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The Soul Wants Freedom from the Mind, Part 3 of 4

Grayslake, Illinois — December 16, 2018 — Holiday Party, Day Two, Morning

Welcome friends, to this second and last day of our holiday party. We'll have more songs. When I talk of songs and music, it involves something called "listening." Listening is the greatest gift given to human beings. It's the most important faculty we have—to listen. The whole of the spiritual revelations—all the enlightenment can be discovered by listening. Listen to your Self and you'll find everything. Listening is so important.

Somebody told me when I was a child, "God has given you two ears and one tongue. At least hear twice what you speak." I haven't followed his advice too much, I guess. (Laughter)

Also, they say that one who knows, says not and one who says, knows not. So that qualifies me for not knowing.

There's an Indian saint named Bhikha. Bhikha said (I'll translate for you), Bhikha said, "*Bhikha baat agam ki, kahan sunan mein nahin; jo jaanay so kahey na, jo kahey so jaanay nahin.*" That that what is known—the unknown—cannot be described. Therefore, somebody describing it he doesn't know it. And one who knows cannot describe it.

So therefore, talking is not the way to find out the truth. Listening is the way. We listen to the sound of our own Self, as I mentioned, and we can discover everything about our Self. Even when we do what we call "repetition of words," which involves speaking—speaking with the mind—we do not take advantage of the speaking of the mind/with the mind, of any mantra, any simran unless we listen to what we are repeating. Listening to what we are repeating is more important than repeating. Listening has been given a very big importance in spiritual literature.

It's also important in the world. I find that people in distress, you just sit with them and listen to them—their distress goes away. If you speak too much to them, they remain in distress. Listening is so important.

I'll tell you a very big incident that happened in this country, United States. Abraham Lincoln was the President, and he had one of the most difficult decisions to make—whether to enter into civil war. The

Confederate army and the Union were all waiting to fight. He could not decide. All of his advisers, he thought, were “Yes” men. They kept on saying “Yes, Mr. President. Yes, sir. Yes, sir.” He didn't want that. He wanted real advice.

So, he had a childhood friend. I think his name was “Brown,” something like that. He said, “Send for Brown.” It is in Brown's biography and his autobiography that he's mentioned this incident. He said, “I reached, on the invitation of the President, at the White House, at midnight. The President was pacing up and down the hall, not being able to decide “whether I should fight my own people, whether we should have a war with our own people, kill our own people in a civil war.” Very big decision to make.

When Brown arrived there, he said, “Thank God, Brown, you have come. You are my childhood friend. You are the one who has given me the best advice.” Then the President paced up and down and Brown walked along with him. The President explained everything, the position of the Confederate forces, the position of the Union—how they could fight, how many casualties can take place, whether it's worthwhile or not. It's an important thing from the point of principle.” He spoke for more than an hour or an hour and a half, pacing up and down.

Brown had not said a single word, and the President said, “Thank you, Brown for giving me good advice. I took a decision.” The friend spoke nothing, but the President got the decision just because the friend listened to him.

You have to remember how important listening is. Listening establishes a contact with the other person which nothing else can establish. But we like to speak a lot. When we speak, we create a barrier. How is that? When we speak, how do we create a barrier with a friend? We get a barrier because friend is thinking of something different from what we are speaking. So, we are creating something—like darkness, for example. (Much laughter due to lights going out). Now there's just a coincidence! (More laughter)

The veil of darkness that comes between friends is more because of speaking than of listening. If you listened more, the friendship will be stronger.

So why I'm bringing up this point is because the tendency to speak is very strong in us. If we can learn how to listen, we can not only apply that principle in dealing with people, dealing with friends—it's a very, very important quality we have—it will be very important in spiritual development of your own Self, in, in realizing your own Self.

Listen to the Self. We start by listening to thoughts. Can we convert the thoughts that you listen to from association with things outside to association with things inside? Even if the things inside are totally imaginary and fantasy? Supposing you make a fantastic program for yourself: “I am going to do all that stuff”—which can never happen according to your mind, especially for young people, I'm

telling—you make a fantastic vision of your own and say, “I am going to achieve all that!” The mind says, “How can you do it?”

No, don't listen to the negative side of the mind. Listen to what you are imagining. Do you know what will happen? Write it down today, if you like—you will achieve what you're fantasizing. It's so important.

And people don't know the reason for it. They say, “That wish—can we fulfill any wishes of ours?” I say, “Yes, you can—if you, if you can stop the mind from saying it can't happen.” When the mind says, “No, how can that happen?” It doesn't happen. It's that simple.

If you don't listen to the mind, listen to what you are saying internally. Then what's the difference between the mind saying and your saying? Are there two entities sitting inside your head? No. The speech is always mind. We can't use any other instrument to speak except our mind. But we are using the mind to say something where we are using a faculty called imagination, a faculty that comes from the astral plane and doesn't exist on the physical plane. Every time we imagine something, we are imagining from there.

The beauty is, if you want to imagine like that and not listen to the mind, you are imagining that which is already there. Not something that you are imagining should happen—it is already there—that's why you are imagining that.

It's a very great thing. People have said this in so many different ways. The book on Secrets says there's a Law of Attraction. Whatever you can imagine inside and think it is there, it will be there. That's because what you imagine is there, is there. That's the truth!

Since we do not know that everything is already predetermined, we do not, we can't see our free will, our experience of free will denies that. Our experience of free will says, “I can decide what to do. Okay, you say this will happen? No, it will not happen!” Even these words that we just spoke are also pre-written.

So since even the counter arguments are already pre-written, it looks like we have real free will. There is no real free will. It's an experience of free will. It's just an experience of free will by blocking from us the knowledge of the future. It's “ignorance is bliss” right here, because ignorance of the future is creating the reality of free will. If we knew what the future is, there'll be no free will.

That is why, when we go to the astral and causal planes where we can see the future, free will disappears. And we suddenly discover that what we are thinking is predetermined, is prepackaged. And that is why we do not make any high progress there because we cannot have the experience of seeking, which is designed for happening only at the physical plane in a human life.

So, it's a very interesting setup. You go in and you can see the set up. Causal plane is the plane from where you see the setup—how it is set up.

So, the importance of using something other than your mind, the thinking mind, that appears to draw your attention always outside...no matter if you look at your thoughts... During some exercises in meditation workshops, I ask people, "Watch your thoughts. That means you don't think. Sit quietly and watch your thoughts." Thoughts will always be there. You don't have to generate them specially. You never stop having thoughts. You never stop thinking. Nobody has ever stopped thinking. It's a complete misnomer to say, "Be still and not think." I haven't met any person in the world, not even a swami or yogi who could say, "I can stop thinking." I've tested it out.

Thinking is a automatic machine. Supposing one stopped thinking, one will be dead. The mind will be dead, and so will you be dead, and the astral self, dead. Thinking is like the heartbeat of the mind.

What we do is that we forget what we think, and we think it's become still. That's not the stillness of the mind. The...if just not being aware of your thoughts could give you enlightenment, every time you take anesthesia from a doctor, you should be enlightened because you don't know what you thought. You suddenly feel nothing—there was no thought at all. Thoughts were going on. If you have a regression from there, you'll find during anesthesia, they can bring up all the thoughts you had.

Just because you forget—this fading-out system that is there, installed in us, does not mean that we didn't have... We never remember our dreams. And every person dreams every night several times. They've tested it out in the dream center that I was studied in. So, people say, "We never dream." You can put the electrodes and the cameras on them at night and record everything. Then wake them up in the, in the middle of the night and ask them, "What were you dreaming?" They'll tell you their dream. From the rapid-eye movements you can study what they're dreaming. Then, when they wake up in the morning, "Did you have any dream?" "No, I haven't dreamed." Then you play their own tapes. They don't even remember that they said at night that they were, what the dream was.

So, this is a fading out system that's installed in us. It's installed for a very particular reason. The reason is that when we are in one reality, that should hold as a reality. This physical experience we are having is being held as a reality by the simple fact we do not remember the dreams, we don't remember the higher levels of awareness—we do not remember our true home! It's not something that is somewhere else. We are in our true home—why don't we know it? Because we don't remember. We are at the astral plane using our sense perceptions now from there. Why don't we know it? We don't remember.

This erasing of memory is built in. Supposing we can remember all that—this would not look real. This world would not look real at all. So, then we see so many realities. And we say "Which one is real?"

Which one is not?"

So that is why it's blocked, that at one time you can only experience one reality. It's a good device to create reality! Supposing there is more than one reality. You would not be sure what is real at all. But by blocking you to one level of experience as a reality ensures that you feel it is real. So that is why the physical reality is real.

So, we can't remember...people have higher experiences in meditation. As soon as they come out, they begin to—it fails—like dreams. Then they begin to say, "We are not sure if it was a real experience or we were just dreaming." Even real experiences of higher levels—people have had causal experiences, they have had experiences of the generation of the world. Then they get up here, this reality comes—and "a very strange dream we had." They call it all dream-like. That's because the memory erases that experience very rapidly.

They say that most of these experiences, other than the experience of physical, are generally erased in 30 seconds of waking up or coming out of meditation. We can't remember.

A friend of mine was a good meditator. He said, "Can we see a little bit of the future at the astral plane, in the inner body that you speak of? I said, "Yes, you can." "Can we see the lottery number that's coming up tomorrow if I really meditate? Can I see the whole number there?" "Sure, you can." So, he meditated very hard and he saw all the six digits of the next morning's lottery number. He was so happy, he screamed—and woke up! And he couldn't remember the six numbers. (Laughter) Next day, lottery came, and he saw three numbers were right. But when he saw the remaining three, he said, "These were the very three!" He could not remember.

This is what happens—this is not something of a drawback. This is a device placed in consciousness to create reality. Otherwise, nothing is real. Let me tell you, if the definition of reality is that which is permanent—forever—nothing is real, at all! Everything is bound by the laws of experience at that stage.

The only thing real is the experiencer of the experience. The experiencer, the Self, is real. Nothing else is real. They're all created by the Self. So, if you want to find reality, the only reality that's ultimate reality that cannot be questioned is the Self. And the one reality that you never let go, that you are always the Self.

When you dream, the dream body is the same Self as the wakeful body. The thinking in the dream body, the person who thinks, is the same person who went to sleep—not somebody else. You go to a higher plane, your body changes—you're still the same Self. You go to a form where there is no body at all, just an energy around you, a light around you—you're still the same Self. You go to your true home, become Total—the same Self. Self never changes.

Self is the only reality, the experience of who's [the] experiencer—that's the reality. That is why they say, "Know thyself." Socrates didn't say for nothing. "Know thyself." That's the whole secret. If you know your Self, you will know everything.

But the discovery of the Self is different/difficult because we are constantly looking at what is around the Self, not the Self. So, the Self is the secret, and we have to find who we are. Not what we are experiencing. Experiences have been generated with different forms. Why were these experiences generated? Because they gave a variety.

Obviously, if our true nature is consciousness—say, that's to be conscious—then we have to be conscious of something to be conscious. You cannot have consciousness, per se, existing if there's nothing to be conscious of. If there's nothing to be conscious of, the consciousness disappears. Therefore, the Self disappears, if it is consciousness, if there's nothing to be conscious of.

Therefore, supposing we call the consciousness that exists—Totality of Consciousness—as the Creator. It cannot be a Creator if there's no creation. Therefore, when people say, "The Creator is permanent," I also tell them, "The creation is permanent. If there's no creation, there'll be no Creator." So, both of them are permanent. That means the experience of the Self is also as permanent. But it's experience as of the Self, not what kind of experience. That can change. And that has changed.

From the time we left our true home—we are all using these stories to describe it in physical terms—we left our true home and we have generated several kinds of experiences. The first experience was the most beautiful experience which we say—experienced in our true home—in our own totality we experienced—that the One can hold the many!

Like I gave the example that the glass, one glass of water can hold one billion drops, or one million drops, or one trillion drops. The awareness can keep on shrinking and making them smaller. But the glass remains whole and nothing changes in the glass at all. Yet, all the experience can be generated by awareness in the glass. That's our Totality—the many in the One. And, the many is not separated from the One—still part of the One—never separated.

We create a separation for experience. The word experience is very often used by us as experience in time. Since the mind cannot understand experience beyond time—you only have to go and experience it—what experience means outside of time. It's very different, but it cannot be described. So, I'm not even attempting to describe it. But all I can say is that the experience of the One and the many, the many in the One, is an experience to show what the nature of the consciousness is, what the nature of the Self is.

Does it turn into an experience outside of time? We hear the word, we hear these words, "God is

love.” Do we believe it? I believe it. I say, “Creator is love.” I say, “Totality of Consciousness is love.” I say, “The Ultimate Power is love.” I accept it. But, it's not a lover. Not a beloved. Not an experience of love. Then what is love? Do we know any love except the experience of love? Not at all! So, what is the meaning of the word “love” then? If we cannot even experience it, then what does it mean? We're using this big word: L-O-V-E. “God is love,” without knowing what love is, at all! All our experience is the experience of love, being a lover or a beloved, and not the experience of love per se.

How does love become an experience for consciousness? By creating the many in the One! The moment the many are created in the One, lovers and beloveds are born—automatically—right within the One! So, imagine the beauty of that experience. Imagine the beauty of that creation within our own Totality. That's where the starting point is, of experiences.

What's the next step? Next step is to make it even more visible by giving individuality to every drop. The many now become individual—a further separation. The separation is creating the experience, not the unity. When this unites, experience as we know it disappears. Therefore, for consciousness to have a creation in which there is experience available, you have to have the many in the One. So, the many, when they become more individual, the first set of the many—are always One and many, One and many. There can be One and many all the time.

But, next level, is the many think that we are separated. So, the experience of love gets intensified because we are now separate—we can love each other. “Oh, we were only loving each other because we're loving ourselves, in the first stage.” Now, we can love each other. The love becomes a bigger experience.

The first step we call Sach Khand, our True Home. Second step we call Par Brahm, where the souls are individuated. But the individuation is also an illusion! It's created! It's not real! Reality remains One! Reality, ultimate reality never changes from One!

So, when they, when they say Par Brahm, it's beyond Brahm, beyond the creative power of these universes. These universes are nonexistent, still. But we have the experience of individuated souls having experience of each other, thinking we are all separate souls.

Next, next devolution down below, we add a big machine to ourselves—a big computer. The most beautiful, wonderful, most efficient computer that can ever be designed by anybody, called the human mind. That great computer comes, and the computer creates things we could even not imagine. It creates space and time.

It creates time and time in an instant! So, there is a state of time... If I describe, begin to describe time to you, I'll take two hours to describe time. It's such a fundamental thing in our experiences. There's a timeless time there. The timeless time is in one instant you can have all events placed on a line.

We drop the events and they all flow—in one instant, one nanosecond, they are all placed in place—these are the events that will happen. How many events? Infinite! We can't, mind can't imagine that, but it happens.

So, there's timeless time in what is called the lower part of Par Brahm. The Par Brahm has two parts. Top part is part of Sach Khand, where you can still experience the One and the many. The lower part is where the timeless time has been created from where, in the lower parts, the three worlds of time and space will be generated called the causal, astral and physical planes. So when these planes are created—it's amazing—we connect those events that have been placed on the timeline, generated in one go—we placed those events and now they have to play out, one after the other so we get a relationship between those events already placed on the timeline, called cause and effect.

And a new law is born, beautiful law controlling our lives called the Law of Karma. The Law of Karma is created because the connection we create between one event, another event—one becomes a cause, one becomes an effect.

So, it starts working. Then we want to play it further. We divide the perception of these events, which each of us can know, the divided souls can know—we divide it further into the perception being cut off and differentiated. Seeing is something different. Hearing is something different. Touching is something different. Smelling is something different. So, the five senses of perception are generated from one sense of perception and we come to the astral stage—from the causal to the astral stage. Those sense perceptions are merely a means of using consciousness in a different way.

We go one step further and we come where we are sitting here. We add matter, molecules and atoms to the soul experience and have physical bodies, physical universes, physical matter, physical things—an experience of physicality, an experience of matter.

What a great game! What a beautiful game is being played! Can you imagine, that this which I have just described to you, from the origin to the state where we are sitting here, is all knowable, accessible in reverse order through meditation and through going within your own Self. That's the beauty of it, that this is not just a theoretical model made up. This is based upon the experience one can have. Who can have that experience? Every one of you!

It's not unique to anybody. Don't think there are special people born who have that unique ability to go there! Each one of us has the capacity and all the structure that I am mentioning! The structure stands absolutely intact inside each one of us. Therefore, it's all a question of going within.

Why don't we go within? Because when we decided to have this separation and decided to enter one head of one of the characters created in the show, we timed it also. We timed it how long we want to

enjoy particular show in time. When we go to a movie, we know how long it's going to last. We go to a play, we know how long it'll last. We set up a DVD player in our house, we know how long it's going to last. We time it.

We have timed our experiences here, ourselves. Therefore, we don't undo the timing that we have done. But when the timing is off, automatically it comes to us, "Time to end this. Time to go back." Which we can't understand the whole show—we have cut that all off. We have blocked ourselves to create realities. Therefore, we feel, "We are seeking something real. This is not our place. This is not real. This is not—this can't be real. This is too temporary." These kinds of feelings start coming, programmed by us, that the time has come to go back.

So, I am telling you a story. A nice story—like Diane says—and says the story is good. But here is a story that you can verify—it'll become your story. If you go within your Self, it'll become your story, not somebody else's story. And when you reach the end of the story, from where I began the story, you will find it's everybody's story. There is no "everybody" except your Self. Everybody's the same Self. The one Self is creating an experience of the many at so many levels, including this level.

Now imagine when we meet people like Great Master Baba Sawan Singh. When I see this man, this man has the awareness when he's sitting in the physical body, he has the awareness of who he is in the top, at one. He knows all of us sitting around him are himself in the ultimate reality. What would be his attitude towards us except love, except compassion? Love and compassion are automatic with Self-realization. If you have Self-realization, there can be no hatred for anybody. You cannot say "I dislike this. I dislike that."

In *Gurbani*, in *Guru Granth Sahib* itself, in Punjabi, it says, "*Jia jant sab tudh de...; Manda kisnu akhiye je koi dooja hoi.*" "How can I call somebody bad if there's no somebody else? There's only One." How can we call anybody bad? Yet, look at the judgments we pass here. Do you know when we pass a judgment what it means? If we judge anybody, it means you are a slave of your mind. You become a slave of your mind. The mind wants to judge—not you. You know the reality. Your soul knows the reality—that's the same—you're all One. But the mind says "No, we are different." That's how we have to create more experiences. Experiences generated by separation.

Therefore, we use the mind to create space and time for separation. Separation of events. Separation of experiences. Therefore, the mind is working toward that end. That is why we are slaves of the mind if we make any judgment. No wonder, when you come across these great Perfect Living Masters, you never find judgment in them.

I remember—now I told you this story earlier—a man came one day. We were sitting with the Great Master. He was seeing his mail, reading letters. His secretaries were sitting next to him on the floor and telling him this is the mail.

A man came running. "Master, forgive me. I have sinned. You told me not to eat meat. Last night at a party, I ate all the meat I could. You told me not to drink alcohol. I drank so much. You told me not to do immoral things. I was womanizing with the group that I was there. I did everything wrong. I committed the horrible sin. Please forgive me." Great Master looked at him and said, "You're forgiven. Don't do it again." Man said, "Thank you, thank you," and ran away.

The secretaries were very puzzled. They said, "Master..." —in my hearing, I'm hearing this conversation—the secretaries say, "Master, this man did not obey you, disobeyed you, did not follow any of the instruction, and he just comes to you and says, 'Forgive me,' and you forgave him?" And Great Master said, "Well, do you know he punished himself in his mind? He punished himself before he came. You could see he was punishing himself. Why should I also punish him more? Therefore, I forgave him."

The secretaries said, "But Master, if he does the same thing again and comes to you and again says, 'Forgive me,' will you forgive him?" Great Master says, "I think I will forgive him." Then they said, "Master, when will you punish him?" He said, "Please let me remain amongst the forgivers and not the punishers. A punisher sits in the heads of each one of us, our own mind."

When we do something wrong, a punisher creates a sense called guilt, and the guilt kills us for a long time. The guilt punishes us for a long time. So, these Perfect Living Masters know that. They know how we are punishing ourselves. Therefore, they're always forgiving.

And also, their awareness that this is a big game, that this is the way the mind works. This is the world of the mind, the world, the negative world of time. This is the world of Kal, negative time. So, the Masters know that we are all trapped in this. Therefore, they cannot but forgive and have always compassion for us. It's an amazing experience. That is what touches us so much when we are in the presence of people like Great Master.

What did we feel? We felt so much loved. We felt so much forgiven for everything. So, we had to learn from an example how to love people and how to forgive everybody. Forgiveness doesn't come easily. I remember my wife said, "This certain man I can never forgive for what he did." I said, "One should forgive everybody." She said, "No, I don't agree. He did something unforgivable. I will never forgive him." True story. One day, she's reading a book given by a church. Daily sayings. She says, "Today's daily saying's wonderful! Just read." She gave me. I read. It said, "Some things are unforgivable. That is when you should forgive." I said, "Now, follow this." "No, but...I can read it, but I can't follow it." (Laughter)

How we work. How our mind works. It's so hard for us to forgive. And when we forgive, remember, who to forgive? First, forgive yourself. Then forgive the others. Because if you don't forgive yourself,

then you hold guilt. And guilt is a very negative thing because it keeps you in the past. When we want to move forward, something is pulling you in the back, don't you want to release it and move forward? Guilt never lets you go forward. Guilt keeps you back, and to move forward you must forgive yourself and forgive everybody else. If you can learn the art of forgiveness, it'll make you move forward much faster.

These are things that also affect your journey within. It's not only journey in the life. It's not only that these things affect you, and I will/they will change your journey in life, too! Examine! Try it out! That if you have more compassion and forgiveness for people, for yourself, you will move faster in life, in everything.

But it also helps you with your journey within. Because these are the thoughts that bring you back again and again outside when you try to concentrate your attention inside. So, learn this art of loving everybody and forgiving everybody. And, of course, we were lucky because we had a role model in front of us. A role model was always—we saw over and over again as we associated more and more with Great Master—we saw what a good example he was for us to follow.

So, I am only sharing this information with you. I hope these words I have shared with you—my experience with Great Master, Hazur Maharaj Baba Sawan Singh—I hope they'll be useful for you also, both in your life here and also in the inner journey that you want to perform, for which you have come here. You come here for a little holiday. But inside the holiday is how to reach our true Self, how to go to our true home. I hope these words will help you.

I wish you all very good Merry Christmas, very happy Hannukah, very happy all the holidays, and a very happy New Year. I hope to see all of you again in 2019. And they, they predict it's going to be a great year. Oh, by the way, they predict it every year. But that's okay. We live on hope. You see, hope is a great thing. Alexander Pope, the English poet says, "Hope springs in the human breast..." He doesn't talk of hope as something that is actually happening. He says that the hope that springs in the human breast... "...Man never is, but always to be blessed." Man is never actually blessed—always to be blessed. "Hope springs in the human breast. Man never is, but always to be blessed."

So, it's hope that keeps us moving forward. When hopes are dashed, which they are mostly and the hope doesn't come true, we always have to have another hope to swing over to. That's how we live our life—that we hope this will happen. And then when the hope it, it happens, we are very happy. But then another hope comes up. If the hope does not work, another hope comes up. We are living on hopes. So, we are hoping 2019 will be great year. Happy New Year to all of you.

Thank you very much. We'll have a break now, and there'll be a lunch break. I'll see you for a little while again in the afternoon.

<https://youtu.be/JGv66lpxuY>