

Spiritual Path is Not Religion | Ask Your Master for Help to Move Forward

London, England — June 8, 2013

Friends, welcome to the second day of our three day program here. I am very happy to be in London and to meet all of you. As you know my purpose of coming here is to share with you the great joy and bliss that I obtained by meeting a perfect living master in my life. That a man can change one's life so greatly is amazing. It is a miracle. I saw that miracle. It happened to me and I hope it will happen to all of you. Because when we are trapped in something so subtle as time and space as the human mind, as the thinking mind when we get trapped in these things, it's almost impossible to get out. Unless we have somebody who has already gone beyond these things, who has gone beyond his mind, who has gone to the purity of the spiritual spirit that we have, the immortal soul. Without the association with such a person it's impossible.

I don't like to use the word impossible but I have to use it; consistent with another guy who said long ago that if somebody told me that he has lifted the whole Himalaya Mountain, it's an impossible thing, but for a moment I say may be somebody had the strength to do it. If somebody said I have drunk all the water of all the oceans, it's impossible but for a moment I will accept it but if somebody says I have controlled my mind, I would say No, No, No. So controlling the mind is so difficult because the only instrument we have to do anything is the mind. We are using the mind for everything. How can we use the mind to control the mind? And that's all the time the effort we make.

We go to masters, Gurus, Saints and still use our mind. We do not get out of the mental activity which is our only way to learn anything. Therefore we are confined to the mind and once we are confined to the mind we have no chance of discovering who we are, that we are not the mind. We begin to identify ourselves with our minds to such an extent that we lose the distinction that who are we and which is our mind. We begin to say "I think therefore I am", little realizing that we should have actually said "I am, I have a mind therefore I think". We do not realize that the mind is not the self. The self is separate, the self is pure consciousness, pure power to be conscious, pure power to be aware of anything, that is our power, that is the self. It can use many ways to be aware of different things. The most common way is through the mind.

Through the mind we learn, through the mind we store information; through the mind we operate our lives. The mind is no better than a very efficient computer but we don't take it like that. We identify the self with it. The biggest trap the mind has created for us is the trap of time and space and in that the events have been placed according to the law of cause and effect. This is the biggest trap. We call it karma, we call it the destiny, we call it fate, we call it by different names and we just get trapped into it. We don't realize, these are only temporary experiences. So long as we identify with the mind, they are real. When we dissociate from the mind they are not real. Last evening I was

talking to you about the trap of the mind and I was saying how we are trapped with objective time and not subjective time. We don't believe what we feel is the passage of time. We believe what the clocks and the watches are telling us. And I said that if we have a good time at a party and we say, oh, how long is it? May be half an hour, no, two hours have passed. We would rather believe the two hours on the clock than half an hour that we experienced. And if we try to meditate, and two hours, we want to meditate for two hours and we see the watch and it says only ten minutes, we have to say Oh it was only ten minutes! This is a trap but this trap is not only in the physical plane, it's in all the realms of the mind.

As I was mentioning last evening we have several costumes we are wearing upon our soul. The outermost, this physical costume, creates this notion of time of past, present and future. This notion of time that time is flowing in one direction and will never stop. You cannot stop time. It just moves on. Clocks work and the atomic clocks work and all kinds of clocks tell us time is passing and don't miss the bus, don't miss the train, don't miss your work. We are always worried. Lot of worry comes from time. And we don't see it like a trap.

Of course, if you are able to withdraw your attention to the next higher level which we call the astral level or the subtle level, where you still have a body but it is not a body like the physical body. It does not have any weight. It is not pulled by gravity on this earth. It can fly because it has no weight and its ability to use the mind by communication is much better than the ability in this physical body. In the physical body we store in the mind languages. If we know one language and don't know the other we don't understand each other. Somebody speaking Deutsch, German, we speak English we don't understand each other. At least in the next higher level you can understand any language because languages are merely an expression of what you are going to say in a pure thought. So thought is translated into language. Language is nothing more than phonetic symbols. They are just sounds adjusted to mean something based on the association of ideas with physical activities and physical objects. Language does not consist of anything more than that. The all association with different things that have happened on the physical plane and we give it a language.

That is not true at the astral plane. At the astral plane the language is based upon the meanings of what language we have been using here and the meanings are always the same. So it's an unspoken kind of language different from this. Therefore we communicate much easily with other people at that level. Also there are many other features that we have. One of the main features about time in the astral plane is that you can hold it. You can stop it. As kids we used to play a game called Freeze. We used to play and then suddenly somebody would say Freeze and we all stopped; wherever we are in whatever position we were. Then they would say defreeze and we would start moving again. That was just a game but in the astral plane it is a real possibility to deal with time like that. You can stop time whenever you like something. Stop time and stay there and move time when you like but still time moves in one direction.

When you go leave that body which is also a cover and go to the next level which is our mind alone, the mind represents our causal body, all causes exist there. Everything has been caused from there. So when we reach that level, the causal body, we can not only stop time we can move on time both

sides. That's the first time we realize that it's not that time is flowing through us and events are coming. We realize events are already there and we move on time. We can move forward or backwards, see past lives, see future lives and see how those lives are constructed. It's a very great experience. So many saints have come and thought that was the end of all experiences we can have. They discovered that the mind and the soul combination ends there through universal mind that we all have one mind which is being divided. It's almost a copy of one soul being divided into several souls. At the causal plane its one mind divided into so many minds. This is something that is very easily seen by us but they are all traps. No matter what kind of a mind we have, what kind of time we have, what kind of experience we are having, we get tied down to those experiences. We get attached to those experiences and cannot move away even when we find somebody who has gone beyond the mind; which we call a perfect living master.

A perfect living master's definition is not he should be educated or he should look in a certain way or belong to a certain religion or group or should be wearing particular kind of dress, particular kind of headgear, that's not at all a definition of a perfect living master. A perfect living master is one who has gone beyond the mind. He could be totally illiterate. Even then he is a perfect living master. The definition is that he should be away from the traps we have of the mind and is able to help us to go there. It does not mean that everybody who has reached that state is a perfect living master. Somebody can be equally enlightened and we call them Gurmukhs that they have reached the same status as their Gurus but they are not required to perform the function of a perfect living master. A perfect living master is the one who has not only attained that but that is part of his destiny, part of his work in the physical world to take back other souls who are marked to go back home.

This is a long story about how we got marked, how many of us got marked, but there are nice stories about it. I read in some books how the souls are marked to go back and one of the interesting stories was that when the multitude of souls was created in our true home in Sachkhand and we were told that it is possible now to use new mechanics of mind, senses and bodies to have new experiences; many of us rushed out for the new adventure and we said that will be great to see the new adventure. Some of us turned around to our creator and said "what if we get trapped there"? The creator said, "Don't worry if you get trapped call me and I will come and bring you back". So this is those souls who said we want to go back in case we have a problem here that are called marked souls and these perfect living masters who come are representing the creator's promise that if you call us that you want to come back home we will come and bring you back home. Whatever the story might be, the truth is that without the help of a perfect living master who has gone beyond the level of the mind it is not possible for us to escape from here. It's too tight. This trap is too tight, takes us round and round in circles.

When a perfect living master comes, how does he take us? How does a perfect living master operate? If he gave us teachings, if he was a teacher he would only be helping our minds because all learning is done by the mind. All teaching is done by the mind and all learning is done by the mind. A teacher is different from a perfect living master. He does not teach. Sometimes he pretends to teach. Why? Because our mind wants to learn. When our mind wants to learn he becomes a teacher but after a while we find that this is not a path of teaching at all. Teaching is part of the mind. It's only the

mind that needs to be taught. Soul doesn't need any teaching. We don't need any teaching, our self don't need any teaching at all, we are self-contained. We are consciousness that can make teaching visible that can make everything visible. Therefore, the teaching that we get from a master is only for the sake of our minds and all the disciplines we are taught are only because of our mind. We have trained ourselves over long periods of time that unless we struggle and unless we work hard we won't get anything. So masters come and say work hard. Do meditation. Do this, follow this discipline, follow this diet. They set up these several rituals from which they are taking us away. They say rituals never take anybody then they set up their own rituals because our mind is not satisfied. If they tell us straight away that it is not a mental activity at all, that spiritual path is not a mental activity at all, it is purely a spiritual activity, we do not understand it. What is pure spiritual activity as against mental activity? The mind wants to struggle. The mind wants to learn. The mind wants to find out. The mind wants to research. The mind wants to do all these things. Soul just wants to love and go home, soul just wants the love and bliss which is part of it, part of its nature and go home.

Starting from here where we are now the masters come and become teachers for us temporarily, till we can reach a stage and find that teaching is not this path. Teaching has been going on all over and this was given to us to train our mind to understand. Teaching does not take us anywhere. What takes us beyond the mind is what belongs beyond the mind which is love, beauty, joy. They belong beyond the mind, always, even when we are here. When we have an experience of love for somebody it is not coming from the mind. It is coming directly from our soul, directly from our spirit. It belongs there, does not belong to the mind.

In fact there are so many cases where we fall in love and the mind starts thinking, is it real and are you sure? And you destroy that love. We see a piece of beauty somewhere, we are amazed, look out of the window and see the beauty and then we start analyzing it and the beauty disappears. You take a nice painting, a beautiful painting and you look at it the painting as a whole that's beautiful, you feel a sense of joy, elation at seeing something beautiful and then you start analyzing it. Where is the beauty coming from? Examine it line by line. You can't see the beauty anymore. When you see the whole you see something beyond the mind. When you see in parts you are seeing with the mind.

Supposing a beautiful painting were to be cut up into pieces. You make one inch squares of a beautiful painting, put the whole heap on the table and go on looking at the pieces for all your life, you will never see the beauty. If you put the whole painting together you will see the beauty. This ability to see the whole does not belong to the mind. This belongs to the soul. Analysis to break up and see belongs to the mind. So the mind likes to analyze and even if we don't analyze, our situation here is that we have divided our life. Our lives' experience into days and minutes and then we divide into small segments of time. We never see the whole. We are divided into here and there, we are sometimes here sometimes there our mind wanders all over, so it is always trying to analyze by little pieces and therefore we never see the beauty of life. We even lose the beauty of life just because we break it into pieces. On the other hand the soul is able to see the whole thing at once. We lost that ability by identifying ourselves with the mind, with the physical senses and with this body.

A perfect living master pulls us through the power of love. We find at the end of the day that what he

was teaching us was to draw us, we fall in love with him and that love pulls us. The path of the spiritual destination which goes to the spiritual home of ours the Sachkhand is only paved with the stones of love and devotion and nothing else. All the rest is to cross over the three regions that exist prior to that home of ours. The three regions of the mind: the physical, the astral and the causal. To cross these regions we are using learning, teachings, understanding. All these things are done only for that purpose. After that nothing else matters except love and devotion.

If there is no love and devotion there is no spirituality. People have been doing meditation trying to control their mind, trying to sit with eyes closed in steady positions a long period of time getting nothing and all because they thought it's a mechanical exercise. It's not. No meditation has ever been successful without love and devotion added to it. Therefore people have been meditating without love and devotion and they get nothing. No result and they say what's happening? In Punjabi, we say if there is no love and devotion in your meditation it is like "paani vich madhani chalani" which means you are trying to get butter out of water by churning in the water. Instead of buttermilk, instead of Lassi you are using Paani and saying something will come out of it. A meditation without love and devotion doesn't have much value. It traps us further because we think we have done so much and we get tied up with the ritual part of it only.

The rituals have served a certain purpose to distract us from most of the worldly activities at least some time is put on rituals. It has some limited purpose but rituals have never taken us anywhere. In fact, spirituality becomes religion when it converts from an inner journey to a true home into rituals performed outside. That's what religion is. Religion converts spirituality into rituals and ceremonies. That's what we start doing and we lose the real spirituality in it. Spirituality is not a religion. Spirituality belongs to all religions. The spiritual path does not make a distinction between one religion and another, does not make a distinction between one person and another. It is not confined to any nationality any group any society or something. It's available for all. The perfect living masters who have come here in this world have not come for any particular group to work for. They have not come this is my group and that is not my group. They never say that. They are for all humanity we try to make groups out of it and say no we are the only ones who know it.

When I was at Harvard University in United States on a fellowship, I had to study economics and I had to study the subjects but out of curiosity I took a course in religion, comparative religion. Just to see how many religions are there in this world and I studied some 10 or 12 major religions of the world and I thought there must be something common in all religions. I was looking for something common in all religions. When I looked at the origin of religion, the original founders in whose names religions were made there was something very common and that was that truth lies inside you not outside. That was a common factor but when I saw the religions as practiced, I found the only common thing was not love and devotion. The only common thing amongst all religions was:

"Ours is the only authentic one, all others are fake. Our founder was the only real one, all others are false".

That's the only common thing in every religion. So I wondered how come from a very fundamental common thing in all religions that's the truth can only be found within yourself, it all lies inside that

you should come to a state where just by external ceremonies and rituals which are different you become so different? The answer was not very far to find. The mind divides, it always divides. The soul unites. When the spiritual tradition was there, we were united. When the mental divisions came we were divided. The mind tries to divide, separate. Today we feel we are separated from our own self, we are separated from our own creator. What is separating us? If you introspect on that question alone, what is separating us from our creator? It is only our mind, there is nothing else coming in the way.

If the mind and its great territories extended were to be removed, we would be at home right now. If the mind the time and space around us disappears for a moment, we will all be at our true home in Sachkhand. So do you see that the mind and its great territories created through vast spaces in time is the separation between our true home and where we are situated now. But we are still operating in the same place with these covers upon ourselves.

Somebody asked me how long is the journey?

I said, in what sense? In the sense of distance or in sense of time? How long is the journey; you mean to say how long it will take to go there or how long you have to travel?

He said, "I was thinking about how long you have to travel".

I said, "not too much. We don't travel too much to reach our true home".

"Still is it just a small"?

I said, "It's all in the head. We don't travel too much".

He said "few centimeters or something"?

"Not really. It's even less than that".

"Millimeter"?

"Even less than that".

"How much is it"?

"It is zero"!

We are at home. We are just not aware of it. The journey to our spiritual home is not a journey in that sense that you have to go somewhere. It has to stop going everywhere that we are going now. It is to stay where we are. We are at home unaware of it. The path of the spiritual journey is a path of discovery of your own self, who you are. If we remove the covers which we are taking to be reality outside ourselves, if we remove them we are at home. The journey does not consist of travelling somewhere. The journey consists of staying exactly where you are. That's why the path is very similar to taking off your garments and finding who you are inside. You take off one costume, a heavy costume and you discover who you were and take off another one and when you take off all of them and you are at home. The whole show took place there. There was no other place to take

place. There was nothing else. There is nothing true or real except our true home and that's why this whole illusion is taking place around us. How do we take these covers off is the secret of meditation.

Meditation helps us to take these covers off from us, these covers that are hiding the self, inside. We can take them off one by one gradually. I mentioned yesterday that people who have been able to get an inkling of what else is inside besides the body can die while living. That's how they explain it; that just like a natural death of the physical body, the consciousness is withdrawn. Awareness of our body and the world is withdrawn in stages starting from the extremities and goes to the torso, goes up to the head and then you are dead. In identical way when you meditate by withdrawing your attention behind the eyes, you withdraw your attention. The longer you concentrate your attention there, the more you become unaware of the world; of the extremities; ultimately of your whole body and you feel that body is gone. It is such a natural way of withdrawing and yet the body is alive. The vital forces are functioning normally, the heart is beating normally, everything happening normally in the body yet the awareness is being withdrawn.

This ability, that we can sit in a physical living body and also withdraw the attention and make ourselves unaware of the body, that's the secret of meditation. That's the secret of realizing what is inside. We are just getting the awareness of who we are inside and the moment this happens, we find that we have another body sitting inside this body and that body can move out, can go out. What we normally call imagination, that we can imaginatively go somewhere is not so imaginative as we think and we find out when we do that exercise that when we are able to become unaware of this physical body, that we have an inner body that still survives, is more active than ever before.

Inner body has eyes that can see much more clearly. We don't need to use glasses or contact lenses or anything. We don't need any sharp vision of those eyes. The hearing is excellent with that body. All senses are very acute and working at high efficiency in that body compared to the physical body and yet that is placed right inside this body; and the truth is this body's sense perceptions are working because of that body. If that is taken away there is no sense perceptions left in this body either. It's that, responsible for the perceptions though we are associating those perceptions with different organs of this physical body but the physical organs don't work unless the consciousness is there and the consciousness is provided at the next level through the astral body, the sensory body. Senses belong there. So when we leave this body, it's not that we become like a smoke or something. We are very sharp. We can see much better, we can hear much better. We can fly much better, we are not tied down. There is no problem of losing weight or something, we don't go on diet pills, we feel very comfortable as we are.

So this is a great experience. The experience that you are more than the physical body itself is a great experience to start with; and that can be attained rather easily and more quickly than going beyond the mind; but even that is very fascinating to know that your perception in this world in the physical body were dependent on something which is inside. It's another body of yours and it exists independently of this but is right now mashed inside this body and therefore seems to function as if it is part of this body. This can be attained by withdrawal of attention behind the eyes in a wakeful state. That's a simple method. To be able to withdraw, some of you will try it, I know today, I like

you to experiment with this, do some experiments with me so that you know what I am talking about. That I don't believe in only talk for the sake of talk, I like to walk and also walk with you. So we should do the walking as well as the talking on this subject; but the fact that we can by one process of withdrawal, of our own awareness, withdrawal of our own attention, to a point from where it is originating, just to reverse the flow instead of the attention flowing out, you bring the attention within. Just with this one, one process that you can have all these experiences right to your true home is amazing availability of this special feature gifted to us by the creator and all of us have it.

So that's why these perfect living masters who come, who are beyond the mind, they tell us that they have not come for any particular person or particular people. They have come for everybody but then as you have heard many are called but few are chosen. What does that mean? Many are called but few are chosen; that means, those perfect living masters who come, because they come in our form, they come as ordinary human beings, they take on an ordinary mind and ordinary astral body and ordinary physical body like us; they are no different in their structure; they are no different than us. They are exactly like us. Don't think they are made of some other stuff. They are made of the same stuff we are. They are born the same way, they die the same way. They fall sick in the same way. They eat food in the same way and those men who come as clean shaven, they do sh sh sh the same way. You know what is sh sh sh? Shit, shave and shower. OK. I mean they are just like us.

They don't come in an extraordinary way because path is not based on showing you absolutely miraculous things. Their path is to draw you with love. Mind appreciates miracles, soul appreciates love. Therefore their method is love and that builds in us when we are able to feel the power of love stronger than the power of our own mind. We are pulled on the right direction and go to our true home.

Why do these people come in such a ordinary way? They should come in some extraordinary way. We should be able to recognize; these are perfect living masters. They don't come like any extraordinary way because they want to be our friends. Friendship is basic to the spiritual path. If you cannot be a friend of a person who is taking you back home, how will you go back home? You don't go back home with strangers. You don't go back home with people dressed in strange kind of clothes. Strange kind of...they must come like ourselves.

Supposing, a master wants to come in a different way. Supposing, he can fly in the air while we are waiting here he comes flying from the door and flying up here and we are all looking up what's happening? What will be the reaction? Some of us will say there must be some strings or ropes there. Let's look for that. It's a trick somewhere. Most of us will think like this. Then we see no ropes. Some of us may swoon, may faint seeing a person up in the sky like this. Some of us will admire, how did he do it? Some of us may even worship that person but nobody will love that person. If he happens to fall down while performing that trick, so many of us will get up and say are you hurt? And a feeling of love and compassion will come in us. Don't forget that the human spirit, that the spiritual part of us, is based on love and compassion. It's not based upon thinking and analyzing and trying to understand. That's function of the mind. So therefore, these masters come in the same form in which we are and they will go to the level in their life to match the level of the

marked souls for whom they have come. If the marked soul is stationed in a certain way, they will come at that level. If he is a poor person working in a farm they'll come like a farmer. They will come in the same station, even change in one lifetime their own personal situations in life according to who is going to be their friend and take them home.

We have had many wonderful disciples of the Great Master, who initiated me, and I saw the ones who made the most successful journeys inside and were able to reveal what they were seeing with the permission of the master were the ones who eventually found that it was not the thinking, it was not the understanding, it was not even the meditation that took them home but the power of love and devotion that they experienced.

There was a judge in a state near the dera of the Great Master and his name was Mr. Daryailal, was a finance minister in his own state. He had done lot of great jobs. When he retired, he came to the Great Master and said I have retired. I want to settle down near you and serve you and the Great Master said you can serve me in any capacity you like. You are highly educated, you have held responsible positions, you can be the secretary of the whole organization here. You can be chairman of this group. You can be anything you want and he said Master if you permit me I only want to be your doorman. I want to stand outside your door and Master said OK if you like that.

So he was standing outside the door of the Great Master. All the people who came in, he saw what they got, how much joyful they returned after seeing the Great Master. What kind of questions they had; he learnt a lot and he enjoyed that Sewa, that service to the Great Master. But after some years he said to the Great Master, "Master I feel I have enjoyed my stay with you very much and but I missed out on meditation. I never got time to meditate because I was always standing outside the door. I want to catch up with the lost time and Master, every year you go to a hill station called Dalhousie in India and I understand you are not going this year. Can you give me the keys of your house so I'll go and meditate and catch up with the lost time?" Great Master said "Sure, I am not going for three months in the summer. Here are the keys, go and live in my house". Daryailal was so happy that he is going to stay in Master's own house with all the ambience, all the vibrations of the Great Master in that house, meditation will be excellent. He will catch up in three months all the lost time that he has lost for years.

So he went to Dalhousie. As soon as he opened the door, a plumber comes and says, "oh I am glad somebody has come, I was waiting for someone to come, I have to do some plumbing work in the house". So he began to come, knock things out. After some time, another guy comes in. Everyday somebody came to distract him. He could not do any meditation at all. After three months he comes back and says to the Great Master, "The harder I tried the less I could meditate. Here are the keys of your house. I failed. Master I failed." And Great Master laughed and said, "No Daryailal, you passed. You didn't fail you passed. It is by practical experience you found out it is not the effort that you make, it is not the mental effort that one makes or not the decision I am going to meditate more and I will meditate till I get something. It is not that that gives you the results. You passed because you discovered that it is not these external things. It is not even meditation that helps you, what helps you to go within is love and devotion and not the time spent on meditation".

Not even trying to spend so much time. He clarified that we if we do meditation merely as a hatha-yoga, you know what is hatha-yoga? It's yoga of obstinacy. Hath means obstinacy that means I must get it. You can do as much as you like you don't get anything because your ego gets more strengthened. I have done so much and this ego which is the face of the mind is keeping you away from any real discovery of what you are.

So therefore, it is the Sahaj-yoga, the gentle yoga building up slowly in you through love and devotion that gives you the results. So these are very key things about the spiritual path that sometimes we forget that meditation without love and devotion does not take us anywhere. The real key is how much love and devotion you can pour into your meditation. If you have found a master and had the experience of feeling the unconditional love that comes from a master alone, it is very rare to find it. If you have experienced that, put that feeling into your regular meditation with the body, with the mind. It works. Devoid of that it's just hatha-yoga; just a struggle without the results.

So the importance of love and devotion in meditation I cannot over emphasize. Without that it is a waste of time. I am willing to go and say that much too. Of course we practice different kinds of meditation. People have been practicing, coming to me and telling me various kinds of practices they are doing and lot of the practices of meditation they are confining to the six energy centers below the eyes. They do exercises with the breathing, pranayama and they do exercises by putting their attention on the heart center and they find it very easy. It is not difficult at all but when you try to put your attention, withdraw your attention behind the eyes, it is very difficult. Why should it be like that? The reason is when you put your attention anywhere other than behind the eyes, from where the attention is coming, you are still focusing attention to which you are used to but when you try to withdraw attention you are doing something you are not used to. It is the first time you are doing it. All the time, even meditation, we converted into focusing attention somewhere on the heart chakra, on the breathing, on the throat so on. When you do that, it becomes easy because you are moving away from where you are. You may get many results which are very tempting. You may get a feeling that you are out of the body. You may get a feeling that you are seeing colors around you. You can get lot of feelings but those are merely experiences because they relate to the energy centers below you. The energy centers can generate energy experiences.

This line behind the eyes in the physical body is a great dividing line. Everything below this line, below the eye level, deals with energy. Everything behind and above the eyes level deals with awareness. There's difference between energy and awareness. If we want to practice something with energy, energetic circles, energetic circuits, energy flows, yes, you can use them but do not call it self-discovery. It does not tell you who you are. You get unusual experiences, that all. Therefore people who have done meditation on these centers before, they sometimes find it hard to switch back. It takes much longer but still they have some practice. They still practiced sitting still for long periods of time so they can switch over but still takes time because the tendency to go down to these centers, the tendency to go back to the breathing is very strong. Now here again we forget that when the founders of Pranayama came up, they said the Pranayams that's how you control, the Yama is to control the Prana. The Prana is the life force. They never said it's breathing. Nobody said Prana is breathing. Prana means life. That once Prana is out means you are dead. So they

translated later on that if the breath is out you are dead.

Breathing was associated with the life of the body but did not mean it constituted whole of life. The whole of life was constituted by consciousness. So therefore the Pranayama, to start with, meant that you control the life force. You control the consciousness which resides in the waking state behind your eyes and the energy centers below were merely to regulate your system. They invented systems of exercises so that in a small place in little cave, that they could dig on the bluff of a river and go and meditate inside, they could exercise their whole body without moving too much and they created many positions, change of postures and called them asanas and said you can perform these asanas to keep your body in good shape while you control the Prana behind your eyes. It is all stated there. What did we do? We made it all into an exercise.

Yoga is merely a physical exercise today. Just for the body and what happens to the spirit? Well we get some calmness of spirit. You would get calmness of spirit if you just sit quietly for a while. If you just sit quietly, do nothing, you get calmness of spirit. If you repeat any words rapidly you get calmness of spirit. So the two things are different. When we are talking of self-realization, discovering who we are, we are talking of a much deeper subject than merely feeling calm. If you only want to get a feeling of calmness and peace in your mind and you are not able to cope up with the stresses and tensions of the world, yes, you can do anything and get some calmness.

People get calmness through alcohol, through drugs, through many other ways and then they have the after effects of those. People use drugs even for enhancing their meditation. People are doing all kinds of things but this does not lead to a discovery of the self. To discover what the self is, you have to withdraw your attention to the self and that's important and the energy centers do not help us in that. The energy centers that have been practiced and I myself went to several Yogis, myself practiced all these, it's not that I am saying after reading some books, that I practiced the Kundalini yoga, I practiced tantric yoga, I practiced many of these and found out that they are utilizing only the energy centers below to get certain kicks as it were out of the practice; and it was not the same thing but to get the value of it you have to start from where you are.

In the practice of the energy centers, you could go down all the way to the sixth center at the bottom and stage by stage move up. There are two routes that can take you on these. One is fast route along the spine and there is a step by step staircase route. That's a lift at the back there's a staircase in front and you can move and where they intersect is called the Kundalini area. So I saw all that things and I found out that these practices are really geared to energizing yourself, using energy for various purposes in the physical world. For getting an experience where you are connected with the body and yet you feel you are out of body and seeing some unusual lights and colors and that's it! I didn't see anybody getting an awareness of the self and going to their true home through this method. Moreover if you are already at the sixth stage, sixth center which is behind the eyes why go down to climb up again to come to the sixth center? That's what happens and in that yogic practice you gradually come up there and say I have found myself. While you were there yourself to start with! And then you went down all the way and came back all the way up and you say you found yourself. So therefore let's start from where we are, we are at the sixth floor already and let's go

beyond that.

These six chakras or centers of energy have often kept many people who are genuine seekers of spirituality down at the energy levels. I am mentioning all this so just be careful that you are not mixing up energy with awareness. You are not thinking that the path to our true home can be found through display of energetic feats through these six centers below. There are in fact more than six centers and from that I remember a story of my own uncle and aunt who were living in Karachi long ago.

Karachi was a nice place with a beach and they invited the Great Master to come in there and we, my family and I and some other followers of the great master, satsangis, we went in a train all the way from Dera to Lahore to Karachi. We had a good time on the way with the master with us and when we reached there, we were received by my father's elder brother and his wife who were his followers. But they also were meeting a Swami ji, Swami Brahmanand ji, who was practicing the yoga of the six centers. Why they went to him was not for training in six centers but he was a good ayurvedic physician also. He would give good ayurvedic medicines. They would go to that Swami ji for ayurvedic medicines. He was a very brilliant guy, sharp eyes and he wore saffron orange colored clothes and he had a muffler around his neck which he used to hold like this and walk with great pomp and show. He had some style in him. So they followed him because of his good medicines. When they found that the Great Master is coming to Karachi they told Swami ji, "Swami ji our Guru from Punjab is coming and we would like you to meet him". He said, "Bring him to me, I'll bless him. I'll give my blessings to him". So this was not what they intended. They thought the Swami might get blessings. They were in a quandary what to do? They decided that when the Master staying in their house, they will invite the Swami ji for lunch and put them together and they can meet each other there in a neutral place in their house.

So when the Great Master came, he was staying with them, they invited Swami ji and they had a love seat where only two people could sit on a little sofa and they made Swami ji sit on the seat and then Great Master came from his bedroom and they said Master, sit here. And Great Master sat. He says, "Master, this is our Swami ji, Brahmanand ji about whom we talked to you." And the Great Master folded his hands like this and Swami ji raised his hands on his head and said I bless you. We saw the scene, I saw it, said what's going on here? Then after a while Great Master says "Swami ji! Isn't it a pity that so many Swamis and Yogis are lost in these six centers below us and nobody knows about the eighteen centers". Swami ji looked at him, "Eighteen centers? I never heard of that, where are those eighteen centers"? He said, "Well these six centers we talk of are only the centers of Pinda, the physical system the physical body, behind that there are six centers of Anda then the six centers of Brahmanda and the Sachkhanda. Our true home is in the eighteenth chakra, not in these six centers but it's a pity that so many enlightened souls are trapped by these six centers and don't know anything about the eighteen centers". And Swami Brahmananda said, "I am intrigued by this eighteen center thing. Will you explain it to me in some little detail where these centers are"? And the great master said, "You know it's a long story. If you happen to come to the Dera in Punjab I'll explain it to you fully". So after few days he left but the Swami was so intrigued where are those eighteen centers? He told all his followers, "I am winding up my Ashram and I am

going to search for those eighteen centers. This is something new he has stuck in my head and I have to find out”.

So along with some of his followers he came to the Dera. When he arrived there at that time Great Master said “Swami ji has come, give him VIP treatment. Give him the best suite in the guesthouse. Put some servants to be around him all the time. Serve him the best food, treat him like royalty and he should be free to meet me anytime 24-7. He can meet me at any time”. These were conveyed to Swami ji, pulled his muffler, was very happy and he enjoyed his stay and in order to make sure that the Great Master meant what he said he appeared at midnight said “I have come to see the master”. And instruction was if he comes, master will be awakened so the master was awakened and Swami ji went to see him. He said, “Yes Swami ji, what can I do for you? I am at your service twenty four hours”. He said, “Just came to say hello to you”. He said, “Ok, Hello!” and then Swami ji said this is real. This whole stuff is very real here.

Then, when the master gave discourse, gave a satsang, he said Swami ji will sit next to me. So Swami ji next day at the satsang sat next to the Great Master and the Great Master was saying, “Look at these Yogis and Swamis and all these people trapped in the six chakras, knowing nothing about the true nature of our self beyond”. Swami would look like this. After a couple of days he said, “Master, I have a little problem”. He said, “What’s your problem Swami ji? He says, “When I look at you, I have to keep my head like this. I’ve got a pain in my neck”. And Great Master said, “I also noticed that. I think it’s better that you sit down along with the people then you don’t have to turn your head”.

So Swami ji was moved from there down to the bottom because there was a little high dais on which master was discoursing. So he sat at the bottom, a little chair was placed for him there, and after a few days Swami ji complained, said “Master I have a little problem”. He said “What is your problem now?” He said, “When I look up, I have to look up like this and I am getting a pain in my neck”. Great Master said, “I also noticed that. I think put him twenty feet behind. Put him behind all those people”. So the chair was moved twenty rows behind. After that he said, “Master, I have a complaint after few days”. “Now what’s your problem Swami ji”? He said, “Now I find that my chair blocks people sitting behind me. They cannot see you, I feel guilty”. He said, “I also noticed that, remove the chair”. And there Swami ji sitting at the back like anybody else. After a while he is sitting on the floor, he is like anybody else. He has to seek time for appointments, that 24x7 is gone, he is moved from guesthouse to a little hut and he was still given a place to practice his ayurvedic medicine.

In those days I was practicing some homeopathic medicines and we used to sit together and compare notes. So one day I was sitting with him and I said Swami Brahmanand ji how are you feeling? He said I am feeling great but I must tell you something, “This master of yours is a great diplomat. He lured me inside by giving me VIP treatment, he made me sit next to him, today I am standing in line like anybody else but he has trapped me with his love. I can’t go anywhere”. I said, “That is the way of the masters. They pull you with their love”. They don’t pull you with teaching so much. Though it looks like this that in the beginning they emphasize the teachings to satisfy our mind.

When we have been taught enough and the mind gets more confused and says Oh, these books are not giving me much.

I say books won't give what you can get inside because books have so much contradiction. You read spiritual books, go to a library and you read spiritual books and the book says different things. In the same book you have contradictions. In one page a spiritual book says that you must do meditation regularly two and a half hours to get anything and in the next page it says meditation doesn't give you anything, grace of the master will give you. A straight contradiction!

There are so many other contradictions. You have free will, no you have no free will, you are all destined; everything is destined. Which one is true? So books can be very confusing because we do not realize that the books are talking of things at different levels of consciousness. We try to bring them all together at this level and there is a contradiction.

When you actually have experience in meditation of all the levels there is no contradiction in any book and you will find it refers to experiences at different levels. Sometimes people have come to great master and said master can you give us Naam? Can you initiate us? He says "Oh! You should read more books and then come back. You need to learn a little bit more about this path". And another person comes and says "Master! I've read all the books". He says, "Throw all the books away then come to me". He uses different methods. A master customizes his plan for you. It is not the same plan for everybody. He can deal with a seeker according to what the seeker's needs are at that stage of his life. The seeker's needs may change too.

Another story in my own household, my grandmother, my mother's mother, she was a follower of lot of these gods and goddesses. She had a little temple in her house and she had all the gods, Vishnu, Shiva, Brahma, all the Lakshmi all the goddesses, little images, small statuettes of different gods and goddesses and she would put incense there, burn incense there, make it a very holy place. Ring the bells and worship and sing the songs, chant songs because she said these gods and goddesses help me and therefore when her daughter, that means my mother got married to my father who was already a follower of Great Master he went and told her he says, "This is not real what you are doing, it is just a ritual you are doing, truth is inside. Stop this stuff". She says, "Get away my son you know nothing about it, these things have given me the peace and joy all my life, they have given me whatever I have got is from this rituals of worshipping these gods and goddesses in my temple it is very holy for me". So he tried to bring her on the spiritual path and she would always resist. So he went to great master and said my mother in law is not interested in this path but she is fond of worshipping these gods and goddesses. So he said, "No no don't worry. I will come and see her". So he came and visited the mother in law's house and she was happy. She said my son in law is trying to force me to go and follow you instead of following my gods and goddesses who are doing everything for me. He said, "You have a temple in your house"? She said, "Yes". "Are the gods and goddesses there"? "Yes"! "Can I also go and worship them"? "Sure! come along." So Great Master goes, sits there, burns the incense, takes the bell in his hands, rings and chants with her and my father and mother are looking what is happening here? He's been duped by my mother in law I think and he is also been taken in by this stuff. They chant for a while and the mother in law says to my father,

“See, I told you he knows better than you. You misunderstood him. He accepts the same gods and goddesses that I am worshipping. He worshiped along with me.” And then my father was a little surprised but anyway the mother in law said, “I will go and see him in the Dera now.”

So she went and attended the satsang, attended several satsangs, asked for initiation, got initiated and then she went to master and said, “Master, I found out that those gods and goddesses were merely pieces of metal and stone, what shall I do with them now”? He said “Do you have a gunny bag? You know in which you carry wheat or rice or something, a big bag like that”? She said, “Yes I have, I buy my atta in that”. He says, “Take one of the empty gunny bags and put all the gods and goddesses into it and go and throw them into the river.” And this lady put all the gods and goddesses and threw in the river. Now imagine that woman who spent her whole life worshipping these gods and goddesses throwing them all into the river because she was pulled by the love of the master and discovered what the reality was. No argument could have convinced her. The man who was to be her master came to her level, worshipped the same gods and goddesses with her and then she followed him. The path is not based on understanding rationally. It’s based upon the experience of love and that’s what pulls you, unconditional love! The love of a master is not based on judging how good or bad you are. How many sins you have committed or how many virtues you have, he does not judge, period.

He is not into judging at all. He is only seeing your soul. The soul is yearning to go back home. That’s all he sees that the soul wants to go back home. He says I’ll take the soul back home. He has compassion for the fact that you are trapped by your own mind. He has compassion for the fact that you are tied up by these energies and worship of these things and so on. He has compassion for that and his love flows unconditionally.

He loves you if you love him. He loves you if you don’t love him. He loves you if you hate him. He loves you if you kill him. That’s the kind of unconditional love of a master. I have not seen that kind of love anywhere but I have seen with the master that this kind of love that exists and that’s what pulls you really more than anything else.

There was another incident that happened in Rawalpindi which is now Islamabad in Pakistan and the Great Master was visiting there and there was a Sikh community in a Gurdwara. They said we do not believe there can be any living human Guru anymore because the ten gurus were the last ten Gurus and the tenth Guru said that after this, our Granth, our book will be the Guru and they treat it like a Guru Granth Sahib which means it is the Guru for the Sikhs now. When they heard that the Great Master has come here and he is pretending to be a Guru, they said he has no business to come here and we should be ready to kill him. With their swords drawn, the Kirpans drawn, they planned when he comes out to give a talk to anybody, we will just slay him there. This information came late at night and the secretaries and the others accompanying great master were very worried that what a slaughter we are going to watch tomorrow. They’ve already made the plans. Great Master said, “Do not worry about it. We’ll take care of it”. So he said, “What we will do will be that first we will go to the temple, to the Gurudwara before I give my discourse”.

So he got ready, morning, and he went to the Gurudwara there and he bowed his head to the book,

to the Granth and he placed some money there like anybody else and sat in front of the book and told the chanter who had come with him Bhan Singh Pathi; He told the Pathi, go and take over and open this shabad of the fifth Guru, Guru Arjan Dev. And the Pathi went and he was dressed properly in a Sikh attire and was a proper chanter on the Granth Sahib in the Dera. So he went and pushed the other granthi aside and sat down and opened the right page and began to read, and that said:

“Unless you can see the face of a master, don’t think you can get anything. Unless the master can give you this and that, unless you can hold his hand, doesn’t give you anything”.

All the description was of a living person because all the masters in the Sikh tradition were living beings. So the fifth master who wrote that and it became a famous song which says “Jo maange soi soi wo dewe” and then it says,

“With all his power over the nine worlds he can place his hand on your head”

And it says in the same song that “If he gives you a hug, Kanth laaye avgun sab mete, If he gives you a hug he can remove your vices and cut your karma”.

Now these are all descriptions of what a human being can do. So when that was read and these people said this man is a follower of our Guru because he is teaching us from our Guru and so we will go and see. They put their swords back and they went, attended his discourse which he again took up from that book, from the Guru Granth sahib. He said, “I am not teaching anything outside of this. I am teaching exactly what this says but don’t be misled that because we are following something”. Somebody wrote to me the other day that isn’t it true that The Granth sahib says at the end that from now onwards only the Granth will be the Guru. I said I would love to see it. I have read the Granth sahib personally many times, the whole of it, from first page to last page nowhere does it say this. Somebody else has said it somewhere else and they invoke that to say that after that there will be no human Guru.

It’s true of every religion that we have blocked the acceptance of anybody after our time, after Gurus. The Islam says, the prophet was the last prophet. We accept even Jesus was a prophet, others were prophets, they give a list of prophets. But the last one was ours. No more. In Christianity we say the only beloved son and nobody else. So when you look at religion, religion has confined us to small groups and has not opened up something that is open. The whole of the Muslim literature is for the whole mankind. It says so. He says Rabb-e-alameen, god is for the whole alam. It does not say Rabb-e-musalmeen. It does not say it is only for Muslims. The Granth sahib says that the message of the masters is for the whole world and the Bani is that which has existed from the beginning of the time. So we confine ourselves to book. In the Christian religion I wanted to see what do they mean by “word” because John’s gospel says in the beginning was the word and the word was with god and the word was god. What’s the meaning of the word? I looked up in the dictionary; under word it says the Bible. Is it a Bible, that was one with God and that’s the definition given in the dictionary. We have in every religion if you study it carefully, confined ourselves to smaller and smaller groups instead of understanding that the message of the founders of all religions

said that this is the message for the whole of humankind, it's meant for everybody. So we have deluded ourselves into believing that religion confines us to a small group, it does not.

Spirituality opens us to the whole of mankind, treats us all as one because the practitioner of true spirituality knows that we are really one. It's not that we are to make believe that we are one. We really have only one origin of consciousness which has multiplied itself into all this show and we discover it through spiritual discipline and going within through love and devotion. This is something that needs to be practiced. I want to see if I can use a few minutes with you. Now to practice this, what we are talking about. Are you ready? Yes.

All I have been talking about is that the way to your true home where you belong, from where you entered these areas of adventure and experience lies inside you and it can be accessed by you by going within. So the first thing to do is to find out where is that place where you should put your attention. That place is right behind the eyes, in the center of the head. How do we withdraw attention there? We close our eyes just for the sake of not trying to look outside, and imagine. Now here we are going to use the power of imagination to put our attention where we like. We imagine that this body of ours is made up of a house which has many floors. We are on the sixth floor behind the eyes which represents the six energy centers which function like floors in the body, for different functions of energy. So when we say sixth floor, we get a feeling this is a house of ours and we are on the sixth floor, behind the eyes there is a floor, an actual floor behind the eyes and we are not going to drop down, we are going to stay there and we will sit in the middle of that floor and we can sit on a chair, we can sit on the floor, we can sit wherever we like, we can have a cushion or we do not have a cushion but we will not move down below the eyes and we will imagine we are there.

First step is merely to practice this because if you cannot do that, the rest of meditation will not work. Meditation will work if you can station yourself behind the eyes, at what is called the third eye center. The third eye center is the center behind the eyes and it is called the third eye because that's the eye that actually sees. Even with the physical two eyes where you combine the images of the two eyes and make it this kind of a stereoscopic vision is being created at the third eye center. If you look at it, where are you seeing things from, not from the eyes, the eyes are just making the pictures here but they are focusing it behind and that point is exactly the same where you feel you see things from, where you feel you are, where you think from where your consciousness flows from. So that's the place behind the eyes. Close your eyes, imagine you are sitting there comfortably and relax. With deeper meditation as we go along, you will find that the withdrawal of attention starts in the body and to finish to get back you sometimes have to just rub your arms and your legs and face and get back quickly, get back here. It's easy to do it. So that's just a normal practice.

How many of you were able to successfully do this?

How many of you had difficulty locating yourself?

That needs a little practice; the secret is not to force yourself to be there. Not to start picturing yourself sitting there, because when you try to make an image of yours, a small image sitting there then that is not you. The one watching the image is you. Don't forget it is merely an imagination that

you are there. You don't make a picture of yourself, you don't force yourself, you don't put pressure on the eyes, you don't try to roll the eyes, no, nothing is needed. You just have to be aware, you are already aware of your body. The attention is scattered enough for you to know there is a body. You close your eyes, you are aware that there is a body and there is a head and there are eyes and you are behind the eyes. That's it. Don't try to take a shape or form or anything behind the eyes. It is a question of putting attention there rather than anything else. I can do a couple of exercises to help in that which I normally do.

How many of you have done with me the orange juice experiment?

How many have never done it?

We can do it; lots of people have not done it. It will help in understanding how attention moves and it is within our capacity to move the attention wherever we like, whether we want to keep it in the head or anywhere else. Ok, are you ready for the orange juice experiment? OK.

In this experiment, we will assume that our body is made of glass, empty jar shaped like a body. There is nothing in it, it is empty, hollow and we are going to fill it up with orange juice, starting from the feet, we fill up the legs, we fill up the torso, fill up the arms and we will fill up right to the top of the head an orange juice. And we will check up that no part of the body is without orange juice in it. We can't move too much because it is made of glass. So we have to be sure we don't crack the glass and once we've filled it up to the top I'll give you instructions how to use the valves in your hands. In the fingertips of your hands will be the valves, if you press them the orange juice escapes drop by drop. In the toes of your feet, there are valves. When you press the toes, the orange juice will come out. I will tell you when to press the fingers and allow the orange juice to drop from the head down below. When I tell you stop, then you have to stop at that point and hold it there. I'll move from time to time from different places in the body. Now close your eyes and imagine the body is made of glass and fill it up with orange juice. Start from the bottom and fill up right to the top.

How many of you were able to successfully do this experiment?

That's a much more encouraging number. How many of you could not do it. Ok, very few. That's easier to do.

What was the purpose of doing this? The purpose was to show you that just by a simple direction you can hold your attention wherever you like in this body. That you could take it from the top to the bottom, halting at any stage that you wanted, that's the nature of attention. It is the same way that you just did now that you hold your attention behind the eyes. It's not something different. Did any of you have any strain on the body when you are filling up with orange juice or any strain when you were getting it out? No, because you were using imagination. You were not using physical power, you were using the astral power of imagination. Imagination is not a physical power. Imagination does not require any physical activity at all. It is purely a mental and astral, it's purely a mental and sensory act by which you imagine things and you can see them. You can imagine them and that's

what you did.

The sitting on behind the eyes is not a physical exercise, it's an imaginative exercise. There is no strain on the body and should not be. If there is strain on the body or on the eyes or you get a headache you are not doing the right thing. It should be done in pure imagination because you are going to deal now with consciousness, not with the physical body. You are withdrawing your attention from the physical body and going into a different level of use of consciousness and the easiest way to do it is to use imagination which flows from there anyway. Imagination comes from there anyway. So why not use it to just focus yourself behind the eyes with imagination. So, if we do it now you may find it easier. First time, so many of you could not do it. It's only to be done with imagination. You imagine like you imagined this was a glass, a glass chamber in which you put orange juice. Imagine it's a house. Imagine this is a house in which you live. You move about in this house as you like and you go to the heart, you go to the throats, you go to the head, you go to the top of the head, you go on sideways, you are travelling in this body, your house all the time and now you just want to be steady and stay in the sixth floor behind the eyes. Same way like we did the orange juice. So don't put any strain on the head or don't try to use any physical thing, there is not physical at all.

So shall we try again? This time pure relaxed imagination. No strain, relax. When you sit in behind the eyes, take a comfortable chair; take one like I am sitting on. They have put the cushion behind me, I almost fell asleep. You can relax, inside you can relax, and feel you are there in the sixth floor, relaxing in the center. But don't move forward, don't move towards the eyes. Be familiar these are the eyes in front of you, the ears are on either side of you. The head is on top, throat is below you, tongue is below you, you are sitting comfortably on a chair or on a cushion right in the center. So now imagine and do it with your eyes closed.

How many of you could do it this time? Oh, much better, thank you.

This is an exercise which is very important. Meditation without starting from there will keep you scattered. So whatever type of meditation you want, if it is to be real, you have to start from there. I go to my friend's homes, they say we have a very nice chair in which we meditate. So I say let me see the chair. So beautiful chair they have decorated and they sit in that for meditation and it is supposed to be a meditation chair. I sat in that and all I could imagine was the chair because my attention was riveted to that special chair. So really speaking, I was meditating on that chair, and not on the self. Some people have a special room assigned, this is my prayer room. I go to that prayer room and I meditate there and the prayer room remains part of where you are. It doesn't leave your consciousness. So you don't meditate within yourself; you meditate on the room, that's outside. People have a special mat, this is my meditation mat I do it and they don't realize that the mat remains a part of their meditation throughout and they meditate on the mat, therefore none of these places should be made the place for meditation. The only place for meditation is where you just practiced sitting behind the eyes. You should first be there, then do any kind of meditation that you want to.

Now how many of you had a problem, not physically but when you try to sit there, your thoughts

were taking you somewhere outside. Almost all; me too. This is the nature of the mind, it will think you out of that place. Therefore a device has been made to prevent that from happening. A method has been devised to help your mind not taking you out from there. Even when you want to sit there and that is to feed the mind with words, chosen words and make it repeat those words all the time, so it can't think of anything else. That is called the use of a mantra or a jap. What is jap-tap or what is mantra or repetition or Simran? It is nothing more than feeding the mind with the pre-determined words. If they are good words, is even better, if they are words that have no association with any worldly things, even better.

So mantras are specially coined so that you can feed the mind with those words. So we feed it we make the mind just repeat those words it gives a less chance for the mind to go out which as you noticed just now the mind wants to think of other things more than ever before. If your mind forgets something, try meditation. It will go back to that, remember it. If you lose your keys and don't know where to find them, try meditation. Mind will run to find the keys. This is the resistance of the mind that comes when we try to stabilize it, to put it and focus it where we belong where we are sitting behind the eyes. So the idea of having a repetition of words is to prevent the mind from thinking other things. That if the mind is thinking of other things, to squeeze out the words of that other thought and put in deliberately these words and make the mind repeat them. The Simran the mantra the jap should not be done with the tongue. It should be done with the mind, because when you do it with the tongue the mind keeps on thinking about other things, you can try it out. You can keep on repeating something with the words and people say we are praying, there is rosary in our hands, the beads are moving, the tongue is moving ; the mind the running all around the world. That's not repetition, that's not simran. Kabir says that. Indian mystic Kabir says that:

“Mala to kar main firey, jeebh fire mukh maa hi, manwa to chahun desh firey, yeh to simran naahi”

If your rosary is in your hand and moving and your tongue is repeating the words and your mind is running around the world then don't call it repetition, don't call it any meditation at all. So meditation should be done with the mind. Repetition of the words should be done with the mind. How many of you already have a mantra or a Simran or a jap that you are using for repeating earlier. Will you please use that in an exercise we are going to do now?

Use that when you sit behind the eyes. Only with that self of yours sitting behind the eyes which is your mind, repeat the words there. Repeat significantly loud to yourself that your attention is drawn to listening to the words you are repeating otherwise repetition will be mechanical your mind will be thinking of other things. You have to listen to what you are repeating. Repetition is always done by the mind. Thoughts are produced by the mind. Spoken words are produced by the mind. Listening is always done by the soul. If you know the distinction. Listening is spiritual, speaking is mental. Whether you speak in the mind or you speak outside it is mental. When you listen it is spiritual whether you are listening outside or listening inside, the secret is listening.

So when you repeat the words, listen to what you are repeating. Therefore the words should be repeated deliberately, every syllable to be listened to, so that your attention gets gripped into listening to the words you are repeating. Otherwise it is no use. Otherwise you are repeating like a

parrot with your tongue and the mind is thinking of everything. This is a special art of practicing how to repeat the Simran or the words of Jap. How many of you do not have any words that you can repeat. Some of you do not have. Those who do not have any words to repeat, you coin a small phrase right now expressing your love for the beloved because the subject matter is love, therefore if you say just a short sentence expressing your love for your beloved whoever your beloved is. Just express it and repeat it and go and repeating it. It will serve as a temporary mantra for you. Ok? Shall we try this experiment now of repetition, of your Simran or mantra or jap-tap whatever you call it in the head by your mind, in the place behind the eyes where you sit. That is the only requirement. Sit there and repeat. With the mind, listen to what you are repeating. If you are not listening good enough, repeat loudly inside, not outside. Do not use the mouth at all, not the tongue, with your mind. You know you can increase the volume of your mind when you like and you can be shouting out when necessary but limit your attention on what you are repeating and listen to it. Let's see how it works. Close your eyes, seat yourself behind the eyes in the center with your imagination and there start repeating the words slowly, effectively and listening to every syllable of your words.

Welcome back.

Those who would like to ask a few questions from the floor can ask those questions now. On what we are doing, or what we are talking about. If you have questions you can ask now. There will be more time for questions later on also and if anyone of you have requested for a personal one on one interview with me you give me your name if you have not already given to Anju, I think she is holding the list and she'll let me know and we'll fix an appropriate time today or tomorrow to see you and talk to you if you have anything on private or personal to talk to me. If it is a general question you can ask now or later.

Yes! Yes

Life moves in a cycle, life moves in a cycle which goes up and down. All of life moves like that. You might have heard of bio-rhythms of the body. The bio-rhythms are physical rhythms and there are the mental rhythms and there are also spiritual rhythms. Sometimes you are high it's very easy to concentrate your attention, sometimes it is difficult you are more scattered but this is just a pattern of life. It is a cyclical pattern that goes up like an up and down curve. So it also affects our power of concentration. Sometimes it is very light and easy and sometimes even with all our effort it is very difficult. It is a normal thing. So we should choose times when it is easy to do it. If we find it is not helping at that time postpone it to another time. The cycle provides some good time every 24 hours and cycle provides a good time every month. Some days are very good. So choose the hours which are very good for you when you are high and the bio-rhythm is helpful to you at that time, it is normal. Ok, any other question or comment or answer. Everybody has answers to their questions too. Can share a question, you can share an answer. That is true!

The energy is necessary to sustain you even to experiment with consciousness or awareness. The energy sustains you. The energy is working in our six chakras autonomously. You do not control them. You do not tell the heart, please beat. It beats autonomously. You don't breathe by instructing the lungs to breathe. They breathe automatically. Some things you do by giving instruction from the

mind, some things happen automatically. All the energy centers are operating autonomously and they keep you energetic enough to perform this.

The experience of not being aware of yourself is a very thin line between withdrawal of attention from your body and your being unaware of going to sleep. If you hold your attention behind the eyes and become unaware of yourself that's a good thing you are withdrawing to yourself and not being aware of the body but if you allow the relaxation to a point where the attention drops from here then you become unaware of yourself or the body because you go into sleep. Every time the attention drops from here you go to sleep. So sleeping is a very strong tendency during meditation. In fact I was holding a meditation workshop in one of the towns in America and I was telling them how important it is to be awake to meditate and after a little while I felt I was snoring myself and I opened my eyes and everybody was staring at me and I said, See, I am example of what can happen. When you try to meditate the tendency to sleep is very strong. In fact for people who suffer from...what's the word they use for sleeplessness? Insomnia! People who suffer from insomnia often the treatment recommended is meditation. You meditate you go to sleep. The tendency to sleep is very strong. Every time we are trying to hold attention here it tries to slip down and therefore the unawareness of the self is of two kinds. It is the unawareness of ourselves by going to sleep and the unawareness of our selves by the withdrawal of attention from the body.

So gradually you understand the difference between the two and the practice should continue. You try to be as awake as possible, more conscious what's happening here rather than allow yourself to float away. If you allow yourself to float away it could be either way. In meditation with some practice, when you hold yourself here a world appears, a new sky opens up and in that sky you can fly and have those experiences. May be we will do that experiment also. Would you like to fly in another sky? We will do it. We'll do it right here and that is because we are able to open up by withdrawing attention here we are opening up another world with another sky, every level opens up a new sky of different nature different colors and there is a sky inside where there is no darkness but there is not very strong white light either. The sky has its own grey bluish color and always is the same 24 hours. You can fly in that sky which we will try and do in one of the exercises here and that is that keeps you unaware of the body as you know it. The reason why we feel we are unaware of ourselves is because our self is considered to be the body. So when we open up another form of ourselves of course you become unaware of this body but you open up another body of yours which is very versatile and gives you many experiences which we will try to get some of them right here. Ok?

Any other? Yes!

It depends. You can put your awareness behind the eyes, it opens up a flood of energy which looks like energy, looks like light, looks like a power and upsurge, like a resonance or it can be merely when you withdraw your attention from the body it can be the energy of the lower chakras accumulating in the two-eyed center. The difference in the two is that the energy that floods the head by pulling energy from the bottom rests mostly in the external eyes in front and the energy of awareness is at the back. You push it back, it will be worthwhile.

Anything else at this time?

The physical body hurts to distract us from being there and it is a mental game because I can sit in one position and chat with friends and have a cup of coffee for a couple of hours and the knees and the legs don't hurt. I put it in the same position and try to meditate, it hurts. So what's the difference? The difference is it's a distraction to prevent us from concentrating here.

Remember, the mind will try to oppose your any effort to put yourself to yourself away from the mind. It will fight. The fight with the mind is a real fight in meditation. But, if you can give something attractive as an incentive, as a bribe to the mind, it will work for you. So it must find some pleasure inside to go along. Mind loves pleasure, you know that. And it is seeking all the pleasures outside. It has never got any pleasure inside. Meditation is very dry for the mind. It's finding nothing, darkness for a long time and some things coming and going and it is not attractive enough. Open the eyes, the world is very attractive. Therefore the mind tries to fight this attempt to go inside. So, and brings aches and pains which you don't otherwise feel. You can sit in the same position tightly and have a good time with friends, you don't feel anything and try meditate, very quickly, yeah now we are aching but overtime it goes away, with practice it goes away.

Practice is very important and I'll tell you about the practice. Practice for short periods of time on a daily basis is better than long practice once a week because it is a accumulation that goes on. You accumulate the power to concentrate, the power to stay within on a daily basis. So even if you meditate for one minute, you can start with one minute make it two minutes next day, make it three minutes just stretch slowly, it is more effective than an hour of meditation once a week or once a month. That then becomes waste, it goes away when you are not meditating. This practice will help you to overcome all these things and gradually you get used to it. I will tell you a little story about practice before we break.

It is a story from India. We have many stories, we tell lot of things in parables and stories. This is the story about a king who was a very good sharpshooter with his bow and arrow. There were no guns at that time. Bow and arrow was the main thing. He was going for hunting with bow and arrow, he was such a good marksman he would hit the bull's eye.

Not only that, supposing the bull's eye was flat like this and he had to shoot the arrow up to come down here, he had practiced that too. He could create a big arch and the arrow would go up and come down like this. He was such an expert and so proud of his special talent of throwing arrows like that. He decided to surprise his wife one day, when he was coming back from a hunt somewhere, he saw his wife, the queen, standing on the balcony of the palace and he said I am going to surprise her. The wife was wearing jewelry. One piece of jewelry that the queens used to wear was a little piece of shining diamonds and things which hung in front on the forehead. He saw that shining in the sun and he said I am going to surprise her and he shot an arrow and the arrow went and it took the jewel down and it fell down.

And he went up and said "My dear you used to wear this jewelry, where is that?" She said "Oh, must have fallen down somewhere". He says, "No, look at this, it is my arrow that brought it down

and you did not even feel it. I am such a marksman”. She said, “Oh, that is not a big deal, by practice one can do anything”. He was so upset at these remarks, he said, “I did such a great thing, this woman says with practice you can do anything?”. Those kings were very autocratic, and he said “Get this woman out of my palace. I don’t want her. Take her to the forest. Leave her there to be eaten up by the animals”.

So the guards took that queen into the forest and left her there. In the forest there were wild animals and they knew some newcomer has come they didn’t know how to handle but there was a big she elephant and she was giving birth to a baby elephant and when little baby elephant was born, this woman took the baby elephant, bathed it in the little river there and played with it like this and put the little elephant at the feet of the mother elephant. The mother elephant looked very pleased. Every day she would take the baby, give it a bath, and then play with it like this and put it at in front of the mother. Now the baby elephant was growing bigger and bigger everyday but since she was doing it every day she didn’t feel it. Her muscles became as strong as needed on a daily basis and ultimately it was a big elephant and she was still playing like that. Once an entertainment company was looking for places in that forest and they saw a woman carrying an elephant. Said we have never seen a thing like that. They offered to take her into the town and join their entertainment company and entertain people by lifting an elephant. So she joined them and came and began to demonstrate that she can lift an elephant. She had practice on that and the king heard that a woman can lift an elephant. He asked let the show be arranged in my palace.

So the palace lawns and all the king’s royalty was there and the woman comes and demonstrates that she can lift an elephant and the king says I must reward her very well. Took lot of gold coins and said I am going to reward this woman for her excellent performance. When he took it there, he said, “your performance is excellent, I want to give you this reward” and she said “it is not a big deal. By practice one can do anything”. He said this must be my queen and he brought her back. So the story is told just to demonstrate that even in meditation, by practice you can do anything but do not give up the practice.

What we do. Now, it’s surprising that people have been initiated by masters and they come and tell me, we were initiated so many years ago but we slackened and we have not done any meditation and they started doing meditation after we practiced in little exercises like this and they made more progress now when they meditate and do practice than when they thought that initiation was merely some magic powder to keep under your pillow and one day you will get something. By practice you can get everything.

So do not give up the practice of meditation. Do whatever you can, do at any time you can. If you cannot get up early morning, the recommended time of early morning was because there’s the least distraction. No traffic, no cars honking so on. In India that was a problem. So early morning was a good peaceful time and they recommended. But with the lifestyles we have in the west and the lifestyles where we have to work at night we have to work at odd hours so on, you can pick up anytime that is good in your bio-rhythm. That’s good for you and you feel like meditating and make best use of that time. And meditate for short periods, you can break your meditation into segments,

you don't have to do altogether. Be practical about it.

Unlike many people who treat even the path of the masters as a religion and they follow it religiously like it's just a series of exercises to be done for the sake of your religious belief. This is not so. This spiritual path is a practical one and I am an utmost practical man and I will not do anything if it does not give me results. I will give up. Somebody says I have been a disciple of a perfect living master for thirty years I have got nothing. I say why did it take you thirty years to find out you got nothing? You should have questioned it after one year, after six months, after three months. Master what's going on? You gave me something it is not working. Question. Question him. Get answers, move on. Find what the problem was. Solve the problem and move on. But if we take it like religion we go to the temple, we go to the church, we go regularly every Sunday, we go the next Sunday and what do we do, we come to perfect living master, we go to satsang, we go to discourse, we go every Sunday, we eat nice Prasad, food and come back home. We are making spiritual path into a religion. It is not supposed to be like that. This is a practical thing.

This is practical; we must practice daily and see. If there is a problem, ask for questions. Ask for help; ask for help internally and externally wherever you can get help. One should not hesitate to ask for help in this, one should not feel may be I am lacking behind, everybody is ahead. Then you need more help. So you should ask your master whoever he is for more help. Write, question, ask. This is something you must get practical results. So if no practical results are coming, there is something standing in the way. It could be your own feeling, I am not meditating properly, I am not doing. Then you have got the answers already. But if you feel that you are doing your best and nothing is happening then you ask and you will get the answers and get help also. So this is something very practical and not to be taken as blind faith. This has to be practiced and see you may make very small progress that doesn't matter. You can make very small progress. In fact small progress is better than quick progress according to me. People who have had a very quick progress they felt the body was dying and they got so scared. They wouldn't even meditate after that. There are so many such cases. So I recommend to them go very slow about it. Make a little progress; some withdrawal of the currents from your legs and feet is good. Little more next time, little more, then you feel comfortable about withdrawal of attention. You feel comfortable about leaving the body and sometimes you have to rest the body in a certain position. So the body remains where it is because it is like dying while living. So these are practices that you develop over time and you practice regularly, you get small steps, take baby steps towards seeing a little more, a little more every day. That will work much better because in many cases and they are known to me that they try to be impatient. It looks like impatience is also a part of our mind's nature that we are impatient. I want to get it right now. I want immediate results. Well if you get immediate results, you would be thrown off your feet. Then you will not know what to do about it but when you learn what you can learn about yourself gradually it works much better. But if you stop somewhere and nothing happens after that it needs help. Then you have to go and ask questions and say this is where I am stuck. What should I do next and it is the master's responsibility to tell you how to move forward. Ok?

Well I am very happy that I spent this morning with you and I will spend more time in the afternoon and those who have sought for interviews, we will fix the time and let you know at which time we

will have those personal interviews. I think Anju and her family, her parents, her sisters and her husband, I have seen them hard at work to make arrangements for all this visit of mine and also to provide food for you. Food for the spirit, food for the mind, food for the body also. So I am very happy that they did a good arrangement and I think we should all express our gratitude by applause now.

Thank you, we meet again in the afternoon.

GOD BLESS YOU.

<http://www.youtube.com/watch?v=TWSGumb5f2c>

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