

MEDITATION CREATES CLARITY INSIDE

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Welcome, friends, to this final session of our three-day workshop. It is time to now recapitulate what we have done during these three days. We understood the importance of sitting behind the eyes, going within to find the truth, saw the importance of using repetition of words to concentrate our attention at the third eye center, heard about the importance of the inner sound that can pull us, take us back home. Now it's a matter of practice.

There are some things that help us to concentrate our attention. One thing is what food we eat, and if we eat the simplest food, it works better. The more simple the food is, the more light the food is, the better our chances of concentrating our attention. Also, every living thing in this universe has a soul; same soul like ours - animals, plants. Unfortunately, the law of this land, of this planet, is that life subsists on life. Life is living by extinguishing other life. Unfortunate, but it's true. Even if you are a vegetarian, eating only vegetables, still extinguishing life. Some people are very strict vegetarians, and we call them Jains in India, and they say, "We do not want to eat any plant, any plant food where the plant has to be killed to provide us food." They can eat the fruits of a tree; they don't kill the tree. They can eat tomatoes. They can grow tomatoes and take without killing the plant. They will not eat potatoes. Every time you pull a potato out, you kill the plant. To that extent they are very careful, so that their meditation does not suffer from the subconscious effects of extinguishing some life.

The fact that if you extinguish some life, it affects your power of concentration, can be seen very easily. If you read a book, you have to apply your attention and concentration on the book to be able to understand what you are reading. Supposing your normal pace of reading a book is a minute a page. You read two pages in two minutes, normal. You understand the book better that way. You go and kill a man and come back to read the same book. You won't even move beyond a few lines. What's happened? The book had nothing to do with the murder, but your subconscious mind catches you up to the extinguishing of another human life and impairs your power of concentrating even on a simple reading of a book. If you kill an animal, you kill a goat, a cow, or a dog, or a cat and try to do this. You can measure the time by a stopwatch, and you will find it takes much longer for you to read the same page that you could read a minute a page.

Therefore, when we are talking of such a subtle thing as concentration of attention at the third eye center to move beyond all attachments, even little change in the construction of this means of living through extinguishing life comes into play. Even if you eat a vegetable, it affects our concentration, but to very minute degree. If you kill a bird, it's a little more effect, more effect of impairment of concentration. You eat an animal, bigger animal, mammal, more. Human being, even more.

Why is there a range of different impacts on our subconscious? Because the degree of consciousness the soul is experiencing in different forms of life is not the same. We have even a body built with five

elements. The human body is built of five elements. They call it that this is earth, and air, and water, and fire, and ether, five elements. What they represent is that solid, liquid, gas, fire, internal fire, temperature, and the power of the mind to discriminate or have free will. Those are the five elements of a human being. Mammals have only four. They don't have the last part. They don't think, they don't worry, they don't run around discussing problems with anybody. Except in one book by Jonathan Swift, which he wrote about *Gulliver's Travels*, and we only remember the story where Gulliver went to a land where they were all Lilliputians, little dwarfy people living there, and he was a giant there. When he went to another place where giants were living, he was a little fellow there. But the third place, when he went to Brobdingnag, another land, it was run by horses, and the horses were smarter than the human being. The horses would say, "These people have no horse sense." You know what is horse sense? We use this phrase, too. A horse sense ... This is just an aside I am telling you ... A horse sense is that which prevents horses from betting on people. [Laughter]

Anyway, except in this story, except in the story, the level of the consciousness of life, consciousness of who they are, what they are, gets diminished. In plants, it's only one element. Predominant element is water. Most of the plants, the predominant element is water. As you move to reptiles, insects, the number of elements keeps on increasing. These different elements are used to explain the different degrees of conscious observation and conscious awareness that they have. So when we take a plant, the effect on our power of concentration is commensurate with the life we extinguished. If we keep to the simplest vegetable life, vegetable food life, if our food is confined to vegetarianism, it makes a difference.

I had this strange experience with His Holiness Dalai Lama. When he ran away from Tibet because the Chinese were imposing the Chinese rule on that autonomous province of Tibet, which had been always autonomous. It was a province of China, but autonomous. There were so many hills and mountains, nobody could reach from there. This was a confined society, most of them following Buddhism, following the teachings of Buddha, and they created the institution of a Lama who could be a teacher of other Lamas, and they called him the Dalai Lama, the Leading Lama, Lama who could teach. The Dalai Lama, or the Lama who was teaching, and he had to escape from there because they were going to send somebody from Peking, with new communications opened up, to rule over Nepal. So he ran and asked for asylum in India.

At that time I had a government job, a territorial district under my control in the mountains, pretty close or similar to Tibet. In fact, the district touched Tibet on its borders. It was very close to Tibet and very much like Tibet. People spoke the same language on both sides of the border. The language was Bhoti. Bhoti was spoken in Tibet; Bhoti was spoken on this side of the border in my district. They decided that I should host the Dalai Lama and put him up in a house and take care of him while he was a refugee from Tibet. So I received him in India. I was asked to go incognito. I hid behind a costume like an ordinary tourist, and I visited him as a tourist. He little knew that I had come there to see how he lives so I could prepare a house. I see what kind of dresses they used, what clothes they used. Then I

had to describe to my wife, and we had to rent a number of houses. His sisters had come. Two tutors had come with him, a senior tutor and a junior tutor who were teaching him meditation. He was a young man, younger than me, much younger than me, and so he spoke no English. We had to train him to understand a little bit of Hindi and English, Indian language, English as a foreign language, which we all had learned. We had tutors for that. We had an interpreter to interpret what he was trying to say. In those circumstances I received him. We housed him, and he became a friend. I had a Land Rover with me, given by government, mostly driven by my chauffeur, but when I used to take Dalai Lama out, I sent the chauffeur home. I said, "We have to talk private things."

So we would go private and discuss meditation. He was being trained to meditate by two tutors. He had been trained from childhood. He did regularly eight hours of meditation. I told him that the food he was eating, which was meat, affects his concentration. And he said, "But I don't kill. Buddha said, 'Thou shalt not kill.'" I said, "Buddha made a big mistake. He should have said, 'Thou shalt not kill and shalt not eat what is killed by others.' He forgot to write that." [Laughter] "Therefore," he said, "I don't kill. Whoever kills is getting the bad karma. I just eat the food." There was a lot of discussion on a similar line. Ultimately I said that the real test is, the test how does the pudding taste. You can discuss forever and not know it until you taste it. Therefore, the best thing is try: one month of meditation without any meat and one month of meditation with meat and tell me. He did that and became a vegetarian and gave up meat. The difference was so stark. It surprised him. So later on during international travels in Zurich, he fell sick and the doctors forced some juice, which he didn't like. But he came back and told me (at that time I had come to the capitol), he told me that they had put animal food in him, and he already felt it.

The point I am making is that he had done so much meditation that he could hear his voice and the voice of his thoughts, of his mind, and not at one level, two levels, up to eight levels. Only man I have come across that he could keep on watching where the mind is jumping from level to level. Things like that he discussed, and then he found a big change with the diet alone. And he asked me, "How do you explain this change?" I said, "Very simple. The level of conscious experiences of different species are different, and we all recognize it." Therefore, vegetarian food and light food will help your concentration. You can just try it. It does not mean that just being vegetarian will take you to Sach Khand. That's another mistake people make.

I met a Zen Buddhist Society in Japan, and they were practicing Japanese Zen Buddhism, and they invited me to talk to them about Buddha's teachings. I went there, and I talked about the importance of diet in meditation. They said, "Yes, we are taking the right diet. We take rice." I said, "That's very good." They said, "We have found out a grain of rice contains all the knowledge, and when we eat a grain of rice, we get enlightened." That surprised me! That here are they practicing some form of Buddhism in which Buddha said everything has to be found inside, and they think it's all contained in a grain of rice? We have twisted these teachings to that extent that the food can make that much

difference? Of course, it doesn't. But food is useful for concentration of attention behind the eyes.

But supposing you are a vegetarian and a glutton and eat so much vegetables and become fat, you are not any different from those who are not vegetarians. The heaviness of the meal is also preventing you the same way. So light meals, vegetarian meals, they will help you. No drugs, no alcohol. They all expand your awareness further. They scatter more. It takes longer to get back. Of course, with every extinguishing of life, you get a chance to restore back to your normal level. The time taken for restoring back is different with different species. And that's why I am explaining very differently the importance of vegetarian food. I am not saying, "Be vegetarian because it is a nice fad to follow." Or, "It's a new religion, vegetarianism."

A friend of mine, who is in this audience right today, at my invitation, and I'm very happy he agreed to come here ... He and I were working on vegetarianism at one time, and he set up a Vegetarian Health Society in this country. Once I heard he had set up that, I was very happy to come and work for him. That's how we came to America. I came to work for my friend who had set up a Vegetarian Health Society. He encouraged vegetarianism. He declared, "Twenty million vegetarians cannot all be wrong." And he put that out in writing. He explained what vegetarianism is. Many people became vegetarians. Many people ... and he and I joined in a business to make vegetarian products, which we did. But people began to think vegetarianism is another fad, another religion. "Oh, we are tired of these kind of things." "Is it something to do with your diet? Something to do to help you otherwise in life?" "You are trying to make it into something else?"

I met him recently. I said, "That concept of vegetarianism, I think, has fallen flat." People are taking it just like another society has come up and teaching you a new way of life, and in a society in a country where the meat lobby is so strong, where I hear ads given, "Meat is the only real food. All else is unreal. Vegetarian food is unreal." In a society that is dominant thinking like that. I said, "There must be some other way to talk about the necessity of light foods and foods extinguishing the least kind of life." He has now come up with a new concept which I like very much. He studied that the people, the races who are most aggressive and violent, were the ones eating meat. Those eating raw meat were even worse. Those who eat cooked meat might be slightly better. And so he realized that vegetarianism is not a fad. It's something that brings nonviolence into you. So he now has re-termed, and I am glad he did, re-termed vegetarian food into 'nonviolent food'. That's a great improvement because we all want peace. We are trying for peace all over the world. So if there is food that can be nonviolent, it really helps people to see that their own aggression changes, their own attitudes change, and that's why I said, "I'll encourage you in this project of yours."

If people are interested in finding out what nonviolent food is, we have developed a new source of information, a new source of information written on the internet and available by personal discussion with the man who happens to be sitting in this audience. If anybody is interested in understanding nonviolent food, there is a black guy at the back. You contact him. He'll tell you about it. All I am

saying is that the food matters in different ways. It is not a fad. Those who are doing meditation will find switch to vegetarian food helpful.

Secondly, don't overeat. Supposing somebody eats vegetarian food and talks all the time, he is destroying the effect of vegetarian food. He is not holding back any benefit he is getting in his own personality. If somebody is lustful and angry and says, "I am vegetarian. I get angry, but I get vegetarian angry." [Laugh] That's an equal disqualification. It's a whole life. You have to take the composite life and take life as a whole. Is it spiritual or not? A spiritual life requires alteration of a lifestyle in all sides. Be more compassionate. Be loving to people. You are soul. You are not mind. All these things come up together and not separately. So that's why I wanted to bring to your notice that if you go into light, nonviolent food, it helps in meditation.

Now is the end of our three-day workshop. Whatever was learned during these three days, let's practice this now. Let's practice by meditation. Let's meditate with all the elements that we have learned, like sitting behind the eyes, stationing yourself there, forgetting this is a body, taking it as a house and you sit on top. Sit in the center of the head. Imagine you are there. Don't try to look at yourself there. Just imagine you are there. Pull your imagination back that you are there. This is the house. Some people have told me that it's very difficult to imagine you are there. You can make a miniature picture of yourself, but the head is so small. How can you imagine you are there? You are imagining you are there, and you are actually feeling you are here. How can you do that?

I'll tell you, the same question I had, and I went to Great Master. I said, "Master, it's very difficult to feel you are there when you know you are here, and then you say, 'don't look at a picture inside, but you be there.' How do we do that?" He said, "Imagination is not a poor faculty." He taught me another method. He said, "Raise your finger like this [not the middle, but the index]." He said, "Raise your finger. Imagine, and take it above your vision, not in front, above your vision. Now imagine you are sitting on top of that. Can you do that?" I said, "That looks easier. I just feel my body is here but I am there. I can feel that this is not a good seat for me, but I can still feel I am there." He says, "Now if you feel you are there, bring yourself down slowly, slowly. You are still there. Come near your head and jump in."

That made it easy! I tried. It worked! And I found it's merely an imagination of where you are, and there was an image I had to make. I am there because my body is here and I am up there, and I just come and sit in the center of the head. Then I can feel I am in the center. That's the starting point. Once you are there, don't allow other thoughts to take you away. Start repetition of the Words. Repeat them slowly and listen to the Words. Power of the soul is in listening, not in speaking. Power of the mind is in speaking. Use the power of the soul to listen to your Words you are speaking. If other sounds emanate from inside, stop the speaking and listen to the Sound. Sound becomes weak, switch over. Come back. These two processes we call Simran and Bhajan. Simran and Dhun. Repetition and sound.

Third part is, because the mind makes images, third part is Dhyān, contemplation; contemplation of the face of your Master. You contemplate the face of the Master. Eventually, Master will come automatically every time you meditate, but you have to start by contemplating Dhyān of the Master. When you do Dhyān of the Master, you talk to the Master. Repeat the Words while you are talking. That's a practice you need, that you should be able to repeat and on top of it talk to the Master. That will be the Master. If you can hold that image, if you can hold the eyes and the forehead of the Master in meditation while repeating, that is the Master. If you are initiated by a Perfect Living Master, that's a guarantee.

Therefore, once that happens, talk and get answers. You'll get answers inside to any question that you want. To solve all your problems, lay all the questions there. Get all the answers from there, and lead your life with intuition, intuitive knowledge that the Master will give you from there. That's the real benefit of meditation. Express your love and devotion for the Master while in meditation. Do not just sit mechanically. This is not a hatha yoga, yoga of obstinacy. This is not that kind of yoga. It is a yoga, a sat yoga, a yoga of gentleness, a relaxed yoga. There is no strength. When you do this, it's all imaginary. Don't think it's a physical exercise and put all the pressure on your head. There should be no pressure on the head. Imagine you are there relaxed, no pressure. And you don't have to twist your eyes around to look somewhere. These eyes cannot see that. Nor do you need to see yourself. You just have to feel you are there. If you can do that, it will not take too long to make progress and get to the sound.

But whatever we have done in this workshop for three days is not meant that you repeat this only in the next workshop. It's supposed to be done regularly at your home, every day. If you keep it regular... It's more important to do five minutes of meditation regularly every day than two hours of meditation once a week. The regularity builds a momentum, and you proceed from where you left off. A gap of several days makes you start from the beginning every time. That's why, do it regularly. You will see the results.

Let's close our eyes now, in upright position. Follow all these directions. Go to the sixth floor of your house, pull up your nice chair. Pull it backwards to the center if it is too forward. Push it back with your feet and sit in the center. Relax there and gradually start repeating the words to prevent other thoughts from coming in.

(meditation)

Friends, we have come to the end of this meditation workshop. I hope you enjoyed this time here. How many of you liked this workshop? How many of you would like to come again? How many of you did not like it and say, "We'll never come again?" [Laughter] That's unanimous. Thank you very much for joining me in sharing these experiences. These are all derived by my association with my Great Master. They are not based on books because I haven't read too many books. People quote books to me, and then I have to read after that what the book is saying. Very often what they are

asking question about, something in a book, I can find the answer for them in the same book on another page. So that means how we read books itself is a big problem, that we read some part. The answers are in the same book, and we don't go that far. We think we are living moment by moment, but there is a certain thing called learning a lesson. If we learn a lesson, we don't repeat the same mistake. But it looks like we soon forget what we learned, and we repeat the same mistakes in life.

One of the advantages of meditation is that we clear that is the same mistake you are going to make. There is nothing that will create greater clarity of vision, clarity of thought, clarity of what makes sense, clarity of there will be no real conflict. There is no way that can do better than meditation. Try meditation and see how much improvement there is in your ability not to be confused; ability not to be full of doubts and skepticism, which one goes. Answers are found one by one inside. So it's a great, useful thing. Therefore, I commend that you follow this. I have shared this method of Surat Shabd Yoga with you because it worked for me. I would not share something with you that failed. If I failed, how can I tell you to try that? So I am only sharing that.

There may be many other ways of doing things which I may not have tried. They may be equally good, but I can't vouch for that which I have not tried myself. I can only share information about things that I have personally tried. So I sit here not only teaching you from a book, I sit here testifying to the truth of these teachings. I'm testifying that this system of self-discovery works. And don't believe my word. That's blind faith. Try your own thing. Believe what you experience and what you see. And make that what you see, that belief, as the foundation of your next belief. Let belief grow. Let it grow with your experiences. Then that will not be a blind belief. Blind belief is static, dead. Only one opinion is held forever. In living faith, living belief, you add on every day with new miracles happening, new understandings coming up, new feelings that you knew it already, that this is right from the beginning you knew; all those revelations opened up inside you through meditation. That builds a different kind of faith - a living faith that ultimately ends up with unshakeable faith. Nothing can happen in your life to shake your faith with the kind of knowledge that comes gradually and grows with you. So I'm not suggesting to anybody to have blind faith in the words I speak, but I suggest create living faith by experiences that come out of this meditation.

I will now have some interviews. Those who have interviews can stay on. Others are free to go have a snack. There are some snacks. We pushed the snack time half an hour late, for which I am sorry for you because, you know, you might be very hungry or something. Hungry for food. But if you meditate too much, you may not be too hungry for food either. That's another thing that happens. Meditation happens to be a substitute - unwittingly, not by design, not by trying - it seems to be a substitute for sleep, substitute for food, substitute for company. When you meditate regularly, you don't need these three things so badly as we do otherwise. People who meditate regularly never say, "I am hungry. I want to go. I am ravished." They are content. Food comes, they take it. Whatever comes, they take it. They make sure it's light and involved least extinguishing of life. That's it. And they drink lot of water, which is good. We don't drink enough water. Our body is mostly water. It's the most

predominant thing in the physical body, and we don't take enough water. Take water, have a blessing of water.

Have you heard the story of blessed water? I heard from a saint the other day. People were asking him all kinds of questions. One said, "How do you deal with these fighting, argumentative spouses that you have?" A woman was complaining, "My husband always argues and fights with me. We have a terrible life because of that. Holy man, can you do something for me?" And the holy man said, "Yes, I'll try to help you. Bring a bottle of water. I will bless it, and then you can use it." So the woman went and brought a bottle of water, and the holy man puts a mantra on it and recited some verses on it and said, "Here, this is blessed water. Take it." And she said, "How often do I give it to my husband?" The holy man said, "It's not meant for your husband. It's meant for you. When your husband argues, take one sip of this water. Keep it in your mouth til he stops and then swallow." [Laughter] "If he starts again, take another sip." He said, "There will be no argument and no fight." Such an easy solution by a bottle of water. It has to be blessed.

Thank you very much for coming here. I was very happy to meet so many new friends today. We have some puffed rice, which we call puffed rice parshad. Parshad only means blessed food. I am invoking the blessings of my Master, Great Master, Hazur Maharaj Baba Sawan Singh, to bless this food. I would have loved to come shake hands with each one of you personally and deliver it, but time prevents me. We won't be able to do the interviews if I do that, so what I am going to do is that those who have never had parshad before, they please come up to me and take the parshad from my hands. All others remember that they took it from me, and we will distribute it, but it will be equally blessed. The quality of blessing will not be different.

<http://www.youtube.com/watch?v=cGRRYg8aRqQ>

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