

## Shabd Sound Pulls You Up

Sebastopol, CA – February 22, 2013

In the morning, friends, I was talking to you about so many words starting with "s" that have affected my life. And the first one I picked up was Sant Satguru Sawan Shah, my Master, who gave me everything that I share with you. I am not inventing anything new. I just learned it from my Master.

Sometimes people have said I speak like a parrot. In the '60s when I first came to this country, people thought that I speak so much like a parrot they took me to Florida to visit the parrot jungle. And there, those parrots are very well trained. I recently went, and they changed the name of the parrot garden, parrot jungle, to Sunken Garden, but the parrots are still there. At that time the parrots were so well trained that when you walked along the road, the pathways, the parrots would be sitting on sides, some trying to ride a bicycle, some trying to do other small things, but many of them would speak to you and say, "What's the hurry? What's your name?" Things like that. But they all spoke with a parrot, parrot language, you know, squawky language. "What's the hurry?" Parrots speaking in nasal voice. But then when I—I walked a little ahead of the party, we were about five or six people, and the others were behind me and when I went a little ahead, one parrot suddenly spoke almost in human voice. He said, "What's the hurry?" I said, "No hurry." I couldn't believe this was a parrot speaking, so I got...I stopped there to see how could a parrot speak like this, and then I began to laugh seeing the parrot speaking and the parrot began to laugh. I have never again or before seen a parrot laughing with his neck like this. "Ha, ha, ha, ha!" I don't know how that parrot was trained, but he...when others joined me, they saw me and the parrot laughing at each other. They got convinced that I must have been a parrot in my past life, and I said, "Why past life? Even in this life!" I just repeat what my Master spoke to me, virtually like a parrot. They took it so seriously for in the Christmas of 1962 they sent me a parrot as a gift, Christmas gift in a cage, and wrote on it, "This must be one of your relatives from the past."

Ever since then I have been so affected by this parrot thing, these parrot jokes have come to me again and again. I was talking to you in the morning about dying while living. There's story about that, too, and it can be made into a parrot story. I heard about it from Great Master. He said there was a merchant in India who used to go and do import and export business in Africa. In Africa he would go buy cashews and things, nuts and corn, and take silks from India, trade that—that was his business. But during his visit to Africa, he used to pass through a parrot jungle. There were a lot of parrots there, and he liked those parrots. So this merchant on one of his trips decided to take one of these parrots home. So he was

there, he caught one of the parrots, a nice little bird, put him in a cage and brought him to India. He fed the parrot with all nice foods that parrots like. They like chilies, red chilies and green chilies. They eat both. They also like an Indian preparation called choori, which is like a nice mixture of...you cook some nice...and then you break them into pieces, put some...or sugar in them. They taste very good, and the parrots like it. So this parrot was fed a lot of choori and chilies and and was very happy and danced and sang and learned a lot of things in the cage.

Next year when this merchant was going to Africa he decided to ask his parrot that "I am going to your homeland. Can I carry a message for you for anybody there?" The parrot said, 'Yes, tell the people back there I'm enjoying my life in this cage. I sing and dance and enjoy my choori and enjoy my chilies. I'm very happy.' So he said, "Okay." So after finishing his business in Africa, this merchant went to the parrot jungle, called all the parrots. "Hi, folks. I have a message for you. You remember I took a parrot from here last year to India? He has sent you a message. He says he's enjoying his life in the cage, eating choori and chilies, dancing and singing, and he's very happy." On hearing this, one older looking parrot on a nearby branch had tears in his eyes, and he fell down dead. The merchant was very surprised. He said, "This parrot must have been very close to the one I took to India and he couldn't bear to hear the news of his parrot." So, feeling sorry, he went back home to India and told the parrot at home that, "I conveyed your message that you are enjoying your life in the cage, you enjoy your choori and chilies, and the dance and sing. And the parrot had...there was one parrot," he said, "who must have been close to you, because when I conveyed this message, he had tears in his eyes and he fell down dead." On hearing this message, the parrot in the cage had tears in his eyes and he fell down dead. He said, "Oh, foolish merchant, if you knew they were so close to each other, why would I have conveyed this message?" Anyway, the harm had been done. He opened the cage and threw the parrot out. On that, the parrot immediately opened his wings and flew and sat outside on the wall. He said, "You aren't dead after all?" And the parrot said, "No, I am not dead nor is that other one dead. He only sent me a message through you. He said if you want to escape from the cage, die while living!"

These are...I like these parrot stories because sometimes they convey a lot of message. Of course, some are totally humorous, and that is only when you have a serious discourse going on, in the middle we want to put in something humorous so you can laugh at it. And the latest one about parrots I heard only a couple of months back, and I can share with you. It's all an adult audience, so you don't mind.

A man was a very devoted church-goer, and he loved his church, loved the sermons there, and he loved the pastor of the church, who had two parrots. And those parrots had been trained to recite the Bible. They could sing verses, and they really were trained so well. Every time he would visit the pastor, the parrots were reciting from the Bible. It was a very

holy atmosphere in the house. He said, "I wish I could also have two parrots like these and train them to recite these holy verses." So he went and bought two parrots from the parrot shop, from the pet shop. When he brought them home and opened the cage, these two parrots happened to be female parrots. And when he opened the cage, they said, "We are hookers. You want to have a good time?" He was shocked! What kind of parrots have I got? So he went to the pastor and said, "I thought I'll get some nice parrots who will recite the Bible, recite some holy verses, and look what I've got!"

He said, "You know, company can make a difference. My parrots, I have trained them, I have given them beads in their hands, in their...they carry the beads and do like this while they recite and so they move the beads. And I have trained them. If I send my parrots to your parrots, they will train your parrots also. It doesn't matter what they say now because company affects, and people and parrots both learn from company. So the pastor agreed to send his two holy parrots back to this man's house. And when he brought these two parrots who were holding beads and speaking some nice verses, he opened the other cage, and the two female parrots said, "We are hookers. You want to have a good time?" Upon this, one of the pastor's parrots looks at the other, and he says, "Throw away your beads! Our prayers have been answered!" [laughter] They're just parrot stories.

I was talking of "s" is Satguru, and I said there many other words come up from that, too. What I can think of is...after Satguru I can think of Satsang and Shabd and Simran. How about these? Let me explain briefly the importance of these. Importance of a living master is that he can speak to us what our mind cannot speak. When we go by a dead master, we go by a master living in the Himalayas, ascended masters there, or any other master who we don't see, if we speak to rocks and birds and anything else, it's our mind speaking always. We listen to our mind. The mind is obstruction to our home, to our journey home. Therefore, we get misled. A Perfect Living Master who is aware of his home while he speaks corrects us and tells us, "No, this is your mind saying this. Don't follow that." This is not the voice of God. You've been believing it's the voice of God telling you things inside. Your own mind is telling you these things, and the mind tells you to do things which the mind wants. So something that was given to you like a computer to use is now giving directions what to do. It's putting the cart before the horse. Therefore, a Perfect Living Master, a human being like ourselves, can tell us, "No, that's not the right thing," which others can't tell. So there's a very important thing, a very important lesson in that. It's common sense. What does he teach? What does a Perfect Living Master teach? All Perfect Living Masters who've ever come upon this planet have taught the same thing, that the truth lies within yourself and not outside. It's as basic as that. If you want to find the real truth, you want to find anything that's real, go within and find it. It's not going to be found outside. It's such a common thread in all the teachings. And therefore, their teaching is that you should be able to

withdraw your attention and go within, and they give you a pathway how to do it. And the pathway consists of two or three simple steps.

The first step is to overcome the mind's habit of thinking of other things and drawing your attention outside, put artificial words into the mind to speak and repeat so that those artificial words that the mind speaks squeeze out the words of thought that distract you. We call it a mantra. We call it simran. We call it by different names, but that's the purpose. The purpose of repetition of words is that by repeating those words you are not allowing the mind to think of other things. And therefore, your attention is more easily gathered behind the eyes. It doesn't mean that repeating those words will take you back home. Never have taken anybody back home. But they're a good starting point, good starting point so that you can concentrate your attention behind the eyes by repetition. This we call simran or mantra or jap or repetition.

The second step they tell is that if you happen to withdraw your attention behind the eyes, you will see light and sound inside, which is preexisting there. Light and sound is always there. We don't see it because we are not putting our attention there. By withdrawing your attention through the repetition of words, you are able to see the light and the sound. They may come separately. They may come together. Eventually you find that what we call light and sound are both high-class vibrations that are the same thing and appear in two forms. The sound and the light are not two different things. They look different here. The higher you go in your inner experiences, the more they become similar. Ultimately they become one. Now what happens with the light and the sound? They have a certain power. The light illuminates a new world, and it is not a light that is born with darkness. It's a steady light. At the very first stage after you pull your attention here and become unconscious of this body and become conscious of your next sensory or astral body or *sukshm sharir* or one that is very light, when you go into that, you'll find there is a new world where the sky is never dark or black. It's always lit up. Not only that, it's lit up because everything else in that creation is also lit up. It's exactly like this creation except it's illuminated to a certain extent. For example, the roads shine there. The chairs have a glow in them. Human beings that are moving in their astral bodies have a glow on them. The whole thing having a glow, that glow is reflected in the sky and keeps that grayish glow all the time, 24/7. So it's a very different experience from the sky we see here. It's a new sky that has come up, and that light that is creating that particular experience and particular spectacle is the light that guides us to seeing new things inside us. The sound is even more powerful and more relevant to us because the sound that is coming from inside has a pull in it. It pulls you. So if you do repetition of words to withdraw your attention there, it's like a rear-wheel drive. You have seen a car with rear-wheel drive? You push it, and if you listen to the sound that it pulls you, it's like a front-wheel drive that pulls you by itself. A little combination of push and pull draws you inside much faster than anything else. It's a very natural way, natural

way of drawing your attention behind the eyes to the third eye center. So the sound is very important, because the sound has a ability to pull your attention faster because it is an unusual sound. The reason why this sound can pull you is because [its] unusual.

There are several sounds one can hear just by sitting somewhere and closing one's ears. The sounds that keep on, some ringing sounds, some sounds like wind blowing, sounds like shah-shah, like a train come to a halt at a railroad station, sounds like a truck passing on the road. A large number of 10 or 12 sounds are very common when we just try to put our attention in, but these sounds do not have any pull. They don't pull you inside, but they're all right to listen to for the sake of practicing, that there is something inside that we can listen to.

The capacity to listen belongs to our soul. The capacity to speak belongs to our mind. Remember this: When we speak, we use the mind; when we listen, we use the soul. This listening capacity is a very strong help to us in meditation. So by having an internal sound that we can listen to, our attention is withdrawn very fast. The sound that really pulls us is very similar to a sound of a big bell. A bell sound which has a swing in it, which has a peal in it, but has a strong peal like it going like surround sound, like a big sound around you. When that comes, that is so unique in its power that you are literally thrown off your feet and dragged along with it, and the concentration becomes much easier than any amount of repetition of mantras or simran. So therefore the sound becomes very important. And the sound is right there and can be accessed very quickly if you are able to prevent too many distractions from coming into your way. And to prevent the distractions of the mind, it thinks of distractions and brings them up in front of you, the repetition of words is very good. So in combination with these two, we are able to remove many distractions that come in trying to meditate and take our attention to the third eye center behind these eyes.

The other distractions can be images that come. When we have images coming, other people are appearing in front of us, and when we try to meditate more images appear. By the way, that's the mind's way to keep us distracted. More images come when we meditate than any other time. More thoughts come to us when we meditate than any other time. More thoughts pull us out when we try to meditate than at any other time, because that's the mind's way of survival, to keep us busy with it. So when the images come, they can also be replaced with an image. If you have a Perfect Living Master who initiates you or accepts you, his image is more useful than any other image. And if you imagine that image, if you have personally met that person, it's great! You can remember the meeting, and if you recall that, that recollection of the meeting with the Master removes the other images, and, therefore, the concentration becomes easy. The method of achieving all the goals on the spiritual path are concentrate your attention within. Period. All these other methods are just to promote this to have a concentration of our attention behind the eyes. That's the starting point, and it helps very quickly if you're able to withdraw your attention from the

body and go there. After that it becomes simpler and simpler. The hardest part, the most difficult part in this meditational process, is in the beginning when we have to pull the attention from here and the mind scatters us all over.

Most of this scattering of the mind is taking place because we have too many desires and attachments in this world. If we didn't have so many desires, so many attachments, we wouldn't be so much held up here. So what happens is that when we try to meditate, those desires and attachments they come in front and they pull us out. Otherwise it would be very simple to ignore everything and go in and have a nice trip back home and then come back and tell people, "That was a great place I visited. I went home and came back for an adventure in this carnival here." This world is supposed to be like a carnival. It's supposed to be a creation. Every level of creation was supposed to be just for entertainment for an experience, and we came down for the experience and got trapped in the very experience, thinking it is the only reality. Forgot our home. When we go back home, we know that was just a show set up by our own consciousness to visit, and we can visit again any number of times. Right now we have forgotten how to go back home. How could we make such a big mistake? How could we commit a blunder that leaving our true home, coming into an adventure land, coming into a created universe where we came just for having an experience, and we don't know how to go back? Why didn't we take care to make arrangement to go back? Well, I can tell you most of us did make an arrangement. It's a very good arrangement we made to go back. And the arrangement was if we get trapped here by the distractions we ourselves have created in this universe, our real self will reappear in this show, in this stage, in the form of another person who'll tell us go back home and take us back home. It's our own real self. We made the arrangement. A Perfect Living Master is an external physical representation of our own true self. Therefore, we're pulling ourselves, but we don't know. When we close our eyes we see darkness, and there's a person who's outside created by the same consciousness that's creating us and everything else, and he says, "No, go in," and helps us to go in. Later on we find at the end that was our own true self that came out and became Perfect Living Master. We made the arrangement. That's why we met the Perfect Living Master.

So all those who have said, "In case we get trapped in this adventure land, we must be able to come back, we got an arrangement made that we will be able to come back through this route," and they see this excellent arrangement when they go back. When we go back home, we find, yes, we made our own arrangement. That's how it worked, and so the Perfect Living Master was an external physical representation of our own true self. Not only that, a Perfect Living Master is a human being here. Through meditation we find that his real form is inside. If you go deeper into this, you will find that the Perfect Living Master is actually a representation of the sound that pulls us. Very difficult for the mind to accept how the sound is becoming a human being and a person, but you can find...but you can realize it and

accept it when you see it inside—that this is a representation of the same pull that's taking us back. This sound that I talk of is the next stage. After simran, we get the shabd or the sound.

The sound has been reported in all spiritual literature, including religious scriptures, as the basis of this creation. We don't know how to describe that sound because not ordinary sound. It's a creative power. It's a creative power that creates all these universes for us. It's a creative power that creates all experiences for us. It's a creative power that makes an experiencer by creating an experience. It's a creative power that makes consciousness into an experiencer and a creator. It's a very powerful thing. How can we just call it ordinary sound? We cannot call it ordinary sound, but what word do we have for it? There's no word that we have for that sound. And it's not fair to call it sound. Then what shall we call it? It has been called, for want of a word, it has been called the Word. If you read John's Gospel, makes it very clear right in the beginning of those verses, "In the beginning was the Word, and the Word was with God, and the Word was God." What more could you hear? "All things were made by Him, and nothing was made that was not made by Him." Gives all the power to the Word. The Word almost from that statement looks like preexistent God, that Word was God. "In the beginning was the Word." What does the oldest Sanskrit literature in India, the Rig Veda, say? It says, "In the beginning there was the Nad." Nad is the sound. "In the beginning was the Sound, and the Sound was the creator, and all things were made by that creator, the Sound, and nothing was made except by that Sound." This is in the Indian scripture. Almost a Sanskrit translation of John's Gospel. Similarly, in other religious texts that I have seen a similar description is given using different words to represent that which can be listened to. Therefore, we call it sound, or word, or whatever name we give it. It has been called by the Greeks as the Music of the Spheres, that the music is running the spheres. It is more recently being examined by scientists in physics and saying there's a hum even in the movement of electrons around the nucleus of an atom. They're finding that the sound is basic to everything. Therefore, the sound I'm talking of is not merely a sound like any other sound that we hear. It's a powerful pull that takes us, and it keeps on changing as it withdraws our attention not only from the physical world into other worlds, but even beyond. It is connected...this sound is connected right through to our true home where there's totality of consciousness, there's one, there's oneness. It's connected right all the way through.

This scene that we see, the visuals that we see, keep on changing, but the...and the sound and its quality might change, but it's connected. It is the connection between us and our true home at all times, even today at this time. The beauty of the sound is that it represents consciousness at all levels. It is the manifestation of pure consciousness even if it has nothing else to be conscious of. It is like consciousness is conscious of itself. That's the kind of sound. Therefore, that sound that can pull us all the way back to our true home, that's the

sound that has been advocated by the most Perfect Living Masters all through history that I've been able to see. Of course, my Master said that is the Royal Road, Camino Real. There's the Royal Road for us at this time and to go back home because the sound is emanating from our true home. And if we just latch on to it, go with it, we'll reach home.

So this sound we call Shabd, we call Word, we call sound, other names, is the very important part of meditation. And to be able to reach that part is a big success in meditation.

And if you can reach that and it pulls you...where will it pull you to? If it pulls you to another open world, a world that opens up through the sense perceptions that lie inside and withdrawn from the perceptions of this physical body, when it opens up there you see your own Perfect Living Master. If he has initiated you, if he is a Perfect Living Master, you will see him there, and he will welcome you. He'll welcome you because that form of the Master is not tied down to the physical form in terms of how long it will be with you. It will be there forever and is with you 24/7 here. It never goes away. From that point onwards, nobody can ever be alone. Loneliness disappears completely forever. You have a friend, a true friend, with you forever. In the beginning you may have to close your eyes to see that friend. Later you don't even have to close your eyes. Even with open eyes you can see the friend next to you. The friend helps you to do everything in this life and the other lives. Everything that you want to do here which today your ego and mind is trying to do, to struggle, the friend is willing to do for you.

It's an amazing change in life. People who don't want to believe too much in the supernatural states, in higher consciousness, but want to say, "What does this do to present life here?" I can tell you this whole life changes right here, because you found a power within you, secret power, secret friend, sitting inside you who's helping you to do everything in this world, and you become more effective in everything you do. It changes this life completely. So, therefore, at all levels, I find that getting initiation from a Perfect Living Master and manifesting his inner radiant form solves every problem that I know of. We don't have to worry about going back home, because he will take us back home. He takes, he takes...his responsibility.

What is the meaning of initiation by a Perfect Living Master? It does not mean he tells you how to meditate. That you can even read in the books. Anybody can tell you. He does not teach you what the mantra is. Anybody can tell you the mantra. It's published, it's on YouTube, it's on internet. He does not...he can make any words into a mantra. Then what does he do? What is initiation? Initiation is an inner connection that he makes with you and establishes a long-term permanent eternal friendship. That's initiation. Initiation makes you his permanent friend. Not only that, initiation puts the entire responsibility for your going back home upon the Master. He doesn't say, "I am just a teacher come to teach you

how to do this. Now you go ahead.” He does not leave it to you. He takes full responsibility. If he does not take full responsibility, be sure he is not a Perfect Living Master. A Perfect Living Master takes full responsibility to take you back to your true home, to Sach Khand, by initiating you. Actually your journey really speaking ends there. The rest is a verification that have you got it or not because people still want to know, was my master a Perfect Living Master? Am I initiated or not? Was I just given some mantra to repeat and it’s not real initiation? Of course, these questions are very valid questions. And how do you get answers to these questions? You can’t verify by asking somebody else the same questions. The only way to verify if you are initiated by a Perfect Living Master is to go within and find out if he’s there welcoming you. If he’s there, he welcomes you, that’s direct proof that he’s there, he is your Perfect Living Master. Is he really a perfect master that goes right all the way to Sach Khand or he just thinks the first stage is Sach Khand? He may be just a master who has only gone to the astral stage, and because the astral stage is so different, looks like its the origin of this whole universe, it looks like Sach Khand to us. So he might say this is Sach Khand, and you might accept it, and you are still back in the rebirth, cycle of rebirth, because you’re still in the region of the mind. How will you find out how far this master has gone and how far he’s taking you? There’s no way to find out, because he will say this is the end of the journey. You will say okay.

Then what do you do? If you are a seeker of your true home and you only seek that, even if the master is not a Perfect Living Master he’ll take you as far as he can, and then the next master will come into your life and take you ahead. Eventually a Perfect Living Master take you back home. Secret is you keep on seeking. Don’t stop. Whole secret lies in seeking.

I remember the story of a friend of mine, a disciple of Great Master, Baba Sawan Singh. He was an engineer in Burma. His name was Trilok Chand. Trilok Chand was a very keen seeker of the ultimate truth, and he went to so many masters, both in the southeast Asia countries and also eventually found out there’s a master in Madras in India who can take you to the highest level of consciousness and teaches the same path that the old masters used to do. So he went to that Swami Ji in Madras, south India, and he said...and he had saved up money because he was little bit of what they call a miserly person. You know what miserly means? That means he held a one dollar bill (it was a one rupee bill), and he would say, “Spend it or not spend it? Spend it or not spend it?” In pocket, “Not spend it.” That’s how he piled up in a modest salary of his 30,000 rupees, and those 30,000 rupees he gathered and went to Madras and met that Swami Ji. And Swami Ji said, “I teach the same way that King Janak got his teaching from Ashtavakra.” For those of you who don’t the story of King Janak and Ashtavakra, there was a king in India, King Janak, who wanted instant knowledge. He was looking for all the masters who could give him instant knowledge, but nobody could give him instant knowledge. They all said read scriptures, do this meditation, do rituals, do these things. He didn’t like that. He wanted instant knowledge, which makes

me suspect he was an American in his previous life. We all want instant stuff, you know. He asked his advisors, King Janak asked his advisors and ministers, "I want real instant knowledge. Where can I get it?" They said, "King, you are living in a great country, India. It's full of swamis, yogis, mahatmas, saints all over. All you have to do is hold a big feast. And they all like good food, so hold a big feast, call all these people, and they will give you instant knowledge." So King Janak arranged a big feast in his palace. The grounds was full of people. All the people came, and the king disguised himself and moved amongst these holy people. And he found that they were so full of their ego, each one claiming "I know more than the other." They're fighting with each other over what the scriptures said. "No, this word means that." "No, this word means this." He said, "These people may be very learned. They seem to have read many books, but none of them is really enlightened. None of them have true knowledge which I am seeking," so he felt very disappointed.

He came back to his palace and said, "I am disappointed. These people are learned. They've read a lot of books, but they don't have real knowledge." The ministers and others said to him, "King, you have to have a bigger feast. You only called a few people. Have a seven-day feast, and by beat of drum we'll inform the whole country so more people will come." So another feast was held for seven days, and by beat of drum sages and swamis and sadhus, some wearing saffron-colored clothes, some wearing white clothes, some wearing ash on their body, some wearing nothing, they all turned up. A huge camp. So many tents were opened up for them, and for seven days they were fed nice food. And the king disguised himself again and incognito walked amongst them. And he was so disappointed. It was just a repetition of the old experience seven-fold. Every day he found they were angry people. If they couldn't control their anger, what kind of enlightenment did they get? They were egoistic, each one claiming, "I know more than you." How can a person who's enlightened talk like that? He was really, really disappointed. So he told his ministers and his secretaries, "I am very disappointed that this is the state of our enlightenment. We have emphasized learning to such a point that learning has usurped the role of enlightenment. They're all learned people, but none is enlightened."

And then the ministers said, "King, if you are looking for that kind of enlightenment, you won't get from these sadhus and others. Then you have to look for a Perfect Living Master." He said, "But where is one?" They said, "There is one sitting on the bank of a river. You go to him and invite him. He'll come and give you Perfect Living Master. He won't come on these feasts of yours. And His name is Ashtavakra. Ashta means eight; bakar means waves on his body. He's hump, hunchback. He's hunchbacked with eight waves on his back. And He's a hunchback, but he's an enlightened person." The king said, "Why didn't you tell me first?" and he went straight to Ashtavakra's little hut on the bank of the river. And he "Ashtavakra, will you give me true knowledge? I want to invite you to my palace." Ashtavakra said, "Your majesty, you have come personally to ask for this. Certainly I will

come." So a date was set, and Ashtavakra, the mystic, came to the king's palace. The king had placed two chairs on the stage and invited all the royalty, all the noblemen, all the neighboring kings and queens. All of them were sitting in the audience. When Ashtavakra entered, followed by five or six disciples of his, he took off his shoes, which was the custom there, at the door, the entrance, and he walked towards the stage. And people saw a hunchback walking like this, and they said, "This is the kind of man our king has invited to enlighten us? Something has gone wrong with the king. How can this guy enlighten us?" So they were really mocking at the man, so when Ashtavakra came and sat on the chair with the king on the other chair, he said, "King, what is the price of leather today?" And the king said, "Master, we've invited you to talk about enlightenment and spiritual discovery of the self. What is the question of price of leather to do with it?" He said, "Are they not all leather merchants sitting here?" He said, "No, they are royalty. They are noble people. They are my own relatives." He said, "Oh, I thought they're dealers in leather because they were looking at my body and my skin as if it is of some use to them." Then everybody kept quiet. This man has a sense of humor. They said, "He has a sense of humor. He saw that we were trying to mock at him." Then king said, "Okay, we understand. These people didn't understand how you could give us enlightenment, but I want instant knowledge." Ashtavakra said, "Even instant is time. How much time is an instant?" He said, "In my definition, an instant is when I ride my horse, I put my foot in the stirrup, jump on the saddle, that's one instant." He said, "But you have to pay a price for that kind of instant knowledge." He said, "I'll pay any price. All my treasury and coffers are open to you, master. Take whatever you want, and give me instant knowledge." He said, "I want three things from you." The king said, "Take 10! No restriction." He said, "No, only three things I want from you. Give me your body, give me your wealth, and give me your mind. When you've given me these three, I'll give you instant knowledge." This was a very strange price tag, but the king was a very keen seeker. He immediately agreed. He said, "Master, my body is at your disposal. All my wealth belongs to you now. And my mind is at your disposal; it is yours." Ashtavakra said, "Are you sure you've given this body to me?" He said, "Yes." "Then can I keep the body wherever I like?" "Sure, master." "Okay, get up from this chair and go and sit on my shoes that I left near the door." And the king got up, and all the audience was so upset. What kind of knowledge is this guy giving? What enlightenment is this that he's making the king go and sit on the shoes? As they began to murmur again, "This is nonsense what we have been called here for!" As they were all murmuring to each other, the king walking towards the shoes thought, "These people don't know. They think I own these palaces and all this wealth and what am I doing with this poor man." When this thought came to him, Ashtavakra shouted from the stage, "King, you have no business to think of that wealth and your palaces. They're all mine now. You've given them to me." He said, "Oh, my god. I forgot that I had given these things to the master." When he said that, Ashtavakra shouted, "You can't even think what you gave or not gave. This mind of yours is mine." He said, "I can't even think!" And he put his hands like this, and Ashtavakra gave him some grace, and he

saw the light and got enlightened. He said, "King Janak, you don't have to go to the shoes. Come back." He came back. He said, "King, did you get instant knowledge?" He said, "Yes." "Was it really an instant?" He said, "Faster than an instant." He said, "Are you sure?" He said, "I'm absolutely sure." "Any questions?" "No questions." Ashtavakra said, "King, this was just a sampling of what lies within us. This enlightenment, this glimpse that you got of enlightened life inside, was just a sample. Now do this meditation like I'll teach you for 20 years, you'll get it back again."

This is the old story of King Janak, and when my friend Trilok Chand from Burma went to Madras, the Swami Ji in Madras told him, "I follow the method of Ashtavakra, so you first give me your body, your wealth, and your mind. I'll give you enlightenment." Now imagine this man who did not spend one rupee, had to think so much, he said, "It is all yours, Swami Ji. My body is yours. My wealth is yours. My mind is yours. I'll follow King Janak's method." He said, "Transfer this 30,000 rupees into my account. I have to start building a temple. Let's start with the wealth first of all." So he transferred all the wealth to the swami, who began to make his ashram. Then he said, "Now you give the body, and for that you have to do the meditation by the techniques I will teach you, which is going to be a very complicated kind of pranayam, breathing exercise. In this you'll have to breathe alternately, on the right nostril, the left nostril. You cannot breathe twice from the same nostril. And you cannot use your fingers to stop the nostril like this because if you do that, all the attention will go in your hands and your fingers. Therefore, it has to be done internally with your tongue. Your tongue must twist backwards and must close these orifices from inside. Once from this side, once from that side, with the tongue you have to do it inside. And for doing that, you'll have to cut your tongue from the, from its tethers here. The tendons have to be cut so it can move around." He said, "Like I have." And he opened his mouth, the swami, and showed his tongue just flew out like a snake's tongue, not attached to the tendons at all. He said, "Now I do the meditation by reversing my tongue and controlling my breathing from one side to the other. You have to do the same thing. And to make it a price that you pay for enlightenment, I'll not make it an easy surgery to cut this. I'll sandpaper it on a daily basis. It'll take 30 days for it to be cut, and to make it even more of a sacrifice, I'll use some nettle leaves with all the sting, stinging things on it, so you can cry and feel you paid for enlightenment." Imagine what kind of seeker that guy might have been that he underwent that torture. For 30 days he was in that torture, and the tongue got released and he practiced that pranayam of breathing with nostrils on either side. And he did get some inner relief. He saw some stars and moon also. He saw some lights inside, but that's all. And he told Swami Ji, "I have seen all this, but I want more." And Swami Ji said, "But that's all I can give you. If you want more, you'll have to find somebody else." So he began to then search again.

Eventually he came to the Great Master, who was my Master, whose picture is here. And I saw him talking to the Master one evening. We used to have an evening meeting a few of us sitting with the Master. And he said, "Master, if I had known that you are the real master who is going to take me up, I would not have given those 30,000 rupees to that swami in Madras." And Great Master said, "Trilok Chand, you don't know. The day you came to me, I transferred those 30,000 in my account, and all the work you did there I transferred into my account." He said, "We never lose any part of our effort that we make towards enlightenment. It's all accumulated. Therefore, never worry."

If you have gone to a master who teaches you only a part of the way, it's still worthwhile. He's taken you part of the way, and if you keep on seeking, you find a master who'll take you farther up. It's a course that starts from our family, from our father, parents, who teach us in the beginning, then we go to school. We can get some influence there. We go to church, we go to temple. We get influenced there. It's not a simple thing of just saying, "You are a seeker. There's a Perfect Living Master." We go through all these intermediate stages till we reach the Perfect Living Master. Therefore, one should never worry about this. People are concerned. They talk to me. "I don't know if I'm really initiated or not." I said, "Does your master tell you go within?" "Yes." "He's right." No matter how far he takes you, he's giving you the right direction. If somebody says go within, he's right. How far you can go? Only as far as he has gone. No master can take you beyond where he has gone. Therefore, he will take you where he has gone, and if your seeking is still there, you'll definitely meet a master who will take you farther. The whole system operates on seeking and finding. If you seek, you will find. The more you seek, the more you find. You seek your true home, you'll find your true home. You seek a Perfect Living Master, a Perfect Living Master will come into your life.

In India they say when the chela is ready, the guru appears, which means when a disciple is ready, the master appears. They don't say when the disciple is ready he'll find a master. They never say you go look around and find a master. How would you know who's a master? How would you distinguish between two people who're teaching the same thing and one is a master and one is a fake? It's almost impossible for us. In a short interview you can't know who's a master. Therefore, the best thing is to go as far as you can and let the Perfect Living Master find you and keep on seeking further. Seeking is inside. If a Perfect Living Master does not know you are seeking inside, he's not a Perfect Living Master. It's as simple as that. That's the definition of a Perfect Living Master, that he comes to pick up those who are his marked souls. How does the marking take place? The marking is taking place right at inception, in Sach Khand, in totality of consciousness.

When I said in the morning that some souls who said we go to Adventure Land, but if we get distracted, who will bring us back, and they made an arrangement, that arrangement is called the marking of souls. And whoever got marked, these people come and take the

marked souls back. Every human being who comes as—functions as a Perfect Living Master—is a Perfect Living Master for his marked souls. He may give a discourse for the whole world. He may spread the word around, and many may be called to listen to him, but few are chosen. The chosen ones are the marked souls. Therefore, it is the duty, responsibility, and function of a Perfect Living Master to pick up his marked souls. It's not the function of the soul. The soul doesn't know. Soul is trapped right here. Therefore, don't bother too much that I am searching very hard for a Perfect Living Master. Don't search for a master. Search for truth within yourself. If you search for truth within yourself, master must appear in your life. And he appears through wonderful process we call coincidence. What is coincidence? It's not an accident. No coincidence is ever an accident. It's a message. It sends us a message straight away. Whenever we have a real problem in our minds, you try it out and think of the problem and suddenly you open a book and the answer is there. You drive a car, and a billboard relating to something totally different has one line that is answering your question. On the spiritual questions particularly, this kind of coincidence happens, and when you seek more, you have more coincidences. I found it all my life with all my friends. They say, "Ever since we came on the spiritual path, these strange coincidences have increased in their frequency." So that's what happens. This coincidence and circumstantial things that happen around us are all messages, because when we realize that the world is created through consciousness, it modifies itself according to what our seeking is. And therefore, these events take place in our life.

One should not worry too much about that factor because a lot of people get worried. We have this master, that master, there're so many masters. I get emails, "I don't know. I'm a seeker, and I know I have met three masters by now." Some say five masters. I believe there're hundreds of them now. I believe, as Great Master used to say, there are more masters now in India than seekers. The number of masters grown so much and become big business, international business for masters—to go about and collect disciples and collect their money. This has become a business. So how can a person know who's a Perfect Living Master? It's confusing...I get letters: "I'm confused. There are so many masters around. Where shall I go?"

Well, first of all, if a master instead of giving us something wants to take something, don't go after him. Step number one. No Perfect Living Master comes to take from us; he comes to give us. Therefore, if a master's demanding something from you, anything, in cash or kind, reject it. That's my clear advice, because that's not the definition of a Perfect Living Master. He comes to give. He never charges for anything that he's giving. He has no charge for his discourses, no charge for initiation, no charge for taking you back in, no charge for making you practice meditation, never charges anything. If he does, he's a businessman, not a master. Remember this.

Then supposing there are a number of masters and they all look like they're real. Who would you follow? The answer is the one who pulls you with his love. The one who pulls you with his unconditional love, and you will find that is where the discrimination can be made. Not all of them pull you with the same love, but a master whose marked sheep you are will pull you. He's a shepherd come to collect the sheep. Therefore, whenever you have this question, don't worry about it, say where you're pulled. Supposing you are pulled to a master and then find another master, it's your turn to move because he has taken you up to the point where he can take you. These are very simple issues, but they're getting so complicated because of too many masters around. So that's why I keep on telling my friends, "Don't worry. Whoever pulls you, go. He'll take you as far as he can. If you feel you haven't reached your true home, keep on seeking, and another master will come in your life. And he does. So, therefore, remember that marked souls are the ones the masters have [on] a list. They carry their own list. Each master has carried his own list. Masters have been here ever since there were seekers. Masters don't come for mastery here. They come here for seekers, to respond to the seekers. Therefore, wherever there's a seeker, there's a master. The master is the response to seeking. He's not coming by himself to teach something. Therefore, just seek in your heart. Seek. If you want to be an accelerated seeker, want to seek fast, then seek in the area behind your eyes, for that is where the inner master is sitting waiting for you.

Now you told me, many of you, that you would like to practice meditation. Are you still ready? Good. Shall we do it now, a little session so that you know how to draw your attention to the third eye center, which is the starting point? This is just the beginning, and I want you to join with me so that you know that the doorway to all this enlightenment we talk about lies inside us, and the opening is right behind the eyes at the third eye center. In this meditation exercise, I would only like you to close your eyes, sit quietly. Your body should be still. You can sit in a position that is comfortable, but not too comfortable. What does that mean? It should be comfortable enough not to drag your attention to the discomfort and should not be too comfortable to make you go to sleep, because I can tell you that meditation is a great sleeping pill also. When people say, "I have insomnia," I say, "Try meditation," and they'll get sleep very quickly. So meditation makes you sleep because when you try to put the attention here, the attention tries to go down, and you go to sleep session. So that's why hold the attention here, you have to be alert. To be alert, your body has to be alert, too. So in an upright position in the body, take any position that's comfortable, not uncomfortable. Don't worry about aches and pains then. If there're any aches and pains, then they'll draw you down. After you have settled down your body, then you close your eyes comfortably and contemplate what is in your head behind these eyes? You know where the eyes are. What is the space behind these eyes? Are you there? Where are you in that space? Can you figure out where you are? If you can't figure out, imagine you are there. Imagine this body is a house. It has six floors, and the sixth floor is at the level of

the eyes. The other floors are below us. Can you imagine you're sitting on the sixth floor behind the eyes in the center of the head? Can you imagine the two ears are on either side of you? The physical eyes are in front of you now. The nose is right little below you, where you're sitting there. You're sitting comfortably on the floor, on a chair, or standing. Can you imagine you are right there behind the eyes? That's the first exercise. Close your eyes and try to be there.

Don't think of anything else except being there. See what's happening there, inside your head. It's a huge space. It looks small, but once you are there you'll see there's plenty of space all around you...first, keep looking in front, and if you can, look on the side also without turning your physical head. See if you can turn your vision inside and look both sides. See if you're independent of the body and sitting in your head. See that is not the body that's moving, it's you, you behind the eyes. You're a separate being sitting inside your body...

Don't think of anything else. Just examine what is there. See: is it a comfortable place? Can you make it better? Can you lay down a little rug or a carpet behind the eyes? Can you put a nice chair to sit on? Can you put some decorations around yourself? Imagine that's your prayer room, the room for meditation. That's the room for meditation in your head. Keep it nice and decorate it. Clean it up if necessary.

Don't go anywhere else. Stay there. Don't think of anything else...

If any images or figures come in front of you, let them pass, don't follow them...If any distraction takes place, bring yourself back to the center, center of the room. If you see any light or color, ignore it, let it pass...If you hear any sounds, don't move towards the sound. Stay in the center. Don't lose your location...Stay in the center. You're in the center of the head...Concentrate on being there...

No other thoughts except what is there. Think of what you are watching there...

Don't lose the center. Even if the walls of that room disappear, if they expand, you stay in the center. Don't move sideways. Stay in the middle. Stay in the center. If you see any colors or lights, don't follow them. Let them pass like a moving screen in front of you...If you're sitting inside, see if you can stand up. If you're standing, see if you can sit down. In the middle of the head. Can you walk around? Can you turn around and see what is around you? Try it...

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. And welcome back.

How many of you could successfully have the experience of being in the center of the head? Please raise your hands. Pretty good. How many of you had difficulty in figuring out that

you are there? How many of you felt that the mind was thinking of other things while you were trying to do this? Thank you.

Now this is the stage when we introduce the other phase of meditation to prevent what happened, and that is to squeeze the words of thought from your mind so it doesn't take you out from the center. That is where simran or repetition of words comes in. How many of you are initiated and know the words of repetition? How many of you are not initiated and do not know what words one should repeat? Those who are not initiated and do not know what words to repeat, you coin right now a short phrase expressing your love for the beloved. Just you have somebody you love? Think of that person and say how you would express your love, in whatever words you do. Keep on repeating those words when we do the next exercise. For others, whatever mantra you have been taught by your masters, you repeat them. But the mantra or the simran must be repeated deliberately, slowly, with attention on listening to it. Repetition is not as important as the listening to what you are repeating. The concentration of attention takes place by listening to what you are repeating, not by repeating. Remember this. We make this mistake. We keep on repeating like a parrot, and our mind keeps on running all over. Like Kabir says, that *Maala To Kar Mein Phire, Jeebh Phire Mukh Mahin Manua To Chahun Dish Phire, Yeh To Simran Nahin*. He says even if the beads are in your hand and you're moving them, tongue is moving the holy words in your mouth, the mind is running all around, don't call it simran. It is not repetition. Repetition is with the mind. The mind must repeat, and you must listen to what it's repeating. That's simran. So when you use that, you'll find some of the distractions you experience now will disappear because you'll keep the mind busy. And you have to do this exercise with the self that you saw and placed behind the eyes, not this body, not with this tongue. But you have to do it with the being sitting there behind the eyes, which is your self. Would you like to try? Close your eyes. Same position. Go back to the same third eye center behind these eyes and between the eyes, behind the eyes in the center of the head, between the ears. Locate your self there imaginatively. And once you are well located there, you've found your sitting place, you can check it out, and then start repeating those words and listen attentively to the words, sitting behind the eyes without moving from there. Repeat slowly, because you have to listen to every word as you utter it...

If somebody else comes in your image, make that person also do the repetition with you, but don't stop repeating the words. If you hear some other voice of your mind speaking, join in the repetition. Let three, four voices repeat in your head, but don't give up. Just listen to the words...

All the attention on the words. No other words, no other thought...

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Rub your eyes a little. Rub your hands. Welcome back. Why did I say rub your hands and this?

Because the deeper you meditate the more the withdrawal will take place, and when you get back you sometimes have to rub your eyes and your hands and your legs and feet to get back into this physical experience again. Was it a better exercise? How many felt that this was a little better than the last time? Oh, much better. Thank you very much.

Next step. This mechanical way of sitting there and saying, "I want to listen to the words," is called hollow meditation. What we were doing was hollow meditation. It was not full meditation. It is not really going to help much. People have been doing this meditation that you just did for 40 years and got nothing regularly, and yet people think it is meditation. You thought so, too, and I made you do it. What was missing? What was missing is that this mechanical meditation is only good up to a very small point. What pulls you to the real home, to the self, is love and devotion. There was no love and devotion in this meditation. Unless you put love and devotion, you're not being pulled in the right direction even by this meditation. Love and devotion means those who have a master now do dhyan, contemplation of the face of the master, and ask questions and complain and cry. "I want this, master. If you are my master, I want this. All my complaints are with you, and I love you this way." Speak to the master. The same words, use the repetition of words at one channel and repeat the conversation on top of that, which by practice you can do, and you will see the master appears and you'll see his form. And it's a conversation which builds up your love and devotion. If you express your love and devotion in meditation, it'll work. Otherwise, in Punjabi they say, *Paani je madhani panne Pai ge makkhan Niklega*, that we are going on stirring water, hoping that butter will come out of it. You have to have some yogurt or some milk or something to get butter out of it. You can't get by churning into water. And this kind of meditation without love and devotion is like that. These are Great Master's words, and he's right. Therefore, let's try the real thing. Now go back to the third eye center behind the eyes, sit there in the middle of the head and express your love and show your devotion to your master. If you don't have a master, to your beloved, whoever you love. It's the love that pulls us ultimately, so any way of expressing is good, what suits you, but it should be that which you know means being pulled by your master. Love and devotion, the real secret of meditation. Add that ingredient now to repetition of words and sitting in the middle of your head. Please close your eyes and start.

Imagine the face of the beloved in front of you. Let the beloved walk in front and talk. Talk to the beloved. Talk to the master...Have a good conversation like with a friend...

Don't think of anything else, only your master and beloved is there. All conversation is with him, nobody else...

Any other images come, tell them to wait. You're busy with your master. Hold on to that image. Have a living master, not a picture, a master who can walk and talk in front of you. Remember the actual experience with the master...

Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Welcome back.

Was this better? How many of you felt this was better? That's good improvement. Thank you. Very good. We'll do more practical meditation sessions the next couple of days. Just an introduction to which is the right direction to find the truth and find yourself, find God, find the Creator, find the Totality of Consciousness, find all there is to find. This is the direction. Go within. We're running around outside all the time. That's not the direction in which you find. This is the direction that you just experimented with, you just saw it. We'll do some more experiments to help us in this journey, maybe tomorrow.

You can ask a few questions if you like in the remaining short time we have. You can ask questions what we have been doing.

Yes?

Q. [Inaudible question.]

A. [Ishwar gives the answer first in Punjabi.] The question he's asked is that if he is doing his repetition of simran and the sound comes, then should he keep on doing the simran or listen to the sound or do both? The answer is, if the sound comes which has a pull, give up simran and listen to the sound. If the sound becomes weak or has no pull, go back to simran. Okay.

Any other questions? Yes?

Q. [Inaudible question.]

A. Every day, every day about one/tenth of your total time is a good recommendation, which is about two-and-half hours out of 24 hours. It can be done at one go or it can be split into more than one session, depending upon your occupation and how your time is placed on a daily basis.

Q. [Inaudible question.]

A. It's better to go and sit upright. Wherever you choose to sit, sit upright and do this meditation. The torso should be upright. If you lie down, that tendency to sleep will be much more. Even though you don't sleep, you're awake. Meditation brings you that tendency. When you sit upright, it's more of a wakeful position, so sit upright, choose any location, but the real location is not outside. The real location is here [points to third eye center]. Wherever you sit, you don't have to meditate there. You have to meditate here. I ask people, they invite me to their homes. "I've got a very special place for meditation, a special cushion I have got, a special chair I have got to meditate," and I look at them and I say, "Do you know, you're meditating on the chair, you're meditating on the cushion, you're

meditating on the room, you're meditating on the decorations you have done, because the real place for meditation is sitting right on top of your body in the head. You must assume this is your place for meditation, inside the head." Outside you can make, for the sake of regularity of meditation, because if you get up and sit in a certain place every morning, it becomes regular—it's an incentive to meditate. To that extent, right, but do not associate meditation with that place. Associate meditation with the space behind the eyes.

Q. "Sometimes, it seems a little difficult to focus and holding the image of the master at the same time. Attention seems to be sometimes divided. What to do about that?"

A. With practice you can hold both. It needs some practice. Simran should be made into a habit. That means simran should not only be done when we are in meditation. Simran should be done even when we're walking, talking, doing other things throughout the day. So by the time we are meditating, it's a habit that the mind starts repeating the simran. You wake up in the night, automatically simran is going on. Once that happens then holding the image of the master and the simran both become very easy.

Yes?

Q. [Inaudible question]

A. I love my iPhone also. When I came to this country I found a nice pizza place called Shakey's Ye Olde Pizza. I loved that pizza, and when I tried to meditate on other words, Shakey's Pizza would come in front. But I had to shake it off eventually, because it's an external thing. We want to love something that can appear internally, so an internal appearance of the master is the best way to show your love and devotion. It comes by practice. But I'm glad you had the experience that you found. It's very uplifting to do meditation with love and devotion. Good.

Q. (Inaudible question)

A. I have to give you an open answer and a secret answer. Open answer is yes, the more you meditate, the more success you have. The secret answer is, meditation doesn't pull you. It's the grace of the master that pulls you. So, the best thing is, do your meditation as best as you can as the part, first part, and seek grace of the master, who'll pull you from inside. Okay. Please, that was the second part of secret answer. Don't tell anyone, and if you tell somebody, tell them not to tell anybody else. Yes?

Q. [Inaudible question.]

A. *Jo mange thakur apne te, soi soi deve.* Whatever you will ask from the master in the limited body, he will give you the unlimited. The unlimited is also found within the limited body. The limited mind which cannot understand the unlimited is still holding inside it the

unlimited, and you will find that the master when he pulls you in and takes you beyond the mind, he opens up the unlimited for you. The real secret is ask for the grace of the master. Whatever you ask from your heart, he'll give it. There is a book and a movie called "The Secret." The secret says whatever you want without doubt, you will get. The only qualification is don't have any doubt about it. Even in this world, we can get whatever we want provided we have no doubt about it. With certainty, we can get anything. But the mind plays the dirty game of creating doubts. It's the mind that's creating doubt. Otherwise we would get whatever we want in this world and in the inner world.

There was a swami in India who used to walk on water. A lot of people saw him walking on water, because he lived on one side of the river and used to go to the other side to cut some trees and bring some logs for burning. And every day he would walk on the water and come back. And some friends from America or some other country said, "It's impossible. We have heard many stories of people walking on water. Nobody can walk on water. And if he walks on water, I want to see with my own eyes." That's the doubt we naturally have because we haven't seen with our own eyes. So he traveled to that place and he saw the man walking on water. He said, "How do you do it?" He says, "I tell myself I can walk on water, and I have no doubt about it. I walk on water." He said, "Can I do it?" "Sure, you can do it, too. Come with me in the morning, we'll both walk on water."

So in the morning this guy prepared himself to walk on water with the swami. And when he was there, he said, "But supposing I drown in the middle," so he told his friend, "Tie a rope around me, and if I drown, pull me out." He jumped and drown in the water right as he stepped in, because he was not sure. This...so long as the mind is our advisor, so long as the mind guides us, we can't achieve all that we want. We don't get what the mind wants, but what the soul wants without the doubt of the mind you will get it, even the unlimited. Okay. Yes?

Q. [Inaudible question.]

A. The master is our own self. At the end we find the master was a reflection of our own self because we can't see our self. We can see the master. He eventually shows us that he was our own self. That's the truth, but we have to start from some untruth, that the master is separate. What separates us from the master, what separates us from each other, what separates us from things, is our mind. Mind is separated/separating agency. Mind is the thing that separates. If the mind were not there, there would not be separate. So the mind is separating, and when we cross the mind, there is no separation. The self and the master and the creator are the same at the end.

Q. [Inaudible question or comment.]

A. The mind was not given us to be a blockage. The mind was a computer. Mind was a very good computer, processes so well. Input, output, it does good things. Mark can tell you more about computers. Mind is a very high quality computer and processes things so well, but mind is supposed to be used. We're supposed to use the mind for what we need. We want to tell the mind what to think, we tell the mind what to sense. We tell the mind what to interpret for us. We tell the mind to do this or that for us. We don't do that. We ask the mind what should we do. We have reversed it. The mind has become our guide.

I remember a little story. I think we'll end today with that little story for today. Tomorrow I'll answer more questions. The story is of a little boy named Aladdin. Have you heard of the story of Aladdin? Aladdin and the lamp, in which there was a genie hidden? When he opened the bottle, rubbed the lamp, and a big genie appeared. And he said, "I am your slave. Master, tell me what I can do for you." Aladdin was frightened to see such a big genie appearing and saying I am your slave. He said, "Go and make a house for me right out there." In five minutes the genie came back, "House is ready." He said, "Go and make a bridge on that river." In five minutes the genie came and said, "Bridge is ready." After a few hours, little Aladdin had no more orders to give, so then he said, "Go and do what you like," and the genie began to give orders to Aladdin and began to take him around wherever he wanted. He was sad person. The genie became his master instead of his slave. One day a friend of Aladdin came and said, "You used to be such a happy-go-lucky fellow. What happened to you?" He said, "My problem is I found a genie. It's a huge, powerful genie. He does things so fast that he's now telling me what to do. I am out of orders. I can't tell him what to do. Everything I told him he has done so fast, and now he's telling me what to do."

He said, "I'll give you a way out. Now when the genie says, 'What should I do,' don't say 'Do what you like.' Say, 'Bring a tall tree, cut a tree and bring it, the pole of a tree,' then when he brings it say, 'Dig it in this room.' When he dug it out and he says, 'What next shall I do?' say, 'Go up and down this tree, up and down this pole till I give you the next order.' So keep the genie up and down, up and down. When you want to use it, then you ask him, 'Genie, do that.' When he comes back, up and down on the pole." The genie is our mind and is giving us orders because we have no orders to give it. It's taken control, so what do we do? Say plant a little bit of simran right here. Make the genie repeat the simran. When we want to think, take it off. Think, do your work, put it back on simran. That's the story for the day.

We'll meet tomorrow 11 o'clock again. Thank you.

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