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## Yoga of Attention and Sound

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<https://www.youtube.com/watch?v=muSt8Sshp90>

Welcome, friends to this second half of today's program. Today I talked to you in the morning about the purpose of life and the role of a Perfect Living Master, and I concluded by saying the purpose of life, human life, is to be able to escape from the cycle of births and deaths, to escape from this trap we have got into. And the advantage of a Perfect Living Master coming into our life is he gives us the way and not only tells us the way, he holds us by our hand and takes us home.

There are many methods of meditation which Masters teach us. I mentioned to you that some of them are based upon the energy centers below our eyes. But there are methods which will take us to higher awareness and those methods do not require that we should go below the eyes. They do not require that we should observe anything by way of breathing or using our nose or stomach or anything or any lower chakras at all. They require that we keep our consciousness and our attention at the eye level or above and not go below.

It's possible to go there by many methods, to hold attention there. I have experimented with many in my own life. I've also experimented with the energy centers. Why I did all that was because my Master, when he accepted me and initiated me, he said that he is giving me something that he has experienced, and it worked for him. He said, "You try and see if it works for you. If it works, very good; if it does not, try something else." He did not bind me to something. He left it open for me. He said, "It's not something... It's not a cult. It's not a trap that you get into another system. It's open examination of your own self. You can try any method to find out the truth within yourself and there's no binding." He also told me if you find

something better than what he taught me, I should go and tell him. I should not wait to accept it. He gave me permission to go accept any method by which you can realize yourself.

But he said, "If you find something better, come and tell me," so he will also adopt that. Now that was very open kind of challenge to me. So, I accepted the challenge and looked for everything better, and I haven't been able to find anything better.

Now, the methods he told me, out of all the yogas available... Yoga of course is a Sanskrit word which means union. Yoga means a realization that you are that which you are looking for and union with that. So, yoga is only a term used for union. So, there are different kinds of yogas. The one that worked for me so well is called the *Surat Shabd Yoga*, which mean the yoga of the attention and the sound. It is a very simple yoga and it is the yoga that can lead us to the highest level of awareness. It can lead us to our true home. So, I like this yoga, in preference to many other types of yoga.

Some of them were merely for bodily exercise. Some yoga practices were merely to make the body little better. Some of the *asanas* which people in the West look at as yoga, that you can position your body in different forms and exercise their muscles by different positioning by postures, asanas, were only meant to keep the body in good shape if you are meditating in a confined space. People forgot that. Many of these practitioners of yoga used to use little caves and used to sit in a cave with no place to move and within that cave they could do all the exercises by changing their position and their body would remain in good shape for them to do yoga, the actual yoga of union with their true self. But we began to think only the positioning, the asanas are by themselves meditation, they are themselves the yoga. That's not yoga. That's merely to keep our body in good shape. We can also do other exercises. It's not necessary to confine ourselves in a cave to do meditation. So, the different kinds of yoga that people have practiced, some of them have been good, and some have just misled them into believing that little thing that they are doing is actually yoga. It also depends on what one's aim is. What is the object of practicing yoga?

If the object of practicing yoga is to get peace of mind, to calm yourself in a disturbed world where you are nervous and you are in tension and stress, any yoga is good. In fact, if you repeat any words rapidly, you'll get peace of mind. You can invent your own yoga. You can invent a method of repetition of word because when you repeat words, you don't allow the mind to think. Your mind is occupied with those words, you get peace of mind and calm. If that is your objective, you follow any yoga. If your objective is more than that, and you want to see what is our true nature, who are we, and reach our true home, and away from the creation around us,

find your creator in us, then there're very few yogas that will take you that high. But this one that was taught to me, the Surat Shabd Yoga, the yoga of attention and sound, does that.

Now, what's the yoga of attention and sound? As I mentioned in the morning, attention is the only part of our consciousness that we use to change our awareness from here to there, and we can also put our attention inside ourselves by practice. But to be able to put the attention inside, there are some obstacles on the way, the chief obstacle being the thinking machine which goes on continuously and diverts our attention from inside outside, every time we want to put our attention inside. Therefore, we use certain techniques in order to overcome this problem of the mind thinking and thinking of things outside and we can't sit even for a few moments inside our head. Our attention is taken away.

So, the methods that are taught are two ways. One, again repeat words. Repeat any words that will make you stabilize there because you won't then think of other things. But if you repeat words of something that is outside, your attention will be taken outside. I tried. I said let me try a yoga called pizza. So, I repeated *pizza, pizza, pizza* all the time I was in front of pizza shops and I was eating pizza. So, it was not a good mantra at all, not a proper word to use.

Therefore, these Masters sometimes give us words which have no relevance to anything outside, but they have relevance inside and sometimes we realize the relevance inside only after we have made some progress and see that is the word they meant for this experience inside. In that case, though in the beginning it looks that these are just simple words, later on we find that they have association with something inside and they help us to recognize that inside and that drives our attention more inward. That's one part. We call it repetition, *simran, zikar*. We call it by different names, but the most significant way to go within is to catch a natural sound that is emanating from our self. Because if the self were not creating anything, if the self was not aware of anything, would it exist? Would consciousness exist if there were nothing to be conscious of? That's a very basic philosophic metaphysical question, that does consciousness have its own entity, or does it depend upon being conscious of something? It has its own imminence, its own radiation, its own presence felt in a different way. Some people say it's vibrational, some people say it's resonance, some people say it's music, some people say it's the unspoken word. They use different phrases to describe what would be the nature of the self if it did not engage in being conscious of outside things.

In the physical level, when we are in a physical body, that expression of the self, without operating as a conscious being, to be conscious of something, is that it can be heard as a sound. That's a big advantage because if you want to hear the sound of consciousness then we are

being pulled to the consciousness itself. If there is a sound of the self coming out, then we can easily follow the sound and get pulled in to the self.

So therefore, the system of putting your attention on the sound is a very good one. If you try to do any kind of meditation which involves your effort, then your effort will push you as far as it can, but if you are listening to something that is pulling you, that is not your effort, it's the sound pulling you. So, there are two ways of meditating, push or pull. Either you push yourself or you get pulled by something. So, since we do not know that there is a sound inside, we don't listen to it. Every one of us is having a sound inside. It's born, it's part of consciousness. We wouldn't be alive if it wasn't there. We are alive because there is a sound inside. So, if we can listen to the sound inside, then the sound will pull us and take us wherever we want to go, because the sound is not being generated at any particular level. The sound is being generated by the self, by consciousness per se, and as we listen to the sound, the sound will change. The deeper we go into a realization of our self, eventually we find the sound was coming right from the beginning of the total One, and that sound is in all of us because we are all still part of One. So, to listen to that sound is a great method of going to higher levels of consciousness. To put your attention on that sound is what we call Surat Shabd Yoga, the yoga of putting your attention on the sound.

Now it looks like a sound only in the beginning, but eventually, it's not a sound, it's a creative power of consciousness. So, the sound disappears after some time and then the power of consciousness emanates in a different way. The original qualities of consciousness like love, intuition, bliss, joy, which reside in our original state, they come up, and they pull us up.

So that's why the method of using the sound is first use that kind of sound which can take you to the inner sound. If I were to tell you today, "Just go close your eyes and listen to the sound," you say, "We can't hear anything, we can hear outside sounds. We can even hear the sound of our heartbeat, if we put our attention too much. We can hear sound of our breathing. We can't hear any other sound." So therefore, to be able to focus your attention or to withdraw your attention up to a point where sound can be heard, we still use the traditional method of repetition of words. We repeat words to be able to pull ourselves to a point, push ourselves to a point where the sound can be heard. So that part which we use to push ourselves is still the same use of *mantra*, use of repetition of words. And we repeat the words to prevent the mind from thinking of anything else and we use the words also to protect ourselves from negative entities, if those words have been empowered by a Perfect Living Master. He gives us words of mantra for two purposes. One, to repeat them, to stabilize your position behind the eyes and not being driven out again and again by thoughts, and secondly, he empowers them so no

negativity can pull you, so no negative entities can destroy your journey, because there're lot of negative entities around us too. This is a world of positive and negative entities. So, people get frightened by having an experience with a negative entity in meditation, they give up meditation.

But if you have these empowered words, then you have the advantage you can use them and no negativity comes near them. So, a Perfect Living Master, when he initiates us, he gives us the tools to move forward and then he makes sure, if he's a Perfect Living Master, he makes sure that when you do the first step of going within, within range of the first stage, and he should meet you there and the rest of the journey should be in his company.

Why is that? Why does he have to appear inside to meet us? Because one of the big problems we have arising from our situation of the soul in this creation, is that we are feeling lonely. Loneliness has affected every one of us. Even in company we feel lonely. Even with a strange good relationship that we make here, we are still lonely. We find that our relationships here are skin deep. Nobody really understands completely what's inside us, and this loneliness that we have is not overcome, how hard we try, by trying to get company outside.

We try to... These are like Band Aids, like temporary methods to overcome loneliness for a certain time. But loneliness comes because we are alone and the truth is we were alone. The truth is there was only one. We generated company in order to get out of loneliness in the first place. The *raison d'être* for this whole creation was that aloneness was not enough and we created the many. But then if we created the many to overcome loneliness and the spiritual path again is just go in a lonely way on your own way to your true home because everything is inside you—you have to travel alone—you'd still be lonely.

So, therefore, on this path, of this spiritual path that the Perfect Living Masters teach us, they say no, you won't go alone, you won't be lonely. We are here in flesh and blood alive, while you are here out, and we'll be here completely alive like you, with you, throughout the journey to your true home. The only requirement is, to maintain this creation as it is, you take just a short step and go to the meeting point, the rendezvous point inside behind the eyes. When you cross the sky there, the Master is waiting on the other end and thereafter the journey is always in the company of the Master.

What happens when you have that experience? The experience is so powerful, to see the illumined, the radiant form of the Master inside, that as it stabilizes that experience—it seems to come and go because our attention is not steady enough to be there—but once it is steady

enough, you are never alone, ever again, and loneliness disappears right from here without going any further. After that you have the same form of the Master that you saw outside inside you all the time, and then it's a permanent thing. It does not mean that it will be there while the Master is alive. Even if he goes, even if he die, and he dies in his physical body, still together. Even if he die in all the bodies, and the mind dies, we are still together. So that's a great, great advantage of this particular method of meditation where we discover that we have company forever and we are not going alone to our true home inside.

Of course, the other levels of consciousness create other worlds for us. We go to the astral level, it's a different world, bigger world and there is many facilities, many advantages there which we don't have in the physical world. We enjoy them. Sometimes we enjoy them so much that we don't want to go any further.

There have been disciples who said, first stage is so beautiful, there are heavens there, there are beautiful places there, you can do research on your subject that you were doing here, you can have intellectual satisfaction there, you can study, you can write, you can speak, communicate, and you don't need to learn any language to communicate. You speak in Swedish, and somebody who doesn't know Swedish can understand you even if you speak Greek. So, this transference of communication without the use of spoken words is a very useful thing and a new experience altogether.

People sometimes have that experience here, in flashes, like telepathic experience. Some people have, they think of something, and somebody else is thinking of the same thing. This transference you may not have noticed, but you will notice next time. Supposing you have a thought in Swedish, your friend doesn't know Swedish, friend will still understand it in that language. Telepathy does automatic translation virtually. Telepathic communication conveys what you want to convey. Language is merely one means and the meaning of it is conveyed telepathically. But that is a normal way of communication in the astral stage, in that world.

So, when you go to that world, you find there are so many amazing things from which we drew only a small bit in the physical world. These openings to new experiences is so amazing that as we go ahead, we find we can now go to the causal stage and discover exactly how the DVD was made, how we picked it up, how all our lives we have picked up from there, how these were all pre-written by us earlier, and stored there. We discover our own destiny there.

When people say here, "You say it's pre-determined. No! we make our own destiny," I say both statements are correct. But the only mistake is you think you're making your destiny now. You

made it before-hand, but you made it. There is nothing wrong with it. But then you can see how you made it, how you picked up. And when you say, "Why did I make this bad destiny of suffering here and to see suffering outside," then you look at the whole DVD you played and you say, "Ah, at this DVD, it goes on to stay more and this DVD I find a Perfect Living Master to go back home. I don't mind a little upset here and there because the end is beautiful. So, I don't mind that."

So, we picked up on our own will, higher will that we had. Based on that, we decided upon these things, but when do we find out? Only when you reach the causal stage, you reach the origin of the mind. Then you discover how these things have been made. These experiences, when you have them, it's very difficult to explain to them to anybody, how you are getting all this. It's very difficult to communicate these inner experiences, but it's your personal verification that you verify yourself what's inside you. There is nothing like personal verification. Instead of depending on other people's experiences, best is to depend on your own experience.

On this path, there is no room for blind faith. There is no room for saying, "I believe it because somebody else says it." You have to experience yourself. Unless you experience yourself, don't disbelieve. But don't believe. Say, "I put it aside, and if it comes, I'll believe it. If it doesn't, I won't believe it. But I'm not going to judge beforehand. I will see when it happens. So that is why in this path we do not have any blind faith, we have what we call living faith. That means the faith grows with experience. The more experience we have, the more our faith grows. "This is real, maybe the next step is real, but I'll check when it comes." So, you continuously improve your experience and continuously have bigger and bigger faith. Ultimately, when you find up to the causal plane everything is happening according to your anticipation or even beyond that by surprises, then you have full faith.

Now when I say sound, this sound is continuously, this sound, the principle of sound leading to our true home starts from here. I am speaking with you in sound. I am using words to speak to you, in a language we designed ourselves. When I speak with known words, these are spoken words. This is also sound but this sound we call *Varanatmak* sound or spoken or written language. To start with, we start from there. If nobody told us in spoken language, in the sound of words, we would not even start, so the starting point is in spoken languages.

But when you go higher through the first stage, the spoken language has no value, because although you can use telepathic language there, but then the next step will be where there is no language, and then you go into the sound alone and sound alone pulls you up. What happens when you are no longer in time and space? Then there is no sound even.

Then the sound transforms itself into an attractive resonance of the self, which cannot be expressed by any words out here. But it is a resonance, it is a power, of the self, expressing itself, and that then is pulling you through a new experience which you can have here also. But that experience alone counts there, that's the experience of love, and a pull by love. When we get an experience of love here in this world, we don't know where it's coming from. We say it's coming from the heart chakra. No. Emotions come from heart chakra. Where does love come from when we are so attracted to somebody that we forget ourselves? Love is not when you say to somebody, "I love you, what are you doing for me?" That's not love, these are attachments.

In attachments, there are always two persons. One who says I am in love, the other person who is the beloved. And the feeling that there are two always remains. Love in this world, which is just an attachment, is a twosome. In true love, you forget yourself. Only the beloved remains in your image and that is true love and that is oneness. It's not a company of two, it's identification with one. That's a big difference. But we call attachment as love here all the time. But when you experience that identification that there is no difference left between us, and that love is the resonance that comes from the soul and pulls us beyond the mental regions.

So, the after-the-mental-regions nothing counts like listening to a sound. There's no sound to listen but there's a sound in the form of a love that pulls us, and in that stage, all that works, all that takes us to the highest levels is love and devotion. Nothing else counts. At that stage nothing will take you higher, above the mind, nothing takes you higher except love and devotion.

Now why am I using two words now? I was talking of love and now I brought another word, devotion. Why love and devotion? Because love is an experience to which we respond, and the response is called devotion. So, when we are experiencing love, when we're pulled by love, our response is devotion. So, love and devotion go together. So, you can't be devoted if there's no pull of love. There's a Persian phrase, "*Ishq awal Dardile masuk peda meshiwa,*" which means love is first born in the heart of the beloved. If the beloved doesn't extend love and pulls you, you can't say I am a lover. Because a lover... You become a lover when somebody pulls you and that pull is love, and your response is devotion.

So therefore, love and devotion go together. This is what they call the path of true *Bhakti*, Love and Bhakti, Love and Devotion. Actually, in the *Gita*, which is a holy book of the Hindus in India, they talk of the...they talk of the talk given by Krishna, the avatar of Vishnu, in human form and

he talks to Arjun, the prince in the battlefield of Kurukshetra. And the battlefield is there, the enemies are facing each other and he's the chauffeur, he's the driver of his chariot.

Krishna, the teacher, is a chariot chauffeur, the driver. The prince sits behind and Krishna turns back to him and tells him that, "Fight! Fight these enemies!" He says, "Well, I don't want to fight and kill, they are my relatives. Both sides are related to each other." He says, "They are already dead, you just can't see it. So, you have to fight just for you to carry on the principle of law of karma which is going on. Therefore, you have no option." And then he says, "But I am afraid. I don't understand." He says, "You can understand everything if you become a yogi. If you get union with your own self, you can understand."

And then he says, "There're three ways to become a yogi, and he explains that you can be a *karam yogi*, a yogi of action. That means if you perform your duties with the best skill. He says, "*Yoga karmasu kaushalam*. If you can perform your activities, with skill, the utmost skill and not expect any reward, your mind will be taken away from desire, and you will get union. That is the simplest way to get enlightened. Do your action without regard for fruit."

He says, "But there is a second way and that's *Gyan Yoga* or *Sankhya Yoga* in which your knowledge can take you to that yoga also. What kind of knowledge? When you can exhaust your mind by learning and find the mind doesn't go beyond a certain point, and then you let go, that mind is not responsible for giving me anymore, that understanding the limit of the mind itself is also yoga. Then you look for something higher." But Krishna says, "The best yoga is *Bhakti Yoga*, the yoga of love and devotion, because that bhakti yoga takes you beyond the mind and is the best yoga."

In a similar way so many other mystics have described that at a certain point in our ascent in consciousness, we have to rely only on love and devotion. When we meditate, if you do meditation as a mechanical exercise, it does not take you to very high awareness. If you introduce just a simple thing, love and devotion, into your meditation, it becomes a different experience altogether.

So that is why when we meditate, we introduce all these factors into it. So that is why one of the roles a Perfect Living Master provides to us is an object that we love, a person that we love, and because of that love we are able to have meditation with love and devotion.

A Perfect Living Master's love is little different from the love we normally experience. I could describe it as unconditional love. There are no conditions attached to the love that we get from

a Perfect Living Master. There is no judgment involved. A Perfect Living Master never judges. We judge ourselves. *Am I ready? Am I right? Am I qualified?* He doesn't judge. He says, this is a soul trapped in this world and it is marked to go back, it is ready to go back, wants to go back, and he takes the soul back. No judgement! Therefore, the love for that soul is so intense, is so powerful, there is no condition that what you... "Be good and I love you"—it's not like that. "If you behave well I'll take you back home, otherwise stay here" —nothing like that. *You are trapped, I understand your condition, I know where you are, and therefore I'll take you back home.* It's as simple as that. So, in the case of the Perfect Living Masters, love is totally unconditional.

He will love you if you love him. He will love you if you don't love him. He will love you if you hate him, and he will love you if you kill him. That's the quality of that love. Never changes. Therefore, even as a human being we can notice this distinction that most human beings don't show that kind of love, and here the human beings like ourselves but his love at least is very different from the others.

So, this unconditional love that comes from a Perfect Living Master automatically creates devotion in us, gives the response in us. The more experience we have of this unconditional love, the greater our devotion becomes. And therefore, we get more and more and better qualified to go beyond the mental stages into higher spiritual stages. So therefore, the principle of the attention on the sound is not confined merely to listening to the sound now. It's the spoken sound to start with which we call *Varanatmak Shabd*...varanatmak...spoken sound, and as we go ahead it becomes *Dhumatmak* sound, Dhumatmak Shabd which means a sound that can be listened to but not spoken or written, and ultimately it becomes the sound of love and devotion, alone at the top. So, this is a path which works for all of us because we all are qualified for this. We all have the tools in us to go through this. What is preventing us from following this path is our own actions, our own attachments and our own desires over here. We get desire for something, we get attached to it. When we get attached to it, we can't get out of it, then we can't detach ourselves.

I remember a story I heard of an American seeker who found out that there's a shortcut to spirituality. If you go to a particular hermit, a yogi sitting in the Himalayas, and he sits in a cave, but if you go to him he can give you some magic words and when you repeat them, you get enlightened.

Now I don't know how many of you know that in America everything has to be instant—instant coffee, instant knowledge. So, he didn't like this long process of doing meditation and discovering the truth. He took a plane, went to India, travelled by bus, travelled by on foot to reach the place where that yogi was sitting. Yogi was inside the cave when he arrived. After that he waited for the yogi to come out of the cave. Yogi came out and he said, "Master I have come from the United States all the way to get some holy secret words. I understand that when you give them we get enlightened." He said "Yes, I do give them."

He said, "Will you give them to me?" He said, "You have come from so far away, certainly I'll give them to you. Come close to me." So, this seeker went close to him and he whispered in his ear. He said, "The holy words are *abracadabra*." He said, "Have I come all this way just to hear abracadabra from you?" He said, "No, there is a little catch in that. You have to say abracadabra without thinking of bananas." The man tried all his life to say abracadabra. Every time bananas would come in front of him.

He was demonstrating a point that there is no way we can detach ourselves by trying to detach. Our attachments are such that when we try to push them away, we get more attached, not less attached. Therefore, just by saying I want to detach from this world and go home, you'll see... you'll be more attached.

People run into forests, run into mountains, run into caves, saying we want to detach from this world and go back home, and they think of the home more than we do. They're missing everything. So that is why you cannot detach yourself by practicing detachment, and yet our attachment is holding us here. So then how do we achieve detachment when we cannot practice detachment? The answer given by these mystics is that the only way you can detach from something is to be attached to something else more. You shift your attachment to something else and then you can be detached from one thing. If you are attached to something and you find something more attractive, you automatically get detached.

In India, they give an example that young girls, little children, they play with dolls. They are so attached to the doll, they never let go of them. They can't sleep without the dolls, they can't go. Anybody take their doll, they cry. Their attachment to the dolls is so strong and when they get married, they forget because they have their own grown up dolls now, they have children of their own, the dolls are put away in some closet and they're never seen again. What changes their attachment to the dolls is attachment to something else which they didn't have earlier.

Supposing the mother was to say to his daughter, "Give away your dolls because I am going to get you married and you'll have your children." No child will give up the dolls. It's only when this actually happens, that there is something else to be attached to, that they give up their attachment to the dolls.

It's the same thing true for all of us, that when we are so attached to this world, unless something more attractive comes to us, we do not get detached from this world. But there is something, if when you experience the love and devotion for a Master, especially when the Master can be seen and you can converse with him inside, at that moment the love and devotion becomes so strong that the detachment from other things becomes automatic. You get so attached inside that the detachment outside comes naturally. So that is why you cannot practice detachment, but you can get detachment by having an attachment inside.

Now this is a practice that we, that yields results according to where we are right now, in our karmic pattern, in our life, how much attached are we to the world. If you are very attached to the world, we take longer. If you are less attached, you take shorter. Some people make more rapid progress on the spiritual path and some of them take little longer, but it all depends on our attachments and our state in this physical world.

So, I would like you to participate with me in a short session of meditation, so that what I'm talking about makes more sense to you. What are we talking about? How do we go about it? Well, we go about it by starting from behind the eyes. That's the most important part that we should be able to put our attention behind the eyes at the third eye center. If we cannot do that, it's no use doing any meditation, it won't be effective. People have tried. Just closing eyes and sitting for hours, they get nothing. People have been doing that for forty, fifty years and I meet them and they get nothing because they miss the starting point. They meditate in places they have designed outside of themselves.

I have been to some friends' homes. They said you must go and see our meditation room, and I go and see. "This is a special chair we have for meditation. This is a special cushion we have, a special mat we brought from Tibet for meditation. It's got all the vibration." I said, "But do you realize that you sit on that mat, where is your attention? On the mat. It can't go anywhere else. If you have a special chair to meditate in, what are you meditating on? On the chair! Even if you have a special room set up to meditate, where is your attention? You are consciously aware of that room. You are not aware of what is inside.

Therefore, the starting point of effective meditation is to be behind the eyes and start from there. If you can't be there, don't start. First practice, and the easy way to practice is to consider that this human body of yours is merely a house in which you live. It's a mansion with several floors depending upon the energy centers. You can count them as floors and you are on the sixth floor already. When you are awake and you are in a wakeful state in the physical body, you're already behind the eyes. You're operating from there. You're thinking from there. You are looking out from there. Let that be a starting point. So, when you close your eyes, you should feel that the area behind your eyes is a room, a chamber on the sixth floor of your house. You should look down upon it, that you are high up in the house, and you are on the sixth floor, sitting in the center. If you can feel that, that's a good starting point. That will be always your room for meditation. The chair that you pick up imaginatively to sit inside will be your meditation chair. The rug, the carpet, the pillow, the cushion that you pick up—they're inside imaginatively—is going to be the chair and cushion and rug on which to meditate, not anything outside. We are trying to draw our attention inside. How can we put outside things as the focus of our attention?

That is why the very first step is to be inside and use our attention like we use our attention by imagination everywhere. That you want to put your attention outside, say we are standing outside, it's pure imagination that takes you there. It's the same imagination to be used by saying you are inside the head, this is a part of your room.

So, let us today just see the starting point if we can do it, and if some of you can do it, it will be great. Tomorrow we'll go further. Okay, let's start. Close your eyes and imagine that you are sitting in your house. This body is shaped like a house and you are on the sixth floor, behind the eyes.

(Meditation Period)

Keep your eyes closed till I count five. One...two...three...four...five...open your eyes. Welcome back. How many of you could do this successfully, this part? Pretty good for first session. We hope you'll practice and do better, but unless we can localize ourselves, station ourselves at a starting point, we could be running around, running around in a wild goose chase all over without having any benefit. So, this is a very important point and therefore we'll practice more while I'm still here and make a move towards something higher than this, some of you may be able to do.

So how many of you would like to fly in the sky? Oh, very good, I think many of you will be able to do it before we end our sessions. Okay, that'll be the astral sky. First sky you can fly. If you have any general questions and you have given them in writing, I can attend to a few of them now. Are there any questions already written up?

Q. If we understand enlightenment as the union of the individual consciousness with the Brahma consciousness, is enlightenment possible without the rise of the *kundalini*?

A. This is a question about kundalini. I practiced the rise of the kundalini. The kundalini rises to give you an awareness of some of the centers of energy and the experience is like you have had a union with the creator of this physical universe. That experience does come as a experience of the rise of the...or the uncoiling of the Kundalini, but it does not really give rise to the ultimate union with your own self. That can only come when your meditation is above the eyes and not below it. This experience is below the eyes.

Q. If I have someone in the family who doesn't like me, but I like them, how can that influence my next life?

A. If you "like" somebody... What's the difference between like and love? I was trying to find out. People say, "I like somebody," then they say, "I love somebody." Is there a difference? I found out Socrates once gave an answer to that question. He said if you like a flower, you pluck it. If you love a flower, you water it, nourish it. I thought that was a good answer. When you like somebody, you just want to get something out of that. But if you love somebody, you want to give something to them and not take! If you like somebody, yes, then in the next life hopefully they like you and if you love somebody, then you are giving that which should give you a higher consciousness next time.

Q. Dear Ishwar, if an Initiate is trying to have a conversation with the Master inside during meditation, and the initiate cannot hear the Master, can the Master still hear the Initiate?

A. If a Master, Perfect Living Master, initiates a person, that person will have the Master inside all the time and you speak anything to that Master, the Master hears you. Anything you say, the Master hear you. Even if you have not reached the stage when you can hear back the Master, you can still know that the Master hears you. If the Master appears, in imaginative form or any other form, then the initiation itself gives a means of checking if it's just your mind responding to you or the Master is responding to you.

You use the empowered words to check if it's the Master speaking or your own mind giving an answer. There's a check for that also, that if you hear Master's voice and check out if it is your mind's voice or a Master's voice, and so Master's always inside. And that's a good thing to know and if you believe it, with a little experience of faith, then you can express all your love, and your complaints to the Master. If you want to say, "Why are you doing this Master?" Fight with him! Master's not only to be worshipped or something, Master's a friend. A Master is a friend first, and a Master next. Remember that.

That if the Master is not a friend, you can't fight with the Master, what good is he? He is not a friend then. So, if you have complaint, you say, "Master, why are you doing this to me?" Fight it out! Argue with him! He is there to be like a friend who will not get annoyed with you, who will not respond with anger. He will respond with love and try to solve the problem that you're presenting to him. So, make that a relationship. If you are initiated by a Perfect Living Master, you must take full advantage of this friendship and turn around your life here. By using the Master as a, as one who is always with you, 24/7, that you can always discuss, talk, have conversation. In fact, tomorrow when we do the meditation exercise, I'll teach you how to have a conversation with the Master even if you haven't seen the radiant or the inner form of the Master. So, the Master is always there and even if you can't hear him, he's still listening to you.

Q. Dear Ishwar, if the DVD is already finished, how does the free will come in?

A. The DVD itself provides for experience of free will. I once met a kind of a yogi, a psychic, in India, and he—I had just come out of an interview for the Navy, I was going to join the Indian Navy—and I had just come out of the interview and I met that man with a turban and he said, "Do you have a piece of paper?" and I said, "Yes." I took out from my bag a little piece of paper. He looked at me and began to write something on it. Then he folded the paper and he gave it back in my hand. After this he said, "Now hold this." "Have you some more paper?" I said, "Yes." He said, "Now on your paper, you write something, because I saw he was writing something. He said, "Now write any number between 1 and 10." And I said, "This is an old joke. We have done this as kids. Asking people write between 1 and 10, everybody wrote 5. It's a natural reaction to write 5, and he's expecting me to write 5. I'll call his bluff off, so I wrote 3.

Then he says, "Write the name of a flower." And I said, "He is thinking I will write the most common name which is rose and rose is the common and the..." I said, "Everybody expects that if you say a flower, it's a rose. I am going to think of a flower this guy in this town would have never have heard of." So, there is a flower we call chameli, so I wrote chameli—C H A M E L I—

in capital. Then he says, "Write your date of birth." I wrote 1926. He said, "Oh, that's the year of birth. I asked you for the date." So, I wrote my date after that, November 26. He says, "Now open the paper I gave you." I opened the paper he wrote earlier. And I saw it said, 3, chameli, 1926 followed by the date which we don't normally write that way. He wrote exactly as I wrote. I was quite stumped and I said, "How could he write when I hadn't even decided what to write? Where was my free will working that I was deciding?" While I was still thinking like that, he said, "Shall I tell you something more?"

I said, "Please go ahead." He said, "When I asked you to write a number between 1 and 10, you said, 'He's expecting me to write 5, but I am going to call his bluff off,' and you wrote 3." He told me my free will. He told me what I was doing with my free will. I couldn't believe he can know that because it had not taken place yet. He had written before I thought like that and then he said, "When you were writing the name of a flower, you said, 'Oh, he is expecting me to write rose and therefore I'll write a name he hasn't even heard of,' and you wrote chameli. And when I asked you to write the date of birth, you gave the year of birth first." He knew exactly what I had thought, but he knew it five minutes earlier. What does it demonstrate? I thought I was using my free will. I thought but the DVD contained this free will. The destiny contained how I will decide things. The destiny contained the sequence of thoughts which I will consider as free will. So free will looks free, it acts free, makes us believe it's free. It actually is pre-written in the very form in which we use it.

Q. How long do we have to meditate till we have that experiences you talk about?

A. How long we have to meditate depends upon several factors. The most important factor is how intense is our longing to go back home. The more intense, the shorter the time. The second is how much weight we are carrying of our attachments outside. The more weight, the longer it takes. The less weight, the faster we go. There is no hard and fast rules. I have seen people having experiences inside on the very day of initiation, and I've seen people who struggled all their life and are still waiting to go to the next life. And I've seen people who have already accepted it takes four lives to go, so we are waiting for the fourth life. And I ask them, "How do you know which life this one is? Is it your first, second, third or fourth life?" They have no idea, but they presume it's the first life. "We have plenty of time." And some people say, "Meditation, we'll do when we find time for it. We are very busy now. We are working. We have to earn our living and there are so many other things to do, therefore we are continuously busy. When we retire, we will start our meditation." They take longer. So, there's no hard and fast rule about the time. It all depends on these factors.

Q. Is it possible to reach true home without having any inner experiences of which you are talking about?

A. Yes, it is possible. It is not necessary to have all inner experiences to go anywhere. You can go blindfolded to the second level, third level or to our true home. If you are not interested, it depends again on what is our desire. Our desire is a very big motivation. A desire is a very big motivation in this world. It's a very big motivation on the way and depending upon what our desire is. "I want to see heavens, I want to see inner things." And you go and see all those things. If your desire is, "I don't want to see anything, I just want to go back home," you go back home. It's a change of awareness. It's not going anywhere. It's not like having a trip that you have to see things on the way and then you reach there. It's opening up your awareness. You can open the covers quickly and be at your true home and discover that was all it was. Discover, have full knowledge. So, it's not necessary to see everything on the way.

Well, thank you very much for spending this time with me. And I hope to spend a little more time in meditation and answer questions and answers. And those who have asked for personal interview, I will start now. Hopefully we will be able to accommodate everybody in the three days I am here. Thank you very much.