes you to love again, that you cannot do the first yoga of *karam yoga*, or yoga of action, without love for someone for whom you are doing that action. You cannot do sankhya yoga, or gyan yoga, without reliance on a power beyond the power of your mind.

But Krishna says the highest form of yoga is bhakti yoga, the yoga of devotion. The yoga of love and devotion is the highest, because it takes you automatically beyond the mind, because love does not arise from the mind, it arises from your soul, from your consciousness beyond the mind. Therefore, if you are doing bhakti, your devotion, it will give more results than merely doing ordinary mechanical meditation.

STOPPED AT 42:51

This question was put to Soami Ji in Agra: "Soami Ji, can we really do bhakti?" And he says: "*Joti sachi kar bhakti.*" [Hindi language, 42:47] It's not necessary to have real devotion. Pretend to be devoted!" He says: "Even the pretention of devotion is going to lead you to the same results. Because when you don't know what love is, you don't know what bhakti and devotion is, pretend that you are doing it! In your meditation use your pretense, use imagination. Express it in the way you have been expressing your love in this world, and you'll be able to see the results." Because, he says, "Even if you are devoted in a pseudo way, not a real way, it still rings with the other side. It rings with the Lord, rings with the Master who is waiting for that."

What is the Master waiting for inside us? The Master, after initiation, when a Perfect Living Master initiates us, he waits for us inside our own self. When we go within, we see him. What is he waiting for? He is waiting for the devotion. He is waiting when we'll talk to him inside our head, not always outside, when will we want him and nothing else. Not "Master, give me little bit of more money now. I wanted to buy a car—I couldn't buy it. Master, help me in that. Master, help me with this little thing outside." When we find that these, all these outside things are temporary experiences, nothing will go with us, why not ask for the Master? If you get the Master inside you, do you need anything else? If the Master is the giver of all, if you get the giver of all inside you, and he is with you, becomes you, what else can you ask for?

Great Master used to say: [*Ahati cabaume subcompau. Hindi language, 44:32*]. That when you see the foot of an elephant, it's so big, all footprints can go into the footprint of an elephant. When you can get the Master inside you through devotion, you don't need anything else. Everything else falls in place. Instead of going for petty things, for small things of very little, trivial value to the Master, why not go for the Master himself? Say: "I want a gift, Master!" "What gift do you want?" "I want you!" What else can you ask for? If the Master gives himself to you and makes you himself, he not only gives a gift of being with you, he makes you identical with himself. What greater gift can you expect? When you become identical with the Master, nothing else is left to be granted or to be asked for.

And that is why the bhakti yoga, the highest yoga, is an essential component of good meditation. And the Perfect Living Masters say, you don't have to belong to any particular religion to practice bhakti yoga. To practice the love and devotion for your Master, no religion is required. No nationality is required. No age requirement is there. No book reading is required. No preparation is required. No outside knowledge is required. Love and devotion, once you start practicing, it comes automatically, and you are drawn to it.

Therefore, the question I asked right in the beginning was: "Why do we not succeed? Why don't we make progress in our meditation?" If you look back, you will see the essential ingredient missing from our meditation was the ingredient of love and devotion. And that is why, when we have love and devotion as a method of contacting the Lord within us...I even say, if you want to cry, cry inside to your Master! If you have to complain, complain inside to your Master. You have a problem, address it to your Master within, with love and devotion! Wouldn't you go to a beloved if you had real problems to share? Why don't you do that within your mind? We have isolated our contact with the Master from the rest of our life, and we are trying to solve our problems outside and think that we have to go at two-and-a-half-hour early morning—three o' clock—for meditation. And all the time our mind is full of all the worries and problems of the world. We are addressing them with our mind, addressing them with our own efforts outside. And the Master is waiting inside: "When will you ask me for help? When will you ask me to solve it, not only help?" And he keeps waiting, and we keep addressing our problems outside.

The correct way is, address everything that you have a problem with, address everything that you are happy about, address everything that you are grateful for to the Master within! And that is an expression of love and devotion. Love and devotion can be expressed in many ways. And you do it in any way. So, when you express even your distress over certain things, it can be addressed within yourself to the Master: "Master, why you take care of it?"

So, these are different methods which we miss out. We isolate the practice of meditation from our daily life. Actually, the daily life should be based on meditation. Everything that we do here should be connected with the Master within. Everything we are doing outside we should say: "Now, Master, we know you are doing this. Is this the right way we are proceeding, our role? Are we doing the right thing?" This question you can ask on every event, on every activity of your life, all the time, 24 hours! That is correct meditation. The meditation is not merely a two-and-a-half-hour exercise early morning. Meditation is a way of living. Meditation is practiced day and night. Meditation is by thinking of the Master at every occasion, whatever is happening outside. Praising him for things that you appreciate. Criticizing him for things that you don't appreciate. Complaining to him where you have a complaint, genuine or non-genuine. Crying on his shoulder rather than looking for somebody in the world to cry on the shoulder of. That's all love and devotion. That becomes meditation.

So, when you are in contact with the Master through these thoughts, through these kind of imaginary placement of a Master inside your head in a regular way, you are making that meditation successful.

The other important thing is that look at one process of meditation, the repetition of words, *simran*. It is supposed to be stage one in meditation. Stage two is this listening to the sound current, listening to consciousness that expresses as sound. Stage three is to be merged in the sound and love which you find beyond Par Brahm. These are three stages of meditation.

Let's take the first stage, the repetition of *simran*, meditation, repetition of words that are given to us is like a mantra, *simran*. Now when we repeat those words, we are repeating like a parrot. Are we listening to those words? Are we listening Master's association with those words? Are we listening the words in the voice of the Master? Are we listening to those words as we first heard them? Or are we just repeating like a parrot and thinking of everything else in the world?

Unless we are really concentrating on listening to those words, even the repetition of the word doesn't draw us anywhere. Because you will notice that within our consciousness there are two faculties operating: the mind and the soul. Soul is our own consciousness and life form. It gives life to the body, gives life to our senses, gives life to the mind. It's the force that makes us alive and whereas the mind is a thinking machine that only thinks.

But that's not the only distinction. The other distinction is that whether we are using our tongue or not, whether we are speaking within our head without using our tongue, it's the mind that always speaks. If you use your tongue to speak, it's still the mind speaking using your tongue. But the speech is always made by the mind. Mind is the only speaker we have in our conscious system inside the body. But who is the listener then? The listener is our soul, at all times. That soul can use the ears to listen. The soul can use internal ears to listen to music. It can listen to the highest resonance of love. The soul can listen beyond ordinary listening. So, the listener is always the soul, therefore always yourself. The speaker is a device attached to yourself called the mind.

So, when you speak, you are concentrating on the speaker of the mind. When you listen, you are concentrating on your self, the soul. Since the whole practice of meditation is to discover yourself, to know yourself, therefore listening is very important. That is why, even when you are speaking the words of *simran*, the usefulness of the words is when you listen to them. So, if you don't listen to them, what will happen? The mind will keep on chattering those words, sometimes the tongue will be involved in repeating them, you can't even stop the tongue when it picks up. And the mind is thinking of all different things at the same time. The mind is distracting you and taking you somewhere else, and the words are being repeated just like Kabir said, *that's not simran at all*.

Therefore, if you start concentrating on listening to what you are repeating, even the words, when you concentrate on listening, you are drawing the attention to your own self, to your real Self, and not to the mind. So even the *simran* part is a part for listening and is not for speaking. You speak it because you have something to listen which is within yourself and not outside. If you don't have a

simran, if you don't have words or a mantra, and you want to listen, you will listen about the babble of the whole world. And the mantra concentrates that into something that is associated with experiences inside.

When Perfect Living Masters initiate us and give us a mantra to repeat, when they say: "Use these words to repeat," we do not know why they have given those words, what those words mean. But the Master, when he gives those words, he is putting an association of ideas and meaning to those words which he knows and you in your higher self know, relate to experiences inside you. Those words are not relatable to anything outside. They are experiences that will occur during your meditation inside. And as you will have those experiences, you will understand why those words were given to you. You'll understand they were related to experiences inside. So, when you repeat those words, the Master within you is associating the meanings of those words with experiences inside, and that's a pull inside towards your own self, and not outside. Any other repetition is a repetition of things outside.

So that is why the first stage of simran is so important. But even that can be made into love and devotion. Repetition can be made into love and devotion by picturing, by imagination in your head that you are not even repeating those words. It's your Master repeating those words. Put his image, his picture in front of him! Let his mouth speak the words and you watch it and listen to it. That is more powerful a simran than any kind of repetition by yourself. So even stage one converts itself into love and devotion when you do that. Every time you imagine the face of the Master inside your meditation, inside your head, you are expressing love and devotion. Anything you say to the Master inside your head is love and devotion. These are essential ingredients for stage one.

When you come to stage two, there is an overlap of that stage with stage one, because while you are repeating the words, inner sounds start coming up, several inner sounds come in. You have to work between the sound and the repetition of words. At what time should we switch from the words to the sound? When should you switch back to the words? It's a practice. It's a very important practice if you want to make progress. Otherwise, you can be repeating those words for your life and make no progress. In order to make progress beyond the words, you have to see that when the sounds come behind the words, you are listening to the word but you are hearing sounds coming, sounds of the bell, sounds of crickets chirping, sounds of thunder coming in the head, you switch! If you keep on repeating the words and also try to listen to the sound, you are distracted by both. You can neither have your attention on listening to the words, nor do you have attention on to the sound.

Therefore, there is a switch at that time needed. The switch is that when the sound can be heard inside and not an outside sound, the sound being generated by your own consciousness inside, when you can hear that, to switch to listening to that sound and then moving forward on the strength of the sound, that means the sound which may appear to be coming from a distance somewhere should appear to be approaching you. When it approaches you, stick to that! Do not then start repeating words! Because you are in the right direction. You are getting into the overlap of stage two.

When the sound becomes dull, because your mind has suddenly walked away from that or swayed into some other thought that came up, go back to repeating the words. This switching starts when you made some progress on stage one. And the switch, the overlap between stage one and stage two is a very important part of making further progress in meditation. If you don't do that, you can be stuck in stage one for a long time.

So, when the sound comes and it varies, goes high and low, you will gradually discover that when it is high, you stick to the sound. If it becomes low, go back to repetition of the words! After a while the sound will become almost steady for you, whether you try to listen to it or not, it will always be there. Words then become unnecessary in meditation. The sound alone, which is an expression of your own consciousness, it's your own Self manifesting itself, can pull you back to your real Self.

Therefore, the real path has been called the Surat Shabd Yoga. That means the yoga of the attention and the sound. This sound changes. The more progress you make, the more changes you will notice in this sound. And you will find that the sound not only becomes more melodious and does not have any harsh edges like the early sounds have, it becomes a melody rather than a sound. And then becomes a resonance. A resonance is like a...not a moving vibration, but a vibration that is in the form of sound. But not that shakes you. So therefore, that kind of resonance then picks you up. Ultimately you find the resonance is conscious. That's a great experience! The sound becomes conscious. And you discover that from the sound you can shift into imagery and see the radiant form of the Master. And you find: "Which one is what? Is it the sound? Is it the Master? Is it the light? Is it the spectacle?" Another stage. You are now really making use of the beginning of stage two.

When the Master form appears, it appears in the same variation as the sound. The sound becomes high and low. The Master's image also comes and goes. Sometimes it is very clear; sometime it recedes. So, when it recedes, you go back to meditation with the sound or with the words, whatever is necessary.

Meditation is not a ritual at all! Meditation is the actual experimentation with the means and the tools available to us to discover ourselves inside. We use those tools as needed. Do you see how an engineer changes the tools depending upon the work he is doing? Do you see how a dentist working on our teeth keeps on shifting and takes different kind of instruments that he uses? Do you see that we are using different tools for different stages of an operation? It's the same thing with meditation. We use different tools inside, as needed, and what makes us have progress. We watch the progress and move forward.

So, if you remember these things, ultimately you find that when the radiant form of the Master... We call it radiant form not because light is shining like the sun, we call it radiant form because the form can be seen even in utter darkness. The form can be... Everything can be seen in the astral plane. There is no total darkness at all. You can see the houses, the buildings, you can see people, you can see things in the astral forms, and there is a very light grey colored light always there, so

you never have any total darkness at all. You never experience total darkness in the astral plane. And when the radiant form of the Master appears, it can be seen in total darkness here, and can be seen in the dim light of the astral plane. It also gradually becomes closer and closer. Ultimately you find that it's like talking to the Master in physical form outside, next to yourself.

That stage, up to that point, has been called grace through effort. You think that you have to do it. Fine. Well, that's how it looks. But without asking for grace, even at that stage inside, even the effort doesn't seem to work. So, at all times we can ask for grace, even for our effort. Don't distinguish between the two. At the end of the journey you will find there was no difference between effort and grace, that effort could only come when grace came. And some day you say: "I don't know—suddenly I had very good meditation!" How did it come about? Did you make a different effort that day? Not at all. The difference is the grace that you are receiving.

And then grace is also a wonderful thing, because it flows all the time. And we think sometimes we have more grace, sometimes we have less grace. Grace is like rainfall. In raining the water is flowing. How much water you are able to capture in your cup is based upon the direction of the cup. You put the cup straight up, and the first shower fills it up. If not, the second shower fills it up. You keep the cup in a slanting position, it'll never get filled up, only half of it. You put the cup upside down, it may rain heavily, the cup is empty.

What is the cup in our case? Attention. If our attention is towards the grace, it fills it up. If our attention is partly towards the grace, it gets partly filled up. If our attention is in the world and we are saying we are doing meditation and expecting grace—and grace is being sought for all things outside of ourselves and not inside—the cup remains empty. It's a very simple proposition and a good simile to give the cup and the rain. The cup of attention has to be turned towards the grace, and grace fills it up.

So, our attention is very important, where the attention is directed. Indeed, the whole process of the spiritual journey is based upon our putting our attention on the *shabd*, on the expression of consciousness through sound, of the expression of that sound through a Master, of the expression of the sound through an image of the Master, and ultimately expression of the sound through the expression of a Master in a physical form outside. That's the whole business. It's a question of just putting attention. If you cannot go within, put the attention on the Master outside. When you can go within, put the attention on the Master inside. When you see the inner radiant form of a Master, which can be seen without your imagining it, without its being dark or light, put your attention there. When the Master takes you within, keep your attention there, you go right all the way to Sach Khand.

The beauty of this path, the beauty of the path, spiritual path that Perfect Living Masters share with us is, they do not share the teaching, they share the path. That means they do not say: "Here is the road, go in this direction! Take the next left turn! Then you take a right turn, and you'll reach there." They don't say that. They say: "Come up to that point in that corner, I am waiting in the corner. We'll go together from there!" So, it's not a journey going by yourself, it's a journey in the

company of the Master. It's a...it becomes a beautiful journey. You might have noticed, if you go to a vacation spot in this world, physical world...you want to go and enjoy the beach in Hawaii, Waikiki Beach in Hawaii, with a beautiful surging water, and all the surfing going on...if you are sitting alone there, is it a vacation? Or do you like a vacation somebody else is with you? It is so elementary that we want a companion, even on a vacation in this world. We want a companion even at travel, enjoyable travel, in this world. You sit alone on a seat in the plane it's a different ride than if somebody else you love is sitting next to you.

Therefore, if this is true in this world, it is even more true in your spiritual journey. And that is why the meditation which is given to us as part of initiation by a Perfect Living Master guarantees that except the journey to the corner of the road, except the journey to the airport, except the journey to a railroad station, the rest will be in the company of the Master. That's a very big difference from the kinds of meditation people try to practice where they say: "With the power of our own concentration we can find what is inside." They can find what is inside, but there is no joy in that.

People have a grim face, those who are practicing that kind of meditation, I have seen them. They have a grim, sullen face. There is a...there is some kind of a furrows up. They are like they are worried about this, and they are doing meditation. They try to go within and putting all the pressure on their head, and on the forehead, and on the eyes. They are trying to turn the eyes backwards, as if these eyes are going to see what is inside. And they get so tired and have headaches. What kind of meditation is that? And they find nothing.

On the other hand, when you're practicing the meditation where you are, as taught by Perfect Living Masters, they say: "What we are telling you has nothing to do with this body. We are straight away telling you to deal with the astral body. What you think is an imaginary body is the astral body. We are not even telling you to put any stress on this body at all. We don't want you to put any stress on the head. We don't want to turn your eyeballs back or anywhere. We don't want you to turn upwards or anywhere. We want you to just put your attention on an imaginary thing inside you, and repeat words with your mind, which is inside, and not with your tongue!"

It's such a beautiful method. Nothing like it! I have not found it. I have tested all kinds of meditations. I've tested all kinds of yogas available in this world. I can't compare anything with the yoga of a Perfect Living Master, the yoga of attention on the sound current, Surat Shabd Yoga. It's the easiest way for a real perfect journey to your own homeland. Perfect journey to Sach Khand.

Therefore, if we remember these lessons that this is not a mechanical exercise, we are not trying to just put our body in a certain position, repeat words like a parrot, and keep our eyes closed that we are doing meditation. Meditation is a practice of love for a being that's going to be our companion forever, a companion who will never leave us. A companion who is guaranteed the companionship 'til we reach our journey's end, where the companion and we will be the same, and we'll find it out.

Of course, the companion and us are the same even now. We don't know it. Our awareness is closed down. It's not that he is taking us on a journey to a destination. The destination is already there, we are...our eyes are closed with several layers of bandages on our eyes. We open them one by one, and we discover where we were. Looks like a journey. Looks like a journey into another region. But the truth is, we are just uncovering our own reality, stage by stage. And ultimately, we find that what we thought was a separate being, a Master, was our own Self in reality, expressing as a separate being in order for us to discover who we are. It's a beautiful experience to find the truth within ourselves.

Socrates says: "Know thyself!" Other Masters have said: "If you know who you are, you have known God." The difference between knowing yourself and knowing God is a very small step. If you can take this big step of knowing who you really are, and not that you are your mind, your senses, your body, if you can find that out, it's a very small step from there to find out who your Totality is, who you really are in this Totality, and not as a soul. That even the soul is a delusion. Even a soul is a created thing.

Actually, all experiences are created things. We sometimes want to understand what is created thing. Let me give you a real example of what a created thing is. A created thing is which, when being experienced, looks absolutely real, but when we are not in that experience, becomes unreal. Example: A dream, at night. When we go to sleep and we have a dream, in the dream we are real. The body is sleeping in bed and we are moving around. That body is real, because it has the same consciousness that this body had which is sleeping. It has the same memories. It is experiencing the same way, the dream. And the dream looks real. People in the dream become real. Things in the dream become real. Our running around becomes real. Laws of nature that are not even applicable when we are awake apply there. We jump from buildings and never get hurt. We fly in the sky in dreams, nothing happens. It wouldn't be possible here, and we accept them as real. New laws we make in a dream, and they are real. We create a reality. We are creating an experience that is real just by going to sleep and having a dream.

That is what we mean by creating something for consciousness to perceive as reality. And in the use of illusion, in the use of the power of imagination, use of the power of illusion to create reality, we don't create illusions, we don't create shadows—we create reality. We don't...in the dream we don't create a shadow walking with us, we create real people walking with us. We create as close a reality in a dream which is compatible with the reality we are seeing as a wakeful person.

Wow, what/how did we do it? What substance did we use? What was the material that we used which could make an unreal thing, a power of imagination, a power of illusion, to become reality? We used only one power: the power of our consciousness, the power to be conscious of anything that we want to. We went into dream, whatever we wanted to be conscious of became reality in the dream. When we woke up, it was all made up. It was not real. While dreaming it was real. It was real even if in a dream we say: "This is a dream! We know it's a dream." Sometimes we have dreams like that where we know it's a dream and what do we do? When we know it's a dream that's being created, we tell everybody in the dream: "Look, I want to tell you, it's a dream!" If you

really knew it was a dream, would you call those people, whom you just made up, and tell them it's a dream?

Therefore, even when we have real knowledge and speak about the knowledge, we are not really having knowledge—we still think it's real. This business of creating reality through the power and process of illusion is the greatest power that exists in consciousness, and has been used successively, starting from the Totality of Consciousness with nothing existing, to every level starting from Sach Khand right up to this physical world, and in the dreamland below it. Every time you wake up to another level of consciousness, you discover it was built up with the same principle, with the same power of consciousness with which we created the dream. But while you are in that state, it's real.

That's the beauty of creation. The beauty of using our power of consciousness to convert, through the process of illusion, into reality—what greater power can there be? All realities have been made like this. So, the power of consciousness does not create only illusion, it creates reality, because there is no way we can test if it is real or not—except by waking up. There is no way really to test a dream while you are dreaming, except by waking up. And when you wake up, you never think it's just shifting from one dream to another. When you wake up, you are lying in bed and you haven't even opened your eyes, you know you are awake. You don't have to pinch yourself and open your eyes to see: "Am I now awake?"

And supposing you have a dream and then you wake up and your friend is standing nearby, and the friend says: "My friend, you are still dreaming." Can he convince you you are dreaming when you are awake? Not all the world at that time can come and say: "No, you are sleeping!" You say: "I know I am awake." Do you need proof? Do you say: "I want some proof if I am awake or not." But in the dream, you can ask for proof. What is wakefulness? In this wakeful state you can ask: "Is the astral form of wakefulness real or unreal?" What is the proof we have? The proof we ask for when we awake from a dream is in the very realization that this is a different state of consciousness, that you were in this state of consciousness before you went to sleep, that the memory of this state of consciousness returns to you. It was suppressed for a while, that you were... Now how do we know that we are here? Because we remember that we came through the door, we remember we came with the cars, we remember how we traveled. The memory of all this experience, till this moment, is making this real. The anticipation of what we will be doing after this, where will we go and have lunch, what will we do later in the day, when will we go back. The anticipation at the same level of consciousness as this experience makes it real.

Same thing happens in a dream. But when we wake up from a dream into a wakeful state, there is no link. We know that we have now returned to the memory of this very state in which we went to bed. Think of this, that supposing you went to sleep and had a dream, and when you woke up you forgot that you went to sleep—you'd have a big problem! You would never know what is wakefulness, what is dreaming. What really links you to wakefulness, and convinces you beyond any shadow of a doubt, beyond anybody's argument, when you wake up from a dream you know you went to sleep. You remember when you went to sleep. You remember the bed on which you

went to sleep. You see the same bed. And you remember this without opening your eyes, without pinching yourself. You know *I am awake*. It doesn't mean that you open your eyes to see if you are awake. What is it that is returning to you, that convinces you you are awake? The memory that you went to sleep. It is the connection with that level of consciousness that gives you the feeling of this being real, the dream was unreal. It's identical to this.

If you go to the astral plane and move into that level of consciousness, you discover you were always there, that you had a temporary experience of a different level, which we are now calling wakeful consciousness. It is the link with the memory of the past experiences in that state of the astral consciousness that convinces you instantly that you are really now in a greater reality. It's a real reality compared to the wakeful reality.

We don't compare these experiences as illusions. If somebody starts telling me it's illusion, I get frightened. I was with a friend from my business. We went to Hawaii, and we were going through the whole circle around it. And on the way—we had rented a nice car, and he was driving—he said, "Ishwar, I know it's illusion. I can even close my eyes and drive." I said: "Please stop, let me out!" Do you realize, just by reading in a book, or hearing from somebody: "This is maya, this is illusion," you are not going to follow the rules of this reality? You have not created an illusion, you have created a reality, and to follow the rules consistent with this reality. You won't survive! You will suffer the consequences of that reality.

The same thing in a dream; same thing in a higher state of consciousness; same thing in every level of consciousness that we go through, that the rules of that level of reality apply. And they may not be the same, and they look very consistent. If you find that in a dream you can do things you can't do in real life, it doesn't look odd, it looks normal, natural. When you wake up you know you could only do that in a dream. It doesn't look odd either. When you go to higher level of consciousness you can do things which you can't do here. It doesn't look odd at all. Looks natural, because you were doing it for thousand of years. You discover you were there all the time, and it is only a temporary departure. You were sleeping. And we don't know now—do we know where we are sleeping? No. Do we know in a dream where we are sleeping? No. When we wake up, we know where we are sleeping. When we wake up, we know what's happening around us. It's the same thing.

So, this meditation, if it is not mechanical, takes you away from one level of consciousness to another. But if you are doing it mechanically, it holds you here. Your attention remains in this body. Your attention remains in the effort to do something with the body. Your attention remains in the head, physical head, and not in the consciousness in the head. And that's why I have shared all this methodology with you of the Perfect Living Masters so that you do not regard meditation as a mechanical exercise. And do not think that just because you are doing your meditation regularly, you are on the spiritual path. The spiritual path does not exist if there is no love and devotion in that meditation.

So that's why I conclude by urging people who are initiated by Perfect Living Masters, like the guy in Ludhiana, don't wait forty years to get the answer! Get it today! That if you are doing mechanical meditation, switch right today to meditation with love and devotion. If you are putting strain on the physical body, give it up! Put the strain on your imagination. Put the strain on the astral, sensory systems. That is what will create the experiences inside you. Thank you.

We'll have a short break, and we'll come back here for questions and answers. Okay?