

***Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: [creativecommons.org/licenses/by-nc-sa/4.0/](https://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).***

## **Community Meeting**

Lake Zurich, Illinois USA | November 16, 2018, Part 1 of 2

<https://www.youtube.com/watch?v=jqqq51KuGVk>

Welcome, friends to this monthly meeting. I'm wearing oversized clothes (laughter) to show how with age we shrink (laughter). The body shrinks but awareness expands. Experience expands and the body shrinks. One thing that expands a lot is the information in the mind. Some people think it's a great thing. Lot of information in the mind means you are wise. You are using the information to help people, and old people are considered wise because of the large information and experience they hold.

But on the spiritual path it's only adding to your burden, it only makes you less confident of yourself. It only makes you less clear about your own goals. The more information you load into your minds the less you are...the less clear you are about your spiritual goals, because a heavily laden mind also functions to create more concerns, more doubts, more fears. I meet people of all ages. I find young people very confident, very sure what they want to do in life, and I see halfway through, "We are not sure what we should be doing." At the end we regret what we did. "We could have been wiser than we were."

A natural course of events at age is causing this problem for one simple reason, that we are totally dependent on and relying on our minds for our life. What a beautiful gift we were given. I cannot imagine a more wonderful gift the creator could have given us than a human mind. What have we made use of it? We are misusing the mind to become our mentor, our guide, that we should use thoughts and thinking as a process to run our lives? That was not the intention of having a mind at all.

Mind was given so we, the self, the soul could use it. The decision making was never left to be a function of the mind. Decision making was supposed to be our own, own privilege, privilege of

the self, privilege of the soul, privilege of the true self which has been gifted a mind. Yet, we were even forgotten who our true self is. We're relying so much on the mind that we think we are the mind. Every day we say *I think*, and *I think* is the *I* that we belong to. Therefore, the mind is the *I*.

*I* is not mind. The ego of the *I* that we are using is mind, but the power behind, the living force that is making you say these things is not the *I*. It's life. We are alive with awareness. We are aware that there's a world around us. That awareness is our function. Mind is merely one little gift given to us. It's like a big computer, wonderful great computer which we can use. Already people are warning us, "New artificial intelligence will be embedded into quantum computers, and they'll have greater intelligence any human being, and they become our masters and mentors in the future." When people tell me that, I say, "You're telling a old story. We're already doing that right now." We are using a machine like that already given to us with highest intelligence, and we're making it our master right today.

Our mind is just like what they're expecting it to happen from outside. We are using it right now. Why is that? The mind was designed to perform certain functions. It was supposed to be a great screen between our experience and our self. It was supposed to screen things and tell us what to believe, what not to believe, where to move, where not to move, to be used as a caution. A function was embedded into the mind called doubt. Doubt or skepticism was a function given to the mind so that we can use it, not be gullible enough anybody says something you believe it. We want to test out. We want to see if it is really appealing to us or not.

But instead of using our own self to discover if something appeals to us or not, we're going by the use of the screen, the screen, it appeals the screen or not. That is why we are misusing even the function of doubt, of skepticism. Skepticism is a very good thing if used properly. You don't become blind believers if you use skepticism. You become people of blind faith if you don't use skepticism. But living faith, faith is which is checked out with your own experiences, that happens only when you use the mind only for checking out, "Is it worth believing? Can I test it out with my own experience? Can I make it a real living faith and not just blindly following somebody?" Good function the mind can perform!

But, once you allow it to just create doubts for its own sake on every issue, then what happens? Doubt leads to fear. Fear is insecurity. And imagine how many people above the age of forty-fifty are living in insecurity. I meet people all the time and I find they're insecure. They're not sure. Certainty has collapsed. A certainty that they were born with has collapsed just by living a life guided by the mind and not guided by themselves. It's important to know that we are not minds. We are souls. What's the difference between the soul and the mind?

One clear difference is they function differently. What the mind does, soul does not do. What the soul does, mind cannot do. The distinction on their functions is so sharp that I sometime wonder how people have not seen that difference. Mind speaks. Soul never speaks. Soul always listens. Here we've got the soul, our consciousness, our life, only listening. We've given the mind to speak, to write, to express ourselves. Totally different function. Listening and speaking cannot be made the same thing.

Second, soul does not think, mind thinks. Mind functions only in time and space. It cannot function outside of time and space. It does not even have the concept of what exists outside of time and space. If I were to describe a beautiful mansion — "I just saw a beautiful mansion in my imagination, and I reduced its size, it became smaller and smaller but still remain the same beautiful mansion, I reduced its size to zero" — my soul can still grasp that mansion. Mind can never grasp anything that's zero. Mind requires a dimension in space and time for everything. It does not have the capacity—it has not been imbued with the capability of any experience beyond time and space—whereas soul is functioning all the time outside of time and space.

Thinking, reasoning, making sense of things, speaking, expressing yourself—all functions of the mind. Absorbing what the mind is saying, listening to the mind, listening to other things, listening to sense perceptions—all functions of the soul. Experiencing—all functions of the soul. Real knowing, real awareness—function of the soul. Knowledge, gain knowledge to put it into words and language—function of the mind.

But now comes pure function of the soul which the mind cannot perform at all. Number One: the experience of love. Mind cannot create it, no matter how hard it tries. Nobody has ever had an experience of love just by thinking about it. Lot of people have had experience of love and destroyed it by thinking about it. The experience of love comes directly from the soul, from the spirit. It takes no time. When you fall in love, that has never taken time. When you feel love, never taken time. So instantaneous, because it occurs outside of the realm of time and space. But when we try to speak about it, the mind comes in and can speak positively or negatively about it. But the experience itself is one of the spirit. All love is spiritual, always, no matter how it's expressed.

Here I must distinguish between what we call attachment and what we call love, because we are using the word *love* for all attachments. We're attached to something. We say, "I love it," "I love my house," "I love my children," "I love my wife," "I love my husband," "I love my boyfriend," "I love my girlfriend," "I love my sky," "I love my objects," "I love everything," "I love my new car." Who are you loving in all these statements I made? You're loving *I* more than the things I mentioned afterwards. It's all an ego game, all the *I* using itself to say, "How attached I am to these things." Attachment is different. When you love, *I* is put in the background.

At one time, I wanted to find out, “Is there anything in the world that can push our ego back?” Because everything is ego. Every time we want to do meditation, “I want to meditate,” “I want to reach my true home,” “I want to do this,” “I want to make good progress,” “I want to see radiant form ASAP.” I see these things every day. All ego statements. All I, I, I. I say, “Is there something that can push this I somewhere behind?” I found the only thing is when love hits you, you forget the I. The beloved replaces the I. The one that makes you feel love makes you think of nothing else except the beloved. Where is the I gone? I is pushed in the background. Love creates that. Love is a very powerful function of the soul.

Second function of the soul: intuition, intuiting, intuitive knowing, something that you know intuitively comes suddenly, without time, and there’s no real mental explanation for it, no rational explanation for it. Every day we get that. Every day we get experience of love, and we destroy it with our thoughts, with our mind. Every day we get intuitive knowledge, intuitive feelings what’s correct, what should be done, and we reject it. The mind doesn’t accept it. The mind reasons us out of it. Intuition comes straight from the soul.

Third function of the soul: appreciation of beauty. I look at these flowers. Instantaneously I know they are beautiful. Now I can start analyzing. Is the rose this color making it beautiful or this making, green make...I’ve lost the beauty. Mind relies on analysis for everything. Soul believes in synthesis. Soul wants to look at a grand picture, one picture. Mind wants to analyze and see the parts of it. That’s the difference. Soul appreciates beauty instantly and the mind analyzes it.

What about sometime feeling a state of bliss? “I’m somewhere else. This is... I’m not here!” Something’s just happened, intoxication of any kind where we are totally lost in a blissful state, spiritual experience, not mental. Mind cannot create it. You can try as hard as you like with your mind. Effort cannot create it, and yet that can come.

These are functions taking place which are so distinct from the function of the mind. Why are we living a mental life here? Did we come into this universe to live a mental life? We came for a spiritual life using the mind for mental activities where needed. Let’s straighten out our life. Let’s straighten out and from today start using the mind instead of being used by it. Let the intuitive self decide what to do—and make the mind do it. Try it out! Try for one week. See your entire life change. If you go with your intuitive feelings (“This is right.”), whatever comes to you, the very first thing that comes to you—second thing is the mind, first thing is intuition—intuitively you know what is to be done, what ought not to be done, follow that, your life will change.

Make the mind follow it and not that the mind should tell us, “No, no, that was a wrong idea.” So many people tell me, “I had intuitive feeling not to go on that trip and I went anyway, got an

accident,” and all that. So many people tell me of a mishap that have happened in their life because they did not listen to their intuition, their gut feeling. The gut feeling is not a simple thing. It’s coming from your own self, your soul. So, remember that we are putting the cart before the horse, that instead of using intuition to make our decisions and make the mind carry them out, we’re taking the mind to give us decisions and somehow they will get carried out. They don’t.

And remember, the mind functions on available information, available to it at any time when you make a decision. It’s a very limited information, very limited data the mind works on, whereas the soul picks up from somewhere else the data which is total. Soul does not work on available data. Intuition does not work on available data. It works on your entire, several lifetimes of data all put together in your head and uses that to make intuitive decisions.

Whereas mind makes some information available to it as its useful data. Tomorrow little more data comes, “I was wrong, I didn’t know that.” New things come up, “Oh, I was wrong, I made a wrong decision.” We make wrong decisions simply because we make mental decisions all the time. Try to make them right decisions by going with your gut feeling, going with your intuitive feelings. Try it out!

So, that is why it’s very important to know that the spiritual path we talk about differentiates the mind from the soul. To discover your mind is not spirituality. To discover the extent your mind can function is not spirituality. It’s a mental game. To be able to withdraw your attention from the physical body and have an out-of-body experience, what’s the great thing? Are you on a spiritual experience? It’s just an out of body experience, it’s a sensory experience, it’s an astral experience at the most. You discovered the universal mind where, from where, where all minds originate. So what? You haven’t discovered yourself at all. These are all games of the mind.

I feel very sad when I see people are using these things and calling them *spirituality*. There’s no spirit in it. How can it be spirituality? Spirit is soul, spirit is consciousness, spirit is our life. You haven’t even touched upon it. Outside experiences are happening, you’re calling it spirituality? Some inside experiences are happening, you call it spirituality? Spirituality is when you discover the spirit, when you discover who you are. Discover your own self. Find out who you are, then you are on a spiritual path.

And who are you? Where are you right now? If we have to find ourselves, do we have to go find somewhere else? Do you have to come to this, this seminar, to talks to find yourself? Do you have to go to temples to find where you are, who you are? You’re to go to the mosque to find out, to a synagogue, to a church to find out who you are? If you are finding who you are, you should find where you are, not where you, some other things are. Yet we go to outside made

buildings, made by us, give a nomenclature of religious names, and we call them the places where we can find ourselves? Where we can find the truth?

Truth can only be found where we are, the self, which is within ourselves. Right now, we are all aware that the way we are functioning, the self is functioning, from within this human body, not from outside. We are in the body, not outside at all, at this time. And, if you apply little mind of yours... where exactly in the body? Just start with the hands, "Am I sitting in my hands from where I'm making decisions? No. Legs? No. Torso? No. Heart? People say *heart*, but I'm not there. Heart is below me. Where am I, where am I thinking from, where am I asking questions from?

All comes down to the head, small little space (points to the forehead), very little, small, little few inches of space right here in the body. "I'm sitting there!" It doesn't take long to find that out. That means the area to find yourself is so small and so limited, why are we running around all over? We run hundreds of miles, thousands of miles to search for that, sitting in this small area. And we're carrying that place of search with us when we are running around outside. A place to search for the soul, to place for the search, to search the true self of our own self is inside the head, nowhere outside.

Is it in the whole head? Not at all, not even that. Is it on the right side or left side? Let's examine that. Close your eyes and say, "Where am I operating from? Where am I thinking from? Where am I alive from? Where am I conscious from?" Put a little application on this and narrow the field. It's not on the right, not on the left. Where is it? Center. Center of what? Center of this little part. Just behind here (points to forehead) and here (points to back of head), here and here (points to both sides of head) in the center. So limited a place! It's almost like zero dimension. It's almost so small a place from where we are operating.

We are there. Why is it difficult to find out then? Just go there. If that is the simple thing, that we are sitting inside our head in a physical body and we want to find ourselves, what could be simpler than just go there. How do we go there? We are used to going with our legs and walking or...or traveling. How do we go there (points to head)? I can tell you easy way of going there. I am looking this side, I can't see the flowers, but I know they are there. How do I know they are there? I saw them and a part of my attention can be placed so I know they are there. If I turn, I can put more attention on them. If I look at them more, more attention on them. If I keep on looking at them, I can concentrate my attention right there. How did I go to the flowers? With my attention. What a great gift to go anywhere we like.

I want to go to the sky, I use my attention and imagination—I'm in the sky. Imagine an ability to go anywhere with your consciousness, with your awareness, so easily by using a gift called *human attention*. What is attention that can go like that? Let me explain how attention is

created. First thing is consciousness. If we are not conscious, we can't have any experience at all. The doctor gives anesthesia to us, we are unconscious, we know nothing, neither the flowers nor the place, nor our self nor the body. Consciousness is the first thing to have any experience at all.

Okay, now we are conscious. What are we conscious of? Suddenly consciousness comes up and we open our eyes, we're conscious of what is in front of us. We're also conscious of yesterday, what happened, because of our memory. We are also conscious there another city called New York because we went there. It's not in front of us, but we're conscious of it. So, consciousness is a huge thing which includes all our memory, it includes all potential awareness, and then, within consciousness is a small fraction we call *immediate awareness* which is what is in front of me. I can have access to other conscious parts also by recalling them, by thinking about them, by imagining them. I can have much more experience of consciousness, but when it comes to awareness, awareness is limited part of consciousness in front of me.

Awareness is natural in front of me. I didn't create it, it's there. What I can do in awareness is, I am aware there are flowers here, I am aware you are sitting in front, I'm aware there's a microphone here. I can now choose to use part of my awareness to move only to one part of the available awareness. That's called *attention*. Attention is an ability we have where we can withdraw our awareness to a smaller and smaller place because of concentration. We can concentrate attention on the flowers, flowers become more relevant to us. More awareness comes to flowers, other things become less aware.

The concentration of attention is not only useful because you can put your awareness into very small place, it's also very useful because you can become unaware of other things. The unawareness is equally important. Heightened awareness with true attention is good. The capacity to become unaware of other things because of concentration of attention is equally important. Now, this is simple formula of using attention. All right, we are going to search for our self, not the flowers, not anything outside. We put attention on our self. Put attention, "Who am I?" So that we don't obstruct this exercise by things outside of us, we close our eyes. We still see outside things, but we close our eyes. Immediately we can start saying, "Where am I? In the head behind the eyes. Where exactly am I? And who am I? Can I look at my hands inside? Can I look at my face inside? I can't see my face. I have to see a mirror. I can use a mirror in my imagination and see who is inside."

Supposing we do this exercise of putting attention on our own self behind the eyes. What will happen? I don't know how many of you have tried it, but if you try I can tell you the result right now. You can try it tonight. If you try to put attention on who you are, what are you doing there (points to forehead), what can you do there, how can you use imagination to imagine things out there? Can you imagine a beautiful garden there? Can you imagine beautiful flowers there? Can

you imagine all kinds of things? Can you imagine a beloved there? Can you imagine all these things that you're looking outside? Can you do that over there and put your attention and imagine those things there without opening your eyes, without distracting yourself, without listening to anything outside, without using perceptions for outside at all, only inside, all imagination, but only inside? What'll happen?

After a while, you will not know where your hands are. Try it out! After a while you won't know where your feet are. If you stay on there, you won't know where your legs and arms have gone. Stay there longer, maybe at one session or more than one session, you won't know where the body's gone. Stay more, that which you are imagining you are becomes real, you don't know where this body is gone. How did this happen? What have you actually done? All you've done is to withdraw your attention from the body and by closing your eyes withdraw your attention from an external experience to a self-generated imaginative experience inside. That's all you've done.

But in the process, you've done something most remarkable, that you have discovered that there is something sitting inside which can still imagine anything it likes. That self of yours resembles this body. You can't change it. You still feel you are like the same body like you're here. It has no matter in it at all. It is not physical. It's become ethereal. What else can you do with that? You can fly. Fly anywhere you like. Try it out. You can fly wherever you like with that body. Is it you? Of course, it's you! Who else is there? It's not somebody else flying in front of you! You are flying. The self that is creating the self in this physical body is the same self that's creating that body.

When we go to sleep and have a dream, the dream body is different. But the self is still the same self that's in the wakeful body. Self never changes, no matter how many times you can change your form and your body, imaginatively or otherwise. That is why what we have just done imaginatively inside is actually what the books call the *astral body*. We say, "No, no, this is imaginative, books are talking of real, some, some real stuff, some real astral body." Has anybody seen the...what is in the, in the books? The books have just taught theoretical models. You actually experienced the astral body. You actually experienced a form of yourself which can still think, which can still imagine, which can create anything it wants, and it is inside the head from where you created it.

But by forgetting the body it expanded into whole new universe. You created a new astral universe. Did you create it or was it already there? The second question I... Did you just imagine it out or was it already there? If you see things that you remember were already there, then it was already there. If it's all new imagination, then it's new, you're just making it up. Now you examine, do this exercise and go within yourself and see if you see the things there are already

there or not. How will you know if they're already there or not? How do you know things here are already there or not?

Through memory. Through memory, remembering things. I remember I came from outside, so the outside is still there. If I wake up here, I know outside is there. By the way, when we wake up in the morning, we are very certain that we are awake. Nobody has ever had any question about it. I have never seen a person waking up and saying, "Please, confirm to me, please give me proof I am awake! I want to pinch myself to see if I am awake." I've never heard anybody say that. Why is that? Where does the certainty of wakefulness come when we get up every morning from the sleep?

Wakefulness comes from a recall of the memory that we were already here. It's a memory that brings back the certainty of wakefulness. When the memory comes back at the inner form and you remember things that happened twenty years ago, one hundred years ago, five hundred years ago, where are these coming from? They don't come now, but in there (points to head) it starts coming, and you know you were there already. A certainty comes to you of your wakeful state at that point where you start remembering things that were there way before you were born in this physical body. It's all there inside right now. It's not something new.

Then you can say that you have awakened yourself to a higher form. It's possible for everybody do that—and we are not doing it. What is the problem—at least in discovering that there is something inside us that was alive, can remember what happened hundreds of years ago? It's sitting inside us. Why are we not checking it out? Because we have convinced ourselves, beyond any doubt, this wakeful reality is the only reality. No other exists. It's all imaginary. You can't imagine the memories of a past life, you can't imagine such details of your own good memory that comes up inside that cannot come even here. So, there are ways of checking out what is certain, what is not, and that is why it's a good exercise to do to find out.

But don't call it spirituality, please. It's just discovering another dimension of yourself, to discover that this body of yours is covering something that is more long-lasting than this body. This body is very temporary. About hundred years of... Not many people are living up to hundred years, hundred twenty years. Now they say, nobody can live... These experts in aging say that everything will be destroyed after hundred-and-twenty-five, hundred-thirty-five years nobody has lived. What a small period compared to billions of years in which we say the universe has existed, experience has existed. Where is that experience which existed for billions of years and little body coming for little while having that experience? Go inside. At least expand your time frame of life. It's good. It's good information. It's good to know that—but not a spiritual path.

You can do one more step, little more difficult, and that is like you meditated, that means thought about yourself inside, start thinking about yourself in the inner body, the inner body that has no matter, that can fly, inner body that you made up because it's the same body. It has sense perceptions completely, in fact better, and close the eyes of the inner body and try to move inside that and say, "Who am I inside that body?" It's just the next step, and very similar to the first step. If you do that and go to the inner body and go within that, what'll happen?

You test it out yourself. I can only share some experience with you. Experience is, you will find that the sense perceptions we have—by which we see, touch, taste, smell—these belonged to that first inner body, not to the second. The second body of yours, you discover, within the inner body, has all the perceptions put together at one go and called *mental perception* which takes care of all the sensory perceptions. The division of total perception into five separate sense perceptions has taken place when we step outside of that most inmost body of ours and me, stepped out into the first body that we saw. The astral body contains all sense perceptions.

I tell you today another truth: the astral body is nothing but sense perceptions. Sense perceptions make the astral body. And astral body/sense perceptions, with the mind, with the soul put into physical matter makes the physical body. All have to function at the same time to create life. Life is created by our own true self, the soul, covered by the mind, covered by sense perceptions, covered by matter. That's what we're sitting here. We're done by an exercise of withdrawal of our attention to our own self, concentrating our attention there, we have been able to discover the inner cover. By the second step we discover that that form, whereas perception is there, actually is not a body. It's the mind itself. What we call *causal body* is not a body. It's mind itself.

We call it causal body because we don't understand the mind can have a form. It does not have a form like these bodies have this form. But it exists as a covering upon our life, upon our consciousness, and creates all the possibility of thinking, sensing, reasoning, all that been created by a form which we call the mind, and we can see our own mind. We can't see the mind now, may be function of the brain, maybe physic... We are attributing everything to the reality of a physical being. But, if you practice this, you'll be able to find the other realities that are existing right inside us, not outside.

You can discover the mind. You can discover how the mind functions. You can discover how the mind uses external forms of the astral sense perceptions and the physical body from there. But the soul that makes the mind alive, the soul that makes sensory body alive, soul that make the physical body alive, it's still inside the mind, not outside. Can we go beyond the mind inside the mind to the soul? Then that'll be spirituality.

And sorry, we cannot do it. I am saying *sorry* after trying all my life to see if there is any way we can do any form of meditation, any form of introspection, any form of looking at the self, discover a way to pierce the mind and go inside the soul. No way is possible! Sad news. (laughter) Because every effort we make is with the mind. Every meditation we do is with the mind. Every attempt we make is with the mind. Every struggle we do is with the mind. Every step we take is with the mind. How can we do something that's using the mind to work go beyond the mind? It's a contradiction in itself. There is no way anybody has ever crossed the mind by any effort, any meditation at all.

I challenge everybody. Let somebody come and say, "I found the soul by, by my own effort." I've not met any person in the world. All they've found at the most they start calling their astral self a soul. "Oh, my soul stepped out of the body." Soul never step anywhere (laughs). Souls are beyond time and space. How can they step anywhere? They have no knowledge at all about the soul. Yet they call the simple thing, simple tricks, psychic tricks, simple tricks as spirituality. No. Spirituality is not possible with the mind or with the effort of anybody.

Then, what is the effortless way to find a way to find the soul? How did they, these great masters, Perfect Living Masters, talk about a way to the soul? What was the way that they told us? There has to be a way. If there is enlightenment of the soul, there has to be a way. It's obvious that our effort is not good. A friend of mine who used to study with me at Harvard University once wrote to me a beautiful letter. He said, "After all these years of trying I found out effort is not the answer. Effort cannot lead to spirituality. Effort can only lead to more mental knowledge, more mental wealth, but not spiritual wealth." And the last line was very interesting. He said, "I know effort can do nothing. Therefore, I am going to try very hard the effortless way." (laughter)

There lies the contradiction of the mind. The mind can't get out of it. It says, "I can do anything." It cannot. Therefore, the way to go into a spiritual realm, a realm that my Master, Great Master Hazur Maharaj Baba Sawan Singh, whose picture you see here, which he taught was, "Something beyond the mind has to pull us." That's the only way. Something beyond the mind within ourselves has to pull us. And the thing that can pull us should not be mind or senses or body. Therefore, as I said in the beginning, there's a spiritual function called *love*.

Love alone can pull us, not ordinary love, not attachments. Not love that comes one day and goes away the next day. Not, I say, "I love you," and you say, "I don't love you." I say also, "I don't love you." (laughter) Not that kind of love. Not love that is high and low. Unconditional, pure love, love as it is spiritual pure love. Nothing mixed up in it. Unconditional. Totally unconditional. A love that pulls you, and your mind says, "No," and still pulls you. That kind of love. The mind says, "How can you trust it?" It still pulls you. That kind of love, a love that has

no judgment, a love that never says, "If you are good, I will love you, otherwise not." Love that judges you is not love—a spiritual love, pure love, unconditional love.

Where will it come from? Where do we find such love? Such love exists in our soul. Every soul is full of that love. Soul alone can pull your attention—not attention, attention is mental. Soul alone can pull you beyond attention, beyond mind, beyond thought. But we don't know the soul. We have no idea. We're living a mind's world. Is it possible that the soul can develop some mechanism that when it wants to pull—had it developed a mechanism available to us here, where we are seeking to go back—can it provide a mechanism possible right outside here so that our soul can pull inside?

Yes, it has designed such a mechanism. And that mechanism is that in this created universe, which is purely a created universe—it's not real, it's created, it's created as an experience—in this created universe our soul creates a human being whose awareness is at the level of our soul. Such a human being, when we seek to go beyond the mind, he appears in our life out of nowhere. He appears by coincidence, just happen to appear. When he appears, he talks to us with friendship, like a friend. And then, as we get to know that person, we find that unconditional love which we thought was only spiritual, not commonly found, and that unconditional love of a human being pulls us.

Who is that human being? We call such a human being who appears in response to our pre-programmed spiritual need a Perfect Living Master. A Perfect Living Master is no other than our own true self created as a human being outside. The true Master is inside, but we don't know that. We don't know how to go inside. We certainly don't know how to look beyond the mind. Therefore, human being appears who affects us at the spiritual level and not the mental level and tries to give us the experience of completely unconditional, nonjudgmental pure love. When we experience that, something pulls us, and we think it's just a human being pulling us. What does he say?

He doesn't say, "Come to me." He says, "Go within yourself if you want to find even who I am, because I am not outside. I appear outside because you're looking outside. If you look inside, you'll find I am really there and not outside." Now, if we don't look inside, we love the person outside because he's giving us unconditional love. It's a very rare thing in this world. So, we have love for that person, we become devoted to that person because of that strong pull of love which we can't explain fully, your mind can't explain fully, but then he doesn't say, "Come and follow me, I'll show you something in the created world." He says, "Go within yourself to find yourself. Go within yourself to find me."

Why is he saying that there is another place where he is, when he is outside in front of us? Because more of him is inside us than outside, and we don't realize this. If we follow what he

says and go inside, we discover, he is more of him himself inside us than we ever knew. We still think he's separate from us. He's separate outside, he's separate inside, but at least we found a friend inside, become a good friend. We now, instead of using our imagination to fly to the skies and to fly to different places, we have a friend to go with us. Wonderful experience! Once you have that experience, I can tell you, one very commonly existing malaise amongst us disappears, and that is called *loneliness*.

People feel lonely all the time. They come and tell me, "We are lonely in this world." They haven't had that experience. Have it once, loneliness disappears forever. You have a 24/7 companion and friend, a true friend, a loving friend with you inside. Explore the inner worlds with that friend, not alone. It's a great experience. But then, what does he say inside? Does he say, "Let's explore all these worlds." We want to. He says, "Go further inside, I'm still there." Well, we say, "It's hard to believe that. We've such a good friend and such a good company now. Okay, we'll try." He helps, and we go like I explained earlier. We pull our attention behind the eyes of the inner self and open up—there he is! More there than outside. Amazing!

Then his love pulls us beyond the mind, and we don't know who is pulling us beyond the mind. Experience of that unconditional love grows so strong at that time that you are pulled inside and pulled beyond the mind, beyond space-time, and you discover he is still there. He says, "This is not the end of our journey. Let's go to the true home where we belong." He takes us through the last stage which is very interesting stage if I were to describe it, and when we reach there, he was our self, our true self! Our true self was the Master all the time, and we didn't know about it. We divide everything, it's all created, divisions are all created, and we find the truth that there's only one, and he was our own true self.

Imagine now when you have reached that point, then open your eyes, inner eyes, outer eyes, and these eyes, open these eyes and see that man there. What do you think of him? Our own true self sitting as a human being here? The kind of bliss you get is unbelievable. I have not known any bliss higher than that, to discover your own self and discover that the truth was found not from another person, not from a human being, from your own self, generated through an experience which is so well-staged, so beautifully arranged that it looks like a great drama.

Like we have come into this world, a creation took place in beautiful ways, how we were given different instruments to experience more, more adventure. We came into greater adventure, greater adventure, variety of adventures, sense perceptions for adventure. That's why we are here to have a great adventure, great time and go back home. We decided to settle down here. How did that happen? If we came into this physical world just for an adventure, just to have a great experience here, how come we decided to settle down here, trying to make things our own? "This is my house, really my house made of what? Bricks and mortar and all, that's my

house!” When the body dies where’s the house gone? Nobody has ever carried anything that they think is ours at the time of death. Don’t we know it?

Don’t we see people dying leaving everything behind? We think we carry everything with us? How can we still have the strange kind of a fallacious idea that *these are mine*? How are we making things mine—*this is mine, this is mine*—when death takes it away from you and nothing is yours? Nothing belongs to us. It’s temporarily created for our use, just temporary, created, so that we experience it, enjoy it. Can you imagine we came into this world to enjoy? What, what went wrong then? How, how come people come to me complaining, “Oh, life is miserable, we are so miserable, we are sad.” What happened?

When you come to enjoy something, how can you get suddenly so miserable and so unhappy? Only one reason. We forgot what we came here for. We totally forgot what we came here for. We totally forgot how it was created. We totally forgot the very purpose of creation. We totally forgot the meaning of our own life here. We forgot what we were here for. We generated these experiences so we can have a great adventure and go back home. We made the arrangement in advance that when we create realities, not illusions, we create reality after reality, levels of realities. This is a great reality we created and shut ourselves off from all awareness, so the reality doesn’t suffer a sense of reality. We did such a good job in creating realities.

In the process we forgot that this was just created for us. And yet we made good arrangement that in this reality a part of reality should come up in the form of a human being. We think he is separate from us, and we discover we generated that experience as our own way of going back home. That’s what happens. Imagine this is all within us. I am not telling you anything that lies outside. It’s all within your own body, within your own head in the physical body. Just go in. Try it out. Test it out.

If you are seeking the truth, if you are seeking the ultimate truth, not seeking minor help for some small things here, not help with understanding your mind better, not trying to understand intellectual things better. If you are seeking to go to your origin where you belong, if you are seeking your true home where there’s only one, just seek, and a Perfect Living Master will appear in your life and guide you the way I have explained. Such are the teachings of this Great Master Hazur Maharaj Baba Sawan Singh. Everything I’ve said are hundred per cent consistent with his message, and I say it with the authority that he has that these are all experiential things. No blind faith.

Do not believe a single word of what I’ve uttered today if you’ve already, already experienced it yourself. There is no scope for true spirituality to have any blind faith whatsoever. Unfortunately, religion has put us into blind faiths. Religion has told us to just believe. “I can’t see.” “Still believe!” “I don’t experience.” “Still believe!” What kind of belief is that? That’s not

spirituality at all. Spirituality is, “I can only believe I saw this much—I believe that. I don’t disbelieve the rest. When I will see that, I will believe that too.” Keep on believing what you experience, and your experience will grow. As it grows, believe more.

Ultimately, you will automatically discover your own self that believes more. And ultimately, you find your own self which is the soul, your reality, and totality of consciousness, totality of all creation. Somebody once told me, “It must be terrible at the top because there’s only one left—more lonely than here. At least we have some company here.” And I had to smile and tell him, “The totality does not mean aloneness. Totality means total. Nothing is happening outside except in our true home including what we are seeing here.”

All the show is taking place one place. Totality—including what we see here, what we see in the astral plane, what we see causal plane, what we see spiritual planes, all are happening in totality, in one place—not a place but a state of being, a state of full awareness, hundred per cent awareness. That’s where the whole thing is been generated. So, that is why you don’t lose anything. Reaching the top, you gain everything, and everything is there that you can see anywhere else. So, it’s not a question of loneliness at all. It’s a question of totality.

I’m so happy you came, and I could share some of these beautiful experiences generated because of teachings of my Master Hazur Maharaj Baba Sawan Singh. So, look forward to your next month’s meeting. I’ll come for a little while in the afternoon.