

## **Spirituality is not a Religion**

Chicago, Illinois — May 9, 2014

Welcome, friends, to this afternoon session of our one day program. And I am back here to be able to answer a few of the questions that you set up. And then, after the question and answer session, we'll have a short session of meditation, so that we realize what we have been talking about; that we are not talking about the talk, we are talking about practice. So, we'll start off right here, then you can continue to do that at home.

Banwar Gupha, described in the spiritual literature, which describes the various stages that we go from the physical plane up to the highest plane of Sach Khand, or our true home, is an intermediate stage where it becomes very difficult to cross over from the state of an individuated soul to the state of totality of consciousness. There are number of such stages in our journey. And the reason why we have these stages where we have total darkness, or collapse, in between states of enlightenment, is to make the lower states more real than they really are. The whole object of creation is to make a created, a created illusion of an experience into a real state of creation, a real outside creation. Same thing is here. In the physical plane, we have made this world into a reality. What has made it into reality? If you look at it, why is it real? It is because we can't see anything else. We have been blocked. We have been blocked from going within and seeing even our inner bodies. We cannot see that the sensory perceptions are arising from something totally different from this physical body. I have eyes, physical eyes; therefore, I can see. Totally untrue. I can see with my imagination. I can see with my memory. These eyes have nothing to do with it. But yet we are made to believe these physical eyes are responsible for seeing. Physical senses in the physical body and the physical organs are responsible for our having the experience of this world. Totally false. And yet we are made to believe it by blocking us from inner experience. So this has been used deliberately to create reality. There is no reality. The only reality is that there is a creator who can create reality. All other is just created illusion. Everything is illusion. Even what we call Sach Khand, our true home, is illusion. We made it a permanent illusion, so we say it is permanent, immortal. Soul is a permanent illusion, so we say it is real. We have made realities and levels of realities using the process of illusion.

So that is why, every state, that we move from one to the other, must look like the ultimate. That's why, "This is our ultimate now." A majority of the population of souls on this planet here, in this small universe are believing, 100%. This is the only reality. And nothing else. All these people who talk of inner experiences are having delusions. They don't know that they are having a huge, mass hallucination here. But where's the proof? One, one person, a blind person, cannot another blind person, you know to see. Yes, I know I am seeing. I touch with my hands. I can see. Had no idea about eyes. So he becomes ... the blindness becomes his only way of

seeing. So that is why at every stage in our spiritual progress, we'll find covers to block the other stage from becoming less real. If we are able to withdraw our attention and go behind the eyes, this world will be clearly made up. When we go into dream state, we go to sleep here, right here. We go to sleep, and we think the dream is real while we are dreaming. When does the dream become unreal? Only when we wake up. People in their dream say, and they come to realize it's a dream, and they go and tell about everybody, "You know it's a dream." If they knew it's a dream, why would they be telling about people. There are no people. When they wake up they don't tell anybody. They don't say, "Let's go back and tell people it was a dream." They know the dream was constructed and made up in the mind and was experienced like it was real.

So reality is being experienced. We are not experiencing illusions. We are experiencing reality made through the process of illusion. And that is why this looks like this. So when we go and ascend to higher levels of consciousness, when we ascend from this to the other level, it's a big breakthrough. We don't want to breakthrough. We go, we have a little experience of some light falling, some colors coming, some stars and some moon and something. "Wow, we are seeing something internal." But where are you? You are in the same body sitting here in the physical world. You've gone nowhere. And we think it's a spiritual experience. We have had no experience except seeing stars and moons. You know if you knock somebody on the head, he can also see stars and moons. What are we talking about? The realization that this is an unreal projection from consciousness comes when we are fully awake. When we are half awake we don't get that feeling. On the other hand, when you are not awake, you are sleeping. You can't wake up yourself, you are thinking you are in reality in a wakeful state. But supposing there was somebody sitting next to you. You are lying in bed sleeping. Another person is awake and he nudges you, "Get up. Get up." You are still dreaming. You are dreaming of your own dream. You are dreaming you are carrying your horses to the stable. And you are still murmuring in your sleep talk. You are saying, "Oh." He says "Get up, get up," and you can hear him, "Get up." But, you'll say, "Oh. What about my horses? You are holding the horses." And he says, "I'll hold the horses. Don't worry." And you wake up. And have you ever questioned where the horses are? You knew he participated in your horses. He participated in your talk about horses, because he knew you were dreaming about horses. An awakened person can wake up other sleeping people and participate in their dream, and yet wake them up. And then they realize that all they were seeing in reality was only a dream-like thing. We are in a super dream state. We are in a dream, within a dream, within a dream state. As we wake up from time to time, it becomes a reality. But every wakeful state looks like the only ultimate reality.

So these blocks have been placed to have a deeper experience of reality created through illusion. They should not look like illusion. They should look real. They could look partly real if it was made up like a movie, which it is made up like. But, in which, ... supposing you go to a movie

theater, sit in the audience and the whole scene on the screen ... your attention, and your eyes are riveted on the screen. "What's going to happen next?" And you really begin to believe that the next is still to happen. At that time, nobody says, "Oh I know the next has happened. It's right in the film behind me." Nobody says, "Oh. This is just a shadow coming from the projector behind me, and the light is passing through a film which has already been recorded, and now it's just a repeat of that." We start believing it's real.

I sometime give example of a very simpleton guy in India in a village who, for the first time, went to see a movie. And in that movie, there was a scene where a girl comes to have a bath in an open pool, in a little pond in the village. And when she's going to take a bath, dip in the water, she takes her clothes off to get into the water. And when she's taking the clothes off, a train comes and passes in front. So by the time the train goes, this guy is looking, and she is already in the water. He doesn't get a chance to see her nude. And being very keen to see it like many young people are, even in the villages, so he goes to that movie 20 times, to wait when the train will be late one day. This is our state. We are living like that in a pre-determined, pre-filmed life, which is moving along. We are taking it real. Why, how did we make this more real than a movie? We made our own character, our own self as part of the movie. By doing that, we made it all real. That we are not sitting separately watching a screen. We sat inside one of the characters of the show and by becoming one of the characters, we say the whole thing is real.

So, these are built in systems. The reason why Banwar Gupha, or the English translation would be the whirling cave, is it's one of the dark spots between the individuated consciousness; when one realizes one was not the mind; one was not the sense perceptions; one was not the body. These were costumes we put on for experiences. When one realizes that, and then one wants to see what is then my origin. My origin must be a totality, that I am just individuated. And I am in that. Then what's the block? The block figuratively ... This is not literal because there's no time and space there. It's not literal; it's figurative. That figuratively we say there is a darkness through which you cannot pass, unless you have a person who has enough light with him to take you through the deep darkness.

Just an example being given: Supposing you have to go through a deep darkness, and you have a flashlight. The more powerful flashlight will go further across. But supposing it's so dark that the flashlight doesn't go, only somebody who has light on the other side and can see the light on both sides can take you inside. So here they say that for individuated soul which reaches Par Brahm, beyond the mind, in order to go to Sach Khand, the true home of totality of consciousness, to pass through that, you need that help of that enlightened person who's enlightened up that point beyond the Banwar Gupha. The Banwar Gupha is not only a cave, a dark cave, it's also a revolving cave. Banwar means it's going, continuously moving. So the

darkness is not steady. It's moving, with the result when you go in, you go all the way straight and you come out from the same side where you went in. You didn't realize how many revolutions it took meanwhile. So that is why it's very difficult to go through it. So Banwar Gupha has been described as one of those obstacles. There are a couple of other obstacles that come in the middle, and we go through. That is why going on your own does not lead you any far. You can't go much further. You go to astral plane and say it's Sach Khand. Looks like that.

The astral plane itself has so many levels of creation in it. So many different planets working there. So many regions working there. You could go from one to the other and say, "I'm going to other stages of life." There's no way to check. Best is to wait. If you are a real seeker of Sach Khand, real seeker of your true home beyond the mind, if that is your real seeking, wait til the perfect living master on whose list you are, finds you, and he takes you back. Go with him. He has all the light necessary. He travels all the time between all regions. He's conscious of all the regions at all times. He can take you, guide you, and go with him. And then the journey through Banwar Gupha is a very easy one. It's a technical question, and I was requested at the end, I need not answer, but I answered anyway. Thank you.

Homo sapiens, which means us - we are all Homo sapiens. Why? Because of our body. Did you know that what is defined as Homo sapiens is a body? And if you change the body, it becomes a primate. If you change the body a little more, it becomes a bird. Change the body a little more, it becomes an insect. And if you change even more, it becomes an amoeba. And yet, today's DNA analysis shows we were amoebas. We grew from there, evolved from there. The evolution of the bodies has taken place from one small form up to a more evolved form, a form in which there are more molecules, more different kinds of molecules than there were in the original ones. In terms of the functionality of these forms, yes, a tree or a plant functions very differently in its conscious state than a human being. In between, there are so many other forms. These forms keep on evolving. The life force remains the same. The soul never changes. The soul is still the same in a tree as it is in us. We have been changing our life forms to improve our functionality as living beings. So, as we have evolved through this process and come to this level where we are Homo sapiens. Yes, so far as body is concerned, we were primates. We were dinosaurs. We were dinosaurs. We were the same souls, but the functionality was different. What distinguishes a human being from Homo sapiens, from distinguishing a human being from a primate, what distinguishes a human being from a tree is not the form. It distinguishes the human being from having an extra function which they don't have - the function of experiencing free will; the function of discriminating one thing from another; the function of seeing choices and making a choice; the function of deliberating whether to make a choice or not. That exists only in a human being. Does not exist in primates. Does not exist in trees. Does not exist in angels. Does not exist in the gods we believe in. Now that's a big

statement I'm making - that out of 8.4 million species of forms of creation listed in some of our ancient scriptures in India, 8.4 million. Out of 8.4 million, one species alone, the human being, should have this capacity to use free will; to say, "I make my own destiny, and I have the ability to do what I like. I have the ability to go back to my true home." Only one species can do that. The criteria of being a human being is the criteria to be able to make a decision of seeking; a decision of freedom; decision that, "It's my choice to do it."

I just now mentioned to you that the life here is like a movie, pre-filmed. Yeah, that's true. Then how can we, in a pre-filmed movie, make choices? If everything is already pre-determined, how can we make choices? If you try to make a choice, you'll only choose what's already filmed. The reason is we do not make choices. We think we do. We believe we do. We experience we do. And that experience of doing that we have of making choices is free will. There's no real free will. What we call free will is the experience we are having. Now imagine why are we having that experience. Because we are ignorant; totally ignorant of what is going to happen in the next moment; totally ignorant of the script of the movie; totally ignorant of when it was filmed, where it was filmed, where it was packed, where it exists, where it is operating from, where are the projectors projecting it - unaware of all that - totally ignorant people. We have free will because it's in the script that it says, "You will be seeing these choices and you will make this choice." So it looks like we are making the choice now. And we don't know what the different options were. The truth is that when the whole thing is prefixed, the ability to have this experience that you cannot see what's ahead, you cannot know what the future is and then you think you are now deciding what the future is. As an actual experience, it looks like a free will. This unique function is only available in a human being. And, as of today, the human being has the form of Homo sapiens. It does not mean it has always had a form of Homo sapiens. We had other forms too. We had forms of fish. We had forms of amoebas. We had forms of dinosaurs. We had forms that lived millions of years ago. There was a difference amongst millions of dinosaurs roaming on this planet on which we are sitting today. Some were human. How did they distinguish between each other? The ones that were human had free will. The others didn't. Others acted on instincts. When a form, a living form acts on instinct like an animal, then they do what the instinctive programming does. They never get a choice to say, "Should I or should I not do it?" No cat and dog ever does that. They act immediately according to the instincts that have been programmed. No tree can do it. No other form can do it. A human being is a unique form who does that. Why was this special function given to a human being? Why couldn't we just be living merrily, going along the program already that we know of, like the angels do in the astral plane. Go there. You have no free will either. Human beings lose their free will when they go higher up and the only time they get back their free will is when they reach their true home and they find that it was their free will that created all the will, including the free will of the human being. In between, you get all the knowledge of the future. Today, supposing you knew the entire future, your free will will disappear in one moment.

Ignorance is bliss right here. Ignorance is making us feel we are makers of our destiny. Great. It's a good experience, like every other experience. If we can experience illusion as reality, what's wrong with experiencing an unreal free will as real free will? Nothing wrong with it. That's exactly what we are doing. That is why the form of the Homo sapiens, which is our current form ... that we used to have animal like bodies, that we moved forward and gradually through various changes in form, we came to this upright form. It's just the same thing, but free will was there all the time. And, because there was free will, there were seekers. And because there were seekers, there were perfect living masters in the same forms as the seekers were. At all times, these perfect living masters have come in the forms of the seekers. So, this is more sublime. The sublime part is not that there was no evolution of the form. The sublime part is that as the forms changed, the continuity of the human being remained all the time. Even in the form, there's dispute even about the form. According to Charles Darwin, he laid down a timetable to show how we evolved, and he puts us, he put the first original declaration he made of the origin of the species, he puts us at only 50,000 years old. Then he had to advance a little more. Then came a family called Mr. Leakey's family. They worked in Africa, and they began to dig and find fossils. So they found the fossils, and from that they were able to discover the remains of beings that had the same form too. So they went back and they said, "No, Darwin was wrong, about the timing at least, because we found forms that have existed half a million years ago, 400,000 years ago. We found all those complete skeletons of human beings, and we have radio-tested them, they're half a million years." As of now they have done ... now Leakey, original Leakey died, his family is still working there. They found forms with 10 million, and 20 million years ago and they are the same forms. So, even on the evolution of Homo sapiens as a form, they're not really sure when it came. But the human being has been there all the time since the black hole burst forth, and brought this whole creation here. And the black hole is just another way of saying there is a process of dissolution and process of creation that's going on continuously. It's not a one time event. Thank you.

I was talking to you earlier this morning about the role that simran plays in the true meditation to Sach Khand, our true home. Simran is very, very limited role. We have overplayed simran in trying to describe the spiritual path and describing the meditational techniques. Simran is a minor, but good starting point. It does not take you very far at all. Nobody has gone, with simran, beyond the lower astral stage. The use of varanatmuk language, spoken and written language is a very limited one in meditation, and that is why we should not put all the emphasis on simran all the time. I also mentioned that there are three elements - the element of simran, which is repetition of words, which has three purposes: One, to be able to use an inner language instead of a spoken language. Use the language of the mind speaking instead of the spoken of the tongue speaking. To use the mind speaking to prevent the mind from thinking other things. And the second part is to use simran as a way of repeating words which don't make external sense to us. And, third, to use simran to prevent negativity from coming. So, all those three

things can be done with simran, but it's only temporary. It's only for some time. The second aspect about listening to the sound - you can start listening to the sound even right from the beginning. You don't have to wait till you reach that point and then start, because then it will be difficult to start. You'll jump back again and again. So, when you start simran, you can also spend little time listening to the sound. Even if it is practice sound, it's a question of trying to get to know a little more about what's inside your head. It's trying to withdraw attention to your head and know more about inside than outside. So, sound should be started and that supports, because when we do simran, Great Master used to call it dry simran. Dry means there is no joy and wet simran is good. It makes us feel good, like we're having a swim in the simran. Dry simran is when we are seeing nothing, just going on repeating. And wet simran is when some good scenes start coming in, more attractive things start happening and then we say, "Oh there is something worth seeing." So, that stage itself is a tough ... And the mind fights the most at that time and tries to distract you. You will notice - everybody notices - that when they are first initiated and start simran, the mind becomes more active to distract you than it ever did before. That's a fight. It starts as a fight between the soul and the mind. The soul wants to go home. The mind says, "No, we have created such a wonderful thing. Why are you going home? Stay here."

So, therefore, the distraction will be there. Now, of course, the answer is, that use simran and use it while walking, talking, any time. Unless you are using your intellectual energy and attention in such a strong way on an actual subject. At that time, stop. Otherwise, continue, all the time. So that you don't use simran as an effort, use simran as a habit. Make simran a habit so that automatically you are doing simran without trying to do it. It comes like that. And that only comes when you are doing simran all the time, not necessarily when you are trying to do meditation. So, make it a habit. Then it becomes easier. Once these internal visions, internal experiences start coming, which are very good, it automatically becomes attractive simran. At the same time, practice your sound so that the power to concentrate your attention behind the eyes comes side-by-side along with practicing your simran.

Third thing I mentioned in the morning was dhyān, contemplation of the form of the master. What is the importance of dhyān? Dhyān is the one that is really producing that element which will take you beyond Brahm, beyond Par Brahm. Because love and devotion alone will count there. No simran will count. And no varnatmak sound will count at all. So, that is why we should also practice dhyān right from the beginning. And dhyān can be practiced along with simran. For example, I am walking along. I have a problem. I am trying to do my simran. At the same time I am visualizing my master and saying, "Master, what is going on? This is the time for you to help. What are you doing?" I'm complaining. I'm complaining to master. It's good to be praising the master, good to be complaining to the master, good to be criticizing him. Whatever you do, you're thinking of the master. When you do that, then...the

Master....automatically you are developing a friendship and love with the master. The more you think of the master, the more you are doing it. That's called dhyān. Dhyān should also be started early. If you use all these three things in combination, then the distractions become much less. You can keep on doing it.

Is that the end of the questions? Are you all ready for some meditation? This is a...the technique that I follow. It has worked for me. That's the only reason why I'm recommending. If it had not worked, I would be the last person to say, "Try it." I will never suggest to anybody to try something that has not worked for me. Even if it's good. I don't believe in hearsay. I don't believe in second person's opinion. Nor should you. You should not say, "Because he said, I believe it." That's not good enough. That's blind faith. On Great Master's spiritual tradition, which I follow, there is no scope for blind faith on this path. It's not based upon this that you believe this and the next life you will see it. It's not believe this and one day you will go to heaven. It's not based on that. It is not a religion. It's spirituality. Spirituality has been twisted into religions. Spirituality is one. We are one same spirit. Religions are many. We made them up. Religions are all man-made. Spirituality is the truth inside. We have twisted spirituality. Instead of finding the spirit, we're going around changing the rituals to be done outside in this world and we call it religion. Outside rituals and ceremonies are being called religion, whereas true spirituality of going within and finding who you are has been left behind. I go to the temples, the churches, the synagogues, the gurdwaras of every religion and what are they doing? Outside? You can chant as much as you like. You can sing as much as you like. You can get peace of mind and enjoy it as much as you like. You don't go inside. Nobody goes inside like that. So, spirituality is not doing something external. It is to go within. And all spiritual traditions say, "The truth lies within." Why are we ignoring it? So, when I say, "Let's meditate," I'm never saying, "Follow rituals." Nor am I saying, "Change any religion." Because all religions are saying the same thing. They are saying, "The kingdom lies inside. Go within." Why aren't we going within? We'd rather go outside to a church. Why can't we go inside? There is no greater church, no real church except this human body. And the truth lies inside this church, inside this temple. So when I say, "Let's meditate," I am only drawing you inside to your own home. It's one home. By illusion, looks like it's so many. We are one spirit. We are one consciousness. By delegating to ourselves bodies and covers and costumes, we are so many. Once you find the truth, you'll find we are all sharing the single consciousness. We are all part of it, and we never left that consciousness. Here we're talking of a spiritual journey. Where is the journey taking us? To ourself. What kind of journey is it - that the starting point is our destination; that the starting point from where we are trying to find ourself, is the journey, is the end of the journey also? It's not a journey in travel. It's not a journey in space. It's a journey in awareness; a journey into greater and greater awareness so you can discover who you are.



Since we have created this whole, vast world and separated ourselves, and separated ourselves even from our own bodies, therefore we are finding spots in the created universe, in the created body from where we can start. The starting point is in this physical body behind the eyes, in the wakeful state. Let's start from here. Consider this as your temple; as your mansion; as your spiritual home, this body. You are not the body. You are living in this body. Where are you living? All part of the body. Wherever your attention takes you, you are living in that part. But you are using a central room, controlled room, behind the eyes from where you go, travel everywhere. Right now, you are in the sixth floor of your body, based on the chakras - an arbitrary number, but it's based on the levels at the different points in the body, which create our sustenance of the body, the six chakras, energy chakras. This sixth one, where you feel you are, is the eye center. So, go behind the eye center into the center of the head. Close your eyes, feel your body is your house. You're on the sixth floor behind the eyes. There is a floor, and you are sitting in the center of the floor, in an imaginary chair, or on the floor on an imaginary mat. Unless you can visualize what I am just talking about, you will not even start meditation. And the starting point of meditation is to first station yourself in the right place from where you will start. Do not start from the chair you are sitting on now. That is your body. That's your mansion. Start from behind the eyes. Go behind the eyes. Close your eyes. Don't look outside. Don't think anything is of importance outside the body. Search only what is behind the eyes in the darkness that you are creating. And soon you will see it is not as dark as you think, because you can see things. You can see faces. You can see light and colors. So go behind the eyes. Sit there and keep your physical body totally still, because if you break, move it, it's a house and an earthquake. Body should be completely still. And you are inside your sixth floor chamber behind the eyes. Your physical eyes are now in front of you. The head is on top of you. The throat is below. Chin is little stretched out in front. It's just like an odd kind of a house. But you are sitting behind the eyes. The two ears on this physical body are on your side. What a remarkable kind of house it is. You are behind the eyes sitting in the center. Anything that moves around in front of you, ignore it. Concentrate on being in the center. Do not think of anything else. Just look around where you are and remember you are in the center of the head. Whatever comes, watch and let it go. Whether it's a face, image, light, color, ignore it. Concentrate on being in the center. Stay there. Don't think of anything else. Think of what is there. Think of where you are. Think of how the house is below you. The body is below you. You are only in the top. Discover who you are. What do you look like? What kind of body do you have? See if you can get up and sit down with that body in the head. See if you can walk. Look around. How big is that hall in which you are sitting now, in the head? See how space is expanding. It's not a small head you are in. It's such a huge space. Look around all over. Don't move from the center. Look from the center. No other thought please. This is no time for any other thought except what's happening inside. Concentrate on just what's going on in front of you and around you inside your head, inside that beautiful chamber you are in. Forget you have a body. Forget what else is there. Just you are there. See if you can move around. Look

around. See if there are any windows in that chamber of yours, any light coming from any side. Turn to the right. Turn to the left, anywhere you see any light. See if you can go crawl through the light, and see the sky outside. See what does the sky look like. Is it cloudy? Is it gray? Is it blue? See if you can go out and fly into the sky. Crawl out on the window. See if you can fly for a while, and go up into the sky. Higher and higher. See how easy it is to fly. Look down below. See the whole creation, the whole earth planet down below. Now fly back to your body. Enter the same chamber, and see you are back in the center of your head again. You had a short flight and you're back. This you can do any time. You can jump, you can sing, you can dance. You can do anything in this little chamber of yours. Be active. Be conscious of what's around you. Remain on the top floor. Don't go down. Keep your eyes closed till I count five - one, two, three, four, five. Open your eyes. Welcome back. Rub your hands, your face and this external body, and you're back in this physical world. Welcome back.

How many of you could do this? Those who raised their hands are now qualified to meditate. Others will have to start all over again. This is the starting point of meditation. Meditation is not sitting on a chair, and closing eyes, and trying to wait for something. Meditation is starting from there. This is the starting point of meditation. And if you have been able to feel that you are there ... This is not your body then any more. You've already found your next body to fly with. If you have reached that point, then we meditate from there. How many of you are ready to meditate now? OK, very good. Now go back there, then. Now we'll meditate differently. How many of you are initiated? How many of you have a mantra which you can use? All those who are initiated, and have mantra will now participate. Those who do not have a mantra - no master's given them any words to repeat, can make up their own mantra now. What should a mantra consist of? It should consist of an expression of love for your beloved. Not any material things. It should not consist of, for example, you can not repeat, "Pizza, pizza, pizza." That's not a good mantra. The mantra should be that you are expressing your love for your beloved, no matter who the beloved is. But your beloved should be visible to you, a being. So, put yourself there and now start the next step. Go there, same place I said earlier and start repeating there. Not with your tongue. Not with your mouth. This is just a house. Repeat with your mind, which is the only speaking thing that you have. You know as soon as you start withdrawing here, the only thing that you can use for speaking is your mind. And that's easy, because mind is always speaking. When mind is thinking, it is speaking. Which means, think of the words and that is like speaking. So go back there and now repeat mantra. Repeat the words given to you for repetition. Repeat them very slowly. Repetition will give you nothing. Listening to what you're repeating will give you everything. That's another key. People forget that. Going on repeating makes you a parrot. But if you want to have success in meditation, you should be a listener to what you're repeating. The soul listens. The life force listens. The mind speaks. Therefore, make the mind speak and you listen. Your real self is your soul. You listen. So, repeat slowly. If there are several words, you should repeat them. Every syllable should be

distinctly heard by you. And if you think that you are repeating too fast and your mind is running somewhere else, repeat slow. If you think the repetition is too low, and the mind is thinking over it, it's fast, higher, then repeat loud. If necessary, shout in your head. But, must listen to what you're repeating. And secondly, if you find some other thoughts coming in, put the thoughts to repeat. Repeat with double thoughts. If five voices come in your head, make all five voices repeat. If an image comes, a face comes in front of you, don't try to leave speaking, leave the mantra, make the face join and also speak. Let there be a big chorus of the mantra being spoken in your head. Then, it will work. Let's try. Close your eyes. Go back to the chamber, meditation chamber behind the eyes. Sit in the center and start repeating slowly, deliberately and listen to what you're speaking.

How many of you could do this part? Thank you. Now these who raised their hands can go to the next step. Others have to practice still to reach this point. Now we'll add another element. The element of sound, and love and devotion. Go back to the same spot. And, how many of you have a living master whose face you have seen? All those who have a living master whose face they have seen will recall that face. Not make up that face. Recall that face. Remember that face. Remember as it was seen by them. And while you're doing the simran, the repetition, remember that face. And interrupt the simran from time to time. Interrupt the repetition from time to time to have a little chat; to express if you're feeling any love for that person; to express any problems you have and to have a chat. It's a chat room now. So this next step will be to make this chamber into a chat room with your master. So close your eyes. Go back there. Use simran. If any sound comes while you're doing this, listen to the sound - where it comes from, where it is originating from, what is the sound like and then get back. If the sound is dim or not there, go to simran. If sound is there, drop the simran and listen to the sound and, meanwhile, at both stages see the face of your master. Have a little chat. Give a comment on what you're doing. But keep yourself busy with these three things alone, in your head. No other thought of anything outside. Close your eyes and let's begin.

How many of you could do this part of the meditation? Congratulations. Those who raised their hands are now qualified to proceed. And when we have a meditation session, we'll have a regular time of meditation, not sampling. This was sampling of meditation techniques, just a little sample of how it is to be done. Everything is to be done inside. The whole truth lies inside. Everything will unfold one-by-one inside and nothing is outside.

I am happy that you could come and join me in this. How many of you enjoyed this meditation session? I am very happy. That's a good one. How many tolerated my spoken talk? Not many. That's all right. The real thing is not the talk, but the work. We don't come here to talk the talk. We come here to walk the walk. If there's no follow up in meditation, my talk is a waste. If you follow up on what I say, it's worthwhile. And I am happy even if one person can follow it and

do it, but you are so many people have qualified to go into advanced meditation. And I am sure that we have regular meditation workshop, which I think is coming up in September, and we have real reasonably long sessions for meditation, and you'll see the results are all inside.

A master does not say, "I'll give you some part of my teaching." He does not say, "I'll give you some part of my experience." He makes you exactly like himself. A master, perfect living master is not going to improve lives. He is going to make you entirely like himself. They say that there is a philosopher's stone - if iron is touched with that philosopher's stone, it becomes gold. Masters are not like that philosopher's stone. Their philosopher's stone, when it touches iron, it becomes philosopher's stone and not anything less. Masters come to give their all and their all is, indeed, actually all. And you'll find that out.

I am very happy. Thank you very much for joining me today, and I hope to meet again. Thank you. God bless you.

<https://www.youtube.com/watch?v=NqGFJSHjbs&feature=youtu.be>

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