

# The Ultimate Secret

## Three-Day Meditation Workshop

Rice Lake, Wisconsin

September 15-17, 2017

Part 1 of 5

Welcome, friends, to this three-day meditation workshop we are holding in Rice Lake, Wisconsin. I'm very happy to see all of you here. And this will be three days of some work—not only “talk” but some “walk.” So that is why it is a little different from the other programs we have. Today, I want to introduce to you what we will be doing during these three days. We will go through different steps that we take for self-realization within ourselves through meditation.

Meditation is the art of withdrawing your attention from outside and placing it inside on your own self. The secret of enlightenment, the secret of finding the truth, is to find your self, your true self. We are regarding our outside covers, like the human body, or our sense perceptions, or our mind as our own self. None of these are our own self. These are covers upon our self. Our self is the immortal life principle we call the soul, which makes the mind alive, which makes our sense perceptions alive, and it makes our physical body alive. We have to find what the soul is.

So many people are meditating to find something different in their body, not the soul. I have practiced kind of meditation from many yogis who taught us how to discover the potential of having many energetic experiences, because this body has several energetic centers, centers of energy. All the centers of energy lie at the eyes or below the eyes. But having energetic experiences does not give you any clue whatsoever what your soul is, and that is why all meditation experiences—which we call yogic experiences, which leads to our greater information and greater experience of our energy centers that lie behind and below the eyes—do not give us any inkling of who we are. They do give us some unusual experiences.

Those centers lie, in this physical body, mostly in the torso of the body, starting from the bottom, at the rectum, the genitals, the navel, the heart, the throat and the eyes. These are the six centers of energy. All our consciousness operates for the use of the body through these centers. We connect with the world with these centers. This body also has, along with these centers of energy, has nine apertures or doors opening out, outside. There are the two eyes, the two ears, there is a nose, a mouth, and two lower apertures—these nine

doors take our attention outside. And the six centers of energy, they help us to use these nine doors for our contact with the rest of the world. That is how this body lives in this physical world. At the same time, we also have the equipment, inside this body, in a small area—not this large torso of ours—small area of the upper part of the head only that is behind the eyes and above the eyes. That area contains the centers of awareness.

Awareness is not the same thing as energy. Energy is something we use. Awareness is something we know. True knowledge of our Self comes from opening up the centers of awareness. Unusual experiences, energetic experiences, can come by opening up the centers of energy. These are two different things, and many of us have been mistakenly believing that both are the same. They are not the same.

Similarly, we sometimes mistake our sense perceptions as part of our physical system, and we do not know how the mind operates, how karma operates, how old memories operate, therefore very often we think the awareness is coming from the brain and the head, and that is why the whole thing is included in the brain, physical brain. This is not true. So many people have been able to remember things that happened even before they were born. There are people who can create past life regressions for us, and when they do that, we can remember even things that happened 100 years ago, 200 years ago. Just by trying to provoke our memory we can remember things that happened even before we were born. Which means the brain, which is part of the body, is not holding that memory—something else is holding the memory. Since we do not go within ourselves to check what is holding the old memory and what is inside, we are unaware of what else lies inside this body besides the physical brain and the physical organs of this body.

But meditation upon our own self, which means thinking about our own True Self, which means putting our attention on our True Self, opens up the window of knowledge about things that are beyond the physical body. For example, we say sense perceptions, or the power to see, touch, taste, smell, hear, they are all occurring because of the organs fixed in the body. We think we can see because we have eyes, but we forget at that time that we also see in imagination when the eyes are not being used at all. We also see in dreams, when the eyes are closed. That means seeing is not the same thing as seeing with physical eyes.

Then what is seeing? Seeing takes place in something other than the physical body, otherwise there would be no such thing as imaginative seeing. That is why we have never even examined how do we see? If we try to really discover (does the mind see? does the sense perception see? does this physical eye see?), we notice that we can ascribe seeing to any one of these things. Because when we mentally think of something, we can imagine that

picture, and we can see. Then we have an imagination, we see that these eyes do not operate there. Is that seeing part of the body, or is it something else? This can be discovered very easily through the type of meditation I am going to speak to you about, namely, withdrawing your attention to that part of yourself where you can see without these eyes, where you can hear without these ears, where you can touch without these hands, where you can walk without these feet. And that part is actually responsible for these eyes and these ears and these hands and these feet to work. It is not the other way round. That we have something inside us which has all the sense perceptions, and very accurate sense perceptions. We seem to be clouded somewhat when we try to use them through the physical body.

That's a great revelation for us, that we have something else operating inside which is not dependent upon the physical body at all and carries all the sense perceptions that we are used to using with our physical body. We use it all the time, that inner body. When we imagine, when we foresee something with our inner imagination, inner mind, we are using those sense perceptions. In dreams we are using the same sense perceptions. But we do not willfully, with our own volition, try to find out where it is happening. Through meditation we can find that out.

How does meditation work? Meditation is the art of withdrawing our attention from outside to inside. That's all. It's a very simple process. We have made it difficult because of our attachments to our experiences outside. If we did not have so many attachments, we would be using the inner self as frequently as we use the outer self. But our outer body attachments have created a big problem for us, and it becomes hard, because when we want to put our attention within our own self, these outside attachments and these desires outside, they come in the way. Otherwise, it is a very simple matter.

When we meditate upon our own self we start by meditating upon the self that is able to see without opening the eyes, which is our imaginative self. That means, if we close these eyes and then imagine that we are seeing things, we are not seeing with these eyes. Then who is seeing? That's our inner self. We are using our inner self all the time, but we don't put attention on it. In meditation, we start putting attention on it.

As our attention increases on our inner self, we use a certain power which has been given to us called the power to concentrate our attention. That's a very big power given to us. We can concentrate our attention on something, and then we become unaware of things on which we are not putting attention. It's a big, big, very big benefit we have, of this special power that we can concentrate our attention wherever we like. Here are some beautiful flowers here. If I start admiring these flowers—right now I'm aware of all of you and the

flowers—then start admiring these flowers, looking deeply at them and put all my attention, I will forget that you are also sitting here. The more attention I put here, the more concentration I put on the flowers, the less aware I am of other things. This is a great benefit to us, and that is what we use in meditation. When we put our attention on the inner self, the one that can see in imagination, the one that can see in dreams, the one that can see with eyes closed and, in complete darkness, can imagine something and we can see it—when we put our attention on that self, we gradually lose interest and do not become aware of what is happening outside. Not only we do not remember what is happening outside, we even begin to forget where our hands and feet are. We begin to forget where our legs and arms are. And then we begin to forget where our whole body is, and the inner self that we are using to see, touch, taste, smell becomes our own reality.

That's the first step in meditation and a very useful step to tell us this body is not our real self. There's something else sitting in us which is also real, maybe more real. If we are able to stabilize that experience for some time, for a few months, say—if we are able to have that experience every day—what happens? Then you begin to feel that the inner self is independent and is working in this body, but it has some functions which we think are in the body—for example it can remember things. It cannot remember what has happened outside. When we are in a physical body, we try to remember things, we remember what happened outside. When you are trying to remember something inside, it can start remembering things that happened before you were born. You don't have to go to a past life regressor or somebody to find out what happened. You can easily find out what you were, what you were doing by the inner body of sense perceptions which has a much longer life than the physical body. It was there before you were born; it will be there before you die...after you die. That's the inner self. The inner self also thinks, like this body will think. Inner self has a mind, like we think this body or the brain has a mind. The inner self that is able to perform these sense perceptions, we sometimes call it an astral body or a sensory system body, but a body that is all sense perceptions. What it does not have is matter. It does not have any physical matter. This physical body has the same sense perceptions, same mind, plus physical matter. So, when we become unaware of the physical matter of the physical body, the inner self opens up, and we discover it is so light because there is no matter in it. What is making us heavy here in this physical world is physical material body.

That body consists of sense perceptions and a mind and our soul. Our soul makes these things alive. Soul makes the mind alive, soul makes the inner body alive, and that is why the astral body or the inner body can be discovered by us by a simple process of withdrawing our attention from outside, from the body, by concentrating it on this spot behind the eyes, inside the head. Why that point? Why should we concentrate at that point in a physical

body, when we are trying to find something non-physical? The reason is that the inner, non-physical body which contains sense perceptions is right now operating in this body from a center inside the head. And that center has sometimes been called the Third Eye, Third Eye Center, the Inner Center, the Center of Consciousness, the Center of Wakeful Consciousness. Why is it called the Center of Wakeful Consciousness? Because, when we are awake in the physical body, we are actually operating from there. Also, why is it called Third Eye Center? Because these two eyes, physical eyes, they do not see what we are seeing outside. If these physical eyes were to see—these are two eyes, separated—we would see two images. We see only one image. Where do the two images the two eyes are seeing, two different pictures on the retina of this eye, where do they combine them that we see distance—and we create distance by seeing two eyes—where are we combining them? If you examine that, and close your eyes and say: “Where do I make one image of two images that are in the eyes?” We make them behind the eyes at the center of the head, and that is why it’s call the Third Eye. The Third Eye actually sees through the two eyes even physically. It’s not something you have to find somewhere; you’re using it right now! The moment you use two eyes to see one picture, you are using the Third Eye.

I’m making this point because many people say, “We’ve been meditating for a long time. We can’t find our Third Eye!” I tell them, “You were at the Third Eye all the time! There is no other place to go when you are awake.” The point is not to find it, the point is to put your attention on it! In meditation, you’re not trying to find something. Meditation is to withdraw your attention to your own self. And you are operating in the physical body from Third Eye center in the wakeful state, anyway. And why do I keep on saying wakeful state? Because, in other states, it is not at/behind the eyes. For example, we go to sleep at night, this location of where we are operating from shifts. It goes downwards. And, when we are half asleep, it is almost at the level of our nose. And that you can check out. At night when you’re feeling sleepy, you can try to touch your eyes. Right now, in the wakeful state, with your eyes closed, you can touch your eyes very easily—you know where they are. If you are half asleep, try to touch your eyes—you will touch your nose and think you are touching your eyes. Which means that actually the location of where you think your eyes are, from where you see the world, itself shifts. When you’re dreaming, you can’t of course remember your body. There are some yogic practices in which you can remember the body when you are dreaming in a lower state of consciousness. When you touch your eyes in a dream state, you will touch your throat and you think you are touching your eyes. This is because our notional location where we operate in the body changes. We are here behind the eyes because we are in physical state, aware of the physical body and a physical world. If we are aware of something else, the location changes. If we are aware of something higher than the physical body, like forgetting the physical body and having a knowledge only of our mind,

this place shifts and goes a little higher. So, there is a different location depending upon what our state of wakefulness is, a dream state or higher wakefulness, it shifts.

So, the body is only carrying our life force for an experience. And since most of our physical experience takes place in the wakeful state, therefore we are constantly at the Third Eye Center and operating from there. That is why, when you do meditation and you want to have the experience I'm talking about, which means the experience of concentrating your attention behind the eyes at the Third Eye Center, you do not have to search for any center. You are there. You have to put your attention on your self where you are. But the problem arises in the beginning that you think you are sitting on the chair, or on the floor, wherever you are sitting, and that's where you are, because you are associating yourself with the body. Just one little change has to be made. "I am sitting *in* the body. Where am I sitting?" If you just ask yourself this question: "I am not sitting on my chair, I am not sitting on the floor, I am sitting inside the body. Where am I sitting?" You close your eyes and say: "Where am I sitting?" Automatically, because your eyes are in front and you are trying to look from inside, you will locate yourself where you are really operating from in the wakeful state.

This is the most important step, according to me, to have successful meditation. Thousands of my friends have spent years and years not understanding this simple point: That we are already at the Third Eye Center. There's nothing to be found. Only we have to know we are not the physical body, we are *inside* the physical body, we're driving the physical body, we're using it, from...where? Behind the eyes, from where we look out with these eyes, where we hear with these ears. Very important. Seeing and hearing are very important two functions. They continue even higher than the inner body. Listening and being able to speak and to be able to see, these are very important functions, and they are operating...the mind speaks at the same point, we listen at the same point, we hear at the same point. The Third Eye, which we are sitting at right now, is located right behind these eyes, in the center between the two eyes, between the two ears. Very clear—we are already there. All we have to do—in the first step of meditation—is to realize that's where we are.

There is some help that we can get from the simple process of imagination. How does that work? We close our eyes, and we are aware of the whole body, we concentrate our attention on the head and we imagine we are sitting behind these eyes. When we imagine something, our attention goes there. If I imagine I'm sitting on top of this building, my attention will go there. If I imagine I'm walking outside, my attention will go there. If we imagine we're sitting there, our attention goes in. If I imagine I'm singing a song there, my attention will go there. If I'm imagining I'm having a cup of tea with my friend, inside, my attention will go in. Meditation is not to worry about what mantra we're repeating, what kind of practices we are doing and put all the attention on the world and just use this.

Meditation is to pull your attention to behind the eyes, between the ears, where you are already located in the wakeful state if you are not the body.

So that's a very important step. I myself, after I got initiation from Great Master, Hazur Maharaj Baba Sawan Singh—whose picture you see here—for some years I didn't understand how to find the Third Eye Center and where to sit, because he kept on emphasizing in his discourses that "You must first establish yourself. Sit behind the eyes before you start meditation!" He did not think it was meditation to close eyes and try to find out something. Meditation starts when you start to discover where you are—and *that inner body has to meditate, not this body*. This body is for use outside the world. We're trying to find something inside. We have to use our inner body for that. And that is why I had to go to him and say, "I can't find." He did a clever little trick with me. He said, "Raise your hand and your finger right up in the air. You can't see where the finger is with these eyes?" "No, I can't, because it is up there." "But can you imagine you are sitting up there? Can you raise this self, what you're thinking you are here, can you think you've gone up there?" I said, "That I can do—it's imaginary." So, I imagined I was there. He said, "Are you still imagining you are there?" "Yes, I am still imagining—I am there." "Bring it [your finger] down slowly. Are you still there?" "I'm still there." "Are you still there?" "Still there." "Jump in!" I jumped in. I knew I was there. And so, he explained to me. He said, "Now where you are, that's where you meditate."

This is so important because we are not meditating where we are...we are complicating our location where we have to meditate even further by buying a special chair for meditation, buying a special cushion, special carpet, rug. We say, "We've got a very expensive rug, I'm using it for meditation." Then you meditate on the rug. It's obvious. If you have a special chair, where is your attention going? To the chair! Some people set up a special place in their house: "This is our temple, this is our mosque, this is our church, this is our synagogue, and we have made it in our own house, because [of] the saying 'you can find the truth in your own house,' so we have made a nice place and that you can come and see. We have got some of that (what do they burn? things that are burning), some little meditation music is playing outside, and you are meditating there. You are meditating on that essence going up, you are meditating on that candle that is burning, you are meditating on the special flowers you've kept there. You are meditating on outside! And you have made sure you are meditating outside, because you made them special for yourself. And that is why people are doing it for their whole life, and they get nothing. They say, "No, meditation doesn't work." It doesn't work—you are doing in the wrong place! *There is no place outside if you want to meditate to go inside. The only place is inside.* So, put your attention first inside and make that your meditation chamber! You want to put a nice chair? Put a chair there! It's only imaginary—imagine you've a beautiful chair there. It won't even cost you

any money! The chair outside will cost you money. Sometimes we spend so much on outside things, and the truth lies inside.

A friend of mind, he had to come and see one of my programs, and he said, "I will come and meditate with you." I said, "Very welcome. We have these meditation workshops. You are most welcome to come." Then, before the meditation started, he wrote to me, "I'm sorry, I can't come. The \$300 I earmarked to travel to see you I've placed on buying a chair. Is a very beautiful chair. It costs \$900. I don't have \$900. So, I have invested \$300 as a layaway. So, when I complete my payment of \$900, I'll get that beautiful chair. It's so wonderful. You will love to see it when you come and see the chair." I said, "I'm sorry that you can't come, but at least you get get a chair." After next program came, and he wrote to me, "I'm sorry, I can't attend and see you, because I had to place another \$300 on the layaway for the chair. Now one more installment and I'll get the chair. After that I'll come and see you." As it actually happened, after his second installment on the chair, he died. Never got the chair; never saw me; and the attention was all on the chair. Now imagine, if our reincarnation, our rebirth, takes place because of where our attention is, where our desires are, that unfortunate soul has to be reborn—to get a chair! Can you imagine how much we can get attached to something? And he will be especially attached, that he could not get the chair! "I have to get my chair! I paid for it!" And he missed the little opportunity of where I could have told him: "You can get a chair, more beautiful chair, without a single penny, just inside yourself. That costs you nothing—it's an imaginary chair—*but* it's a chair inside. And when you sit on that chair, you're thinking of inside, your attention is inside. You can have nice decoration." When you start setting the best place for a chair, when you look at the body, there's no place for a chair—it's so small! When you close your eyes, there's plenty of place, not only for any chair, but to decorate the whole room! You can put nice windows, nice curtains, nice drapes there. You can have nice carpets put up there...so long as you do this in the area at the level of the eyes and above.

Don't start making at the heart center, because, then again, you go to energy centers. You will not get higher awareness—nobody has got! I spent years and years with these yogis and spent so much time on practice of the energetic centers. You don't get higher awareness. You get new experiences. Experience is not the same thing as finding your self. Some people are saying, "Oh, I was very successful at meditation. I saw some red light and some blue light and I some stars shining – sometimes it would come from here or there." I said, "If I knock you hard on the head, you'll see all the same things." What are they talking about? Can you call a little experience like that as a realization of your self? What have you found? You only find your own self if your attention is on your own self. Right now, we think our body's our own self. When we do meditation, and start assuming we are sitting inside, that becomes our own self. And later on, I will tell you during the course of this

meditation workshop: When you meditate with the inner body, a Third Eye Center of the inner body, even the sense perceptions disappear. Your attention withdrawn, you can still think, you're still alive. Your thinking becomes very clear, and brilliant - because the mind is still there. sense perceptions, you've withdrawn the attention, physical body, withdrawn the attention. But the mind is functioning. And then we think, "That's our self—the mind, with which we think—is our self." That is also not true.

Our self is what makes the mind alive. We are the life force, the soul. The mind is also a body. The mind is creating all experiences that we're having with the senses and with the physical body, and we don't realize it. We think experience comes from somewhere else—we are merely experiencers sitting here. Then you go to the stage of the mind, then you discover the mind is creating everything. That's a very big revelation for us. It turns everything topsy-turvy. We thought that we have come into a world to experience it. We are generating the world of experience—at the same time experiencing it. So that's a wonderful way to discover the origin of our entire experience. Origin of the whole creation can be found out by discovering our own mind. Therefore, the mind also has been called a body, and they name it the *karan sharir*, causal body. It causes all things to happen.

But it's not our self! It's still a body. The only problem is, after that, there is no way we can do anything to go beyond it, because anything we do is done with the mind. Every effort we make is made with the mind. When we say, "I'm going to do it," the mind is speaking. Your mind can't speak up and get away from itself. And that is why a large number of realized saints even, even realized great mahatmas—I've spoken to them all over the country of India and outside, in other countries—and they're all finishing thinking the mind/soul is the same thing as our origin. When they discover the variety of experiences that can take place at the mental level, they begin to realize there's a higher mind, lower mind—they can see many kinds of mind. They see one mind from which all minds came: Universal Mind, as if they found the truth of everything.

But that is not the truth. The truth is we are a soul that does not even think, that just provides life, that makes mind alive, creates the mind, creates the bodies. That's the soul: Life Principle. That's our True Self. And there is no way anybody, by any meditation, by any practice, can find it. I'm sorry to say that. People say, "You can find our True Self by..." trying very hard to do something. The harder you try, the more you are depending on the mind. And yet, there are Masters, ordinary human beings, like this man whose picture you see here, Great Master Baba Sawan Singh. In his physical body, he had gone beyond the mind. How did he go beyond the mind? He helped so many of us, other people, to go beyond the mind. How did he help? When we know meditation can take us there, how can anybody help us to go beyond the mind? How can't we help ourselves to go beyond the mind? The

truth is: Only that thing can take you beyond the mind which lies beyond the mind. Thinking, effort, meditation, work—is all within the mind's realm. None of these can take you beyond. But there are some things which are beyond the mind, and we are experiencing it even here. Most important of them is experience of love.

What is Love? They say, "God is Love," and they say, "This Whole True Spirituality Is Love and Devotion." Why do they emphasize that? Because Love does not come from the mind. Love does not come from the sense perceptions. Love does not come from the body. Love comes from our soul. So, there is something, some...soul is functioning in us and creating an experience right here, and at every level, including the level above the mind. Love is there. Therefore, if something can take us beyond the mind, it is Love. But "Love" is one word only. What is actual Love, Love that pulls? There is a Love that pulls, and there is something that is pulled. One is called "lover," one "beloved." How does that happen? Ultimately, what the truth is: There is Only Love. God is Love. The creative power is Love. No matter what name you want to give it, love is the secret, and that Love inside is your own Reality and own Truth.

So, when I say, "Love pulls you," it's as much as saying, "Your own Reality pulls you up." But you can't see the reality. Therefore, a human being, like this Great Master, who is aware of that state of Love above the mind while he is sitting as a human being (not that he had one time, we all had one time), while he is still a human being, at that time he's not only experiencing the mind, the senses, the body, but also what is above the mind, True Love. And when we come across such a human being, something happens to us which can't be understood by our thoughts easily, which can't be understood by our perceptions, can't be understood very well by our body, but pulls us! We think we are being pulled by something outside, because our whole attention is outside, and the same Love that's inside us is recreated outside through the human being appearing in our life, and such a human being we call a Sant Sat Guru, a Perfect Living Master.

What is his qualification? He may be totally illiterate. He may've never gone to school. He may be absolutely poor. He may have no virtues whatsoever that we can see, but he's aware of his own True Self, beyond the mind, when he's in a human body. That's the secret. When he comes in our life, something pulls us which we can't really explain too well, because love is not easily explained, because when we give an explanation, mind comes in. Mind works to explain things, and Love cannot be explained so easily, but it's felt very strongly. Who feels it? Not the body. Body can feel sensual pleasures, body can feel the copy, imitations, physical imitations, sensory imitations, mental imitations, but not True Love.

True Love touches our soul. So, the Love coming from the Soul, pulling our soul - when that happens, we are pulled beyond the mind. So, the secret after that is: no more meditation. Being pulled by love, by our own True Self, now being recreated as another human being - because, at that stage, you find all of us are one. That's actually that same power that's pulling. But at this stage, we don't know, but it appears like another person. That is why sometimes people ask me: "Do we need an outside agent to find our own God? Why do we need Masters and gurus at all? If God is inside us—we are the seekers, God is inside—we should just seek inside and find out." The truth is, when we seek with our mind, we can't find God. But a human coming outside, tell us...what does he say? He doesn't say, "I am God." He says, "Go inside and find God." He doesn't say, "Come outside I'll take you to certain place where you'll find God." He says, "Find inside your own self." And when you go inside, you see the same human being you see outside, sitting inside. And he says, "I was just sitting outside because you always looked outside. I was always inside." Perfect Living Masters are not outside! We don't look inside, therefore they appear outside. Then we think they are outside. But they tell us to go inside, where we discover they are there already. When we are pulled by love beyond, we discover there was no difference between the Perfect Living Master and our True Self, that the True Self was really appearing!

Now when does this happen? After all, is very rare event that we are able to be pulled by our Own Self, and we are living in this physical world, and I don't know how many lifetimes we have all lived here. When does that happen? When we have tired of this experience; when we say we have had enough. If we say we are enjoying our life, keep on enjoying. There's no time for that kind of event to happen. Only when we feel we do not need this anymore, we have had enough of this, we don't know how we came here, we don't know what the truth is but we are tired of it, we don't want to stay, this is not our true place, we know this is not our True Home, and we have to go back to our True Home... When these feelings come then we are ready for this event.

How does the event happen? A Perfect Living Master comes into our life. We can't find him! But he will appear when we are ready. He'll appear by coincidence, by chance. Circumstances will be so created he will appear, and our mind is still trying to judge how can an ordinary person be a guru? It will also have other little arguments: "Why do I need an agent outside?" We are not in need of any agent outside. The agent is nobody except your own self, appearing as a Perfect Living Master outside because you don't know who you are. If you knew, you don't need a Master. It's only because we don't know. We are regarding the body as our own self, our mind as our own self. That is why such an experience of our own self appears outside as a Perfect Living Master. When he appears in our life, our mind can doubt, because he does not appear as an extraordinary being. He appears as an ordinary person like ourselves.

And there's a reason for that. In the human body, love is experienced. True Love is experienced only with a human being. Others are all attachments. When we say, "I love my house, I love my car, I love my children, I love..." it's all attachment. In attachment, "I" is very strong, ego is strong: "I love this, I do this, I..." In True Love, you forget the "I"; you only think of the beloved. The lover is never conscious of the lover—conscious of the beloved. There's a little difference. That is why True Love, when it comes, it comes from a human being, an ordinary human being, not an extraordinary human being. Supposing an extraordinary human being comes. Let's imagine we are sitting here and an extraordinary human being who can fly with his body in the air comes, flying into this hall. Flies all over. We'll all look at him. (I'll stop speaking, naturally.) You won't listen to me, you'll be seeing what is happening. And when that person is flying around, we'll wonder how he is flying. Many of us will think there's a trick. There must be some secret rope or some secret thread. Some will say, "No, there's no thread—he is really flying!" Some might even swoon, and even faint, to see this strange thing. Some of us will admire this, how somebody can do. Some may even worship such a person. Nobody will love that person. That's the whole secret! This extraordinary thing does not create love! It creates all other kinds of feelings, all very emotional feelings—it does not create love. Ordinary person like ourselves comes, we can experience love and friendship.

Today somebody sent me a message from some old saint. He says love is very rare, friendship even more rare, and Perfect Living Masters are friends first, lovers later. Perfect Living Masters are friends first, lovers later, and Masters last. That's what they really are in our relationship with them. I had a beautiful experience with one of his disciples (gestures to image of Hazur). I have told many times this story of Dr. Isher Singh who had to get an arm broken before he got initiated, who had to tie up his own father to take him for darshan of his master. That Isher Singh, before he died, he spent so much time in our house. He said, "I have found a discovery. A guru is *yar pahale, guru baad mein*," a Perfect Living Master is a friend first, and he's a Master afterwards. If there's no friendship, forget about mastership. Why is that necessary? Because friendship, true friendship, is based upon true love. And that is why the friendship that we experience with such a person is with an ordinary person like ourselves. A Perfect Living Master is just like us. He's an ordinary human being, born like an ordinary human being, dies like ordinary human being, falls sick like an ordinary human being, gets medicine like an ordinary human being, eats food like an ordinary human being, and, if he's a clean-shaven man, he does shuh, shuh, shuh" like an ordinary human being (shit, shave and shower). I am only mentioning these things to say Perfect Living Masters are no different in their human structure, no different in their mental structure, no different in their sensory structure. The only difference is that they're constantly (24/7) aware of what is beyond the mind. They are aware of all states of consciousness at the same time.

If we want to practice meditation, to reach the same state, we go step by step.

First step is, you have to forget where the body is before you can know the inner body.

When you know the inner body, that's the only real body, nothing else. If you want to go further, you pull your attention from the inner body, sensory body, to the mind, to the causal body. When you are experiencing causal body, that's the only reality. Inner body is gone, physical body is gone, we know nothing else. If you want to go and find the soul, you can go and find the soul. Soul is the only reality, all these were illusions, covering the soul. Only one experience you have. When you reach the Total, which is Only One, you are aware of everything, because the whole thing happens at that one place.

Therefore, Perfect Living Masters, not Masters, Perfect Living Masters—who are very rare, very rare—they are operating from that point while they are human beings. Their awareness and consciousness is operating from there. And that is why, when they see us, they see us as part of themselves. They see us at different levels. They see us as human beings, as part of themselves, as souls. They see everything. When such a human being comes into our life and looks at us, he's not looking at our body, because that is not his function. He does not look at our mind; he does not look at our karma; he does not look how good or bad we are; he does not judge us. What he is looking at us is: Is the soul ready to go back home? When the soul—inward feeling, not mental feeling, inward feeling—says, "I'm tired of this. I want to go back Home," such a person appears. When he appears and looks at us, he's looking at the soul—ready? And when he finds ready to go back home, he says, "Yes, I accept you. I will take you back home." He does not say, "I will teach you how to go back home." Teachers and Masters teach us how to meditate, how to do things.

Perfect Living Masters don't come for that. They are not teachers! They come to take us back home, because they are operating from the Home, which is part of our own self.

That is why their role is very different from the role of all the teachers of the world—and their role is take us back home when we are ready for it. When they say, "Yes, we accept you as a friend and will take you back home," for all purposes our job is finished. That's all we could have done, to seek inside to that extent, and be ready—our job is done. The job of the Master starts. He has to take us back home. And, if he's a Perfect Living Master, he never fails to take us. Where? Same place where he is! This is not something where he says I'll take you and I'll watch you from somewhere. He makes you himself. He takes you to the identical place. Some people say it's a merger, or it's "becoming one." These are words. The truth is, there is only oneness. There's only one Total Consciousness in which the whole thing is operating, and we're making separation.

Some people have asked me, "If there is only one, what was the need of having so many souls? In our true home, in Sach Khand, people say there are so many souls. At the same

time, you say there's only one. What's this mystery about one and many?" The mystery is very simple to solve. If you go there, of course, you solve it yourself. If you haven't gone, mentally we can explain it in a simple way: That oneness of one total is love, but not the experience of love. Love is one thing—it doesn't make lover, it doesn't make beloved. Souls is merely a creation of the many within the one, to make love an experience—and that's what happens, the same thing that happens and trickles down in different forms at every form of creation, including the physical form, where we are all here searching for love. All of us want true love, and be loved. All of us, without fail, and that's happening because of our true reality, there. The love has been made into an experience of lover and beloved, of something that's exchanged. The same one is two. The same one is many. It's because of this experience of the truth. Similarly, knowledge is being shared by the many. Similarly, blissful states, true happiness, is being shared by so many. It's all from one. Appreciation of beauty is being shared, although there's only one.

So, remember that the soul in us, which is beyond the mind, is also doing something. The love is coming from the soul. True awareness without time is coming from the soul. Appreciation of beauty is coming from the soul. A blissful state, which has no pairs—happiness/unhappiness—is coming from the soul. But the other things coming from the mind, like thinking, reasoning, understanding sense perceptions, making sense of things, logic, they are coming from the mind. There are similar things coming from sense perceptions: seeing, touching, tasting, smelling, they were all combined in the mind, they separate in the sense perceptions. Then they all are operating from the physical body, where the separation looks absolutely real and we are all separate. It's a wonderful way, wonderful scheme in which the true beauty of our own true self is being expressed in creation in so many ways. If you look at creation from that point of view, you would wonder how great this creation is, and of course you'd also wonder how great the Creator is. And all creation/creator happens to be your self. All that I'm sharing with you is possible to personally realize through meditation—proper meditation, with the guidance of a Perfect Living Master. Other Masters can also take you up to the mind, but Perfect Living Masters pull you through to your true home where there is only oneness.

It's a great opportunity, so I congratulate all of you for coming and joining. This is what we will try to do during these few days. For greater, more in-depth experience, we have a program called...what is it, IMR? There, she's nodding, must be IMR. I first thought it is MRI but then I was told that's a medical procedure. IMR: Intensive Meditation Retreat. And we are having one next month in...I think it's California. And people outside the country have said why are you confining these IMRs, which are really useful—we have had four, I think four of them already—and everybody felt that is very useful, practical, because we meditate for almost a week, regularly every day, and that actually makes it a very practical

session instead of merely talking about it—we're actually doing it. So that is why people want more IMRs, and they said Global IMRs should be there, so next two years we are having Global IMRs: One in United States, one in Asia, one in Europe. United States will be in Austin, Texas, the European will be in Germany, and the Far East will be in Bali, Indonesia. And then, below Australia, we have looked a place—New Zealand will be the fourth one the next two years. We will announce all those four, this organization, ISHA, president will announce all these four sometime at the end of this year, and you can register for only one of them so that a larger number of people get a chance to join the IMR. The number of people in the IMR will be limited, because we want them to have actual experience of meditation, being able to ask questions, to find out if there's any difficulty in the way. It's a practical, practical week that we spend, so we are going to confine it to 60-70 people, and therefore there is a long waiting list we found for the previous ones. We are trying to make some rules so more people can take advantage, that you can only attend one IMR, that others get a chance. But the whole idea is that through this practice of meditation, we are able to gain access to all our covers: physical, astral or sensory, mental, and the soul, which is also a cover, and totality, which is the reality. We are able to find this.

So today, I've explained to you what meditation can do, what our true reality is, how this has come into being, and we will start our practice. The practice starts by the first step: Discover where to meditate. Nowhere outside. Nowhere on any particular room, any particular place. You're carrying the best meditation chamber on your head wherever you go, so you can meditate wherever you are. You can meditate in any position. The whole idea is to put your attention inside. So, if you are ready, let's start!

Now, there is...the question is asked: What posture should we adopt? What asana should we take for meditation? Because, in some of the yogic literature there are 84 positions of the body. You can twist the body into different animal shapes, or you can twist the body into death body, you can press the body and practice, and people think that is meditation. No, no, no, twisting the body can't be meditation. Why was that done? Because the earlier meditators, the yogis, who wanted to practice it, they did it in enclosed areas called caves, *gufas*. And those caves were very small, and to keep the body in active shape, the physical body active shape, if you change your position in the 84 times as they are mentioned, then all the muscles of the body are exercised. It was an internal exercising, in enclosed, small space. You couldn't be doing jogging, or you couldn't do running or do other things. That is why they introduced this. Today we're thinking that is really yoga. Yoga means union, union with the True Self. So, that is only an exercise. Union is when you are united with your True Self within yourself. So that is why: What is the best position for putting attention there? That position of the body where it does not hurt you. Some people try to say they want to have a lotus position, cross-legged. They never sat like that before. So, they

try to put their legs crossed. “It’s hurting! We are in the right position for meditation!” You are meditating on your hurt all the time. If we are paining somewhere, how can you meditate inside? You have to be in a normal, relaxed position. Sometimes they say, “Now we are going to do it in a lying down position. Very relaxed.” It is relaxed—you go to sleep! You don’t meditate! Therefore, the right position of the body which is good for meditation is that which does not create a discomfort by twisting your body somehow, nor is it so comfortable as it makes you go to sleep! That is why the best position they found is to sit upright. We used to sit upright on the floor, and you can sit upright in the chairs. But so long as we are comfortable, our attention is not drawn to any aches and pains but is drawn to what we’re thinking about, what we’re trying to do. That means inside the head. That’s the best position.

[Video paused during meditation practice.]

We all have a voice inside, like we have a voice outside. When we think, we are speaking words. But this mouth does not take any part. Many people when they are repeating mantra, which is also a means of controlling the mind—we’ll come to that later—they are speaking with the tongue. And the mind is thinking other things. Mind is also speaking in words, and we are speaking with the tongue. It’s very important to learn to speak with the inner mouth, not with this [gestures to outer mouth]. Inner tongue. Not this. Even repetition of mantra is only successful when we do it with the mind speaking and not the tongue.

[Video paused during meditation practice.]

Mind reacts to what we are doing, and I want to tell you the mind’s reaction: “What is this—just imaginary exercises?! They are not real! They’re all imaginary exercises!” Of course, they are. But do we know where imagination comes from? Have we ever studied where actually our imagination comes from, from where we can produce everything we want to produce? Where does imagination come from, where all scientists have discovered new thing? Where does imagination come from? It comes from the astral plane, from the sensory system. It does not come from the physical plane. When you are using imagination, you are using something commonly used there. And that is why it is a very real thing there. What looks imaginary here, when we take this world as real, becomes real there, and this world becomes imaginary. It’s just a matter of putting your attention to that place.

We did these exercises to show you the capacity of our inner self, the sensory system, in which the mind, thinking mind, is the same. The self is the same. The one who flew, the one who saw flowers, was the same self that’s sitting in the body and saying, “This is the same

me. I went there.” You won’t say somebody else went there. And that’s the beauty: Whatever the experience, even when you are Totality and only one, it will be the same self. Self will never change. Self is the only reality. All experiences will change. Experiences are unreal—they’re just created. Self never changes, is the only reality. And you’ll see it’ll always be the same self. Whether you are dreaming it’s the same self dreaming; you are awake, same self awake; you are doing these exercises, same self doing exercises. You’ll go higher up and discover the same self is your mind, the same self is your soul, same self the Totality, same self is the creator. Self is the only reality, and this can be discovered by more progressive, deeper meditation, which we will try to attempt.

I’m very happy you are joining me in these exercises, and the whole intention is to enable you to move quickly towards withdrawing your attention inside. We have mistaken, for a long time, that, to do meditation, we have to focus our attention. And that blunder has caused long delays in any progress, because when you focus your attention on something, you are actually moving away from your self. There’s no way to focus attention without moving away from your self, no matter what you focus on. People say, “I’m going to focus my attention on my self,” and that’s when they create the little self of themselves, which is separate from them. Focusing attention takes the attention out; withdrawal of attention brings the attention back. True meditation is withdrawal of attention, not focusing of attention. And what we did with imagination was to withdraw attention, not focus on anything. So that is why we are looking at experiences possible when we withdraw our attention to our self.

We’ll have a break for lunch. Enjoy the food for the body. I am giving you food for thoughts, food for your senses, and I hope a little bit of food for the soul also. So, enjoy this lunch. I’ll see you back at about 3 o’clock. Thank you very much for participating so patiently with me.

<https://youtu.be/gI0MkL0wGe0>

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