

Consciousness Is the Creator of Everything

Chicago – January 31, 2014

Friends, welcome to this monthly meeting that we have here. I find a lot of friends have come from out of town here. Normally, we just gather for a local group of people to discuss issues connected with the spiritual path.

I was thinking about the various topics I've been talking about, because I have never prepared my talks, nor do I ever know what I'm going to say on any particular day. So maybe I am missing out on some important things and it's for you to bring it to my notice.

Somebody from India told me that I do not have much in my YouTube videos talking about contentment, which in India, in Indian spirituality, is a very important factor in satisfying us if we are on the spiritual path. If we are discontented, we do not make much progress, because the discontentment is a big wall against any progress. It's indeed a wall against even any success in this world.

So I said maybe I've been talking of acceptance, but when I say acceptance is so good in the spiritual path, if you accept your destiny knowing it is written up and you have to go through it, if you accept the fact that the destiny is pre-written, if you accept the fact that the good and bad things that happen in life are both good, because if they were not like that you would not get a human form.

The human body does not come without karma. It does not come without a mixture of good and bad karma. If you have all good karma, you wouldn't be here. There are other places in creation — there are several heavens for that purpose. If all your karma was bad, you wouldn't be here either. There are several places which involve punishment almost on a regular basis, and we call them hells. These hells and heavens are different parts of creation, where one can go if one has that kind of tilted karma. But if you have a balanced karma of good and bad, you get a human body.

So that is why when people complain, "Oh, this is my bad karma," I congratulate them, "Thank God you have it, because otherwise you wouldn't be human."

So we have to understand... There was an American friend of mine, Dr. Julian Johnson. He went and met the Great Master in India and got initiated from him. In the first couple of years, he was constantly talking about some good karma and bad karma with the master, saying, "Master, can you take care of this bad karma I am going through, or my friends are going through in the United States? Can you help so and so in the United States who is going through a very bad karma?" The Great Master would say, "Okay, my master will take care of it, will try to help you, will try to alleviate it if too much distress is there."

But after two or three years I remember walking with him to the river Beas from the Dera, and on the way we talked about this karma. Dr. Johnson told me, "It has taken me a couple of years to realize that the platter of karma, good and bad, that's given to us, is most essential for us to have the kind of life we have to become human."

There is no greater form of life existing in the entire creation — including all the higher regions of consciousness and higher regions of creation — equal to a human life. Human life is next to the Creator's life. That's why they say that man is made in the image of the Creator.

Why do they say that? What is so common between a human being and the Creator? Creator has no form. Creator is the creative power that creates everything, including all forms. Then why do we say that the human being is the closest as an image of the Creator? The reason is that only two beings have real experience of free will: the Creator has absolute will by which the whole creation has taken place. Without that will, nothing would happen. It's the Creator's will pervading and creating everything.

Then there is no other form of life where we can have this kind of free will that we think we are making our destiny as we go along. We take decisions on a daily basis. We decide what we have to do. We have a true feeling of free will, it's not a false feeling, the true feeling that we have free will — we can change anything. People who believe that the destiny is there feel somehow we can change the destiny a little bit with our will.

This experience that you can change your destiny, that you can make your destiny with your free will, is such a real experience for us. This experience only exists at two places: at the absolute Creator, where the will is of full knowledge of what is being created, and at the human level, where without knowledge, in ignorance, we think we are making the decisions.

Of course, if we could go one step higher in consciousness, just one step higher by withdrawing our attention, withdrawing our attention from the human body, and opening up our astral, the sensory body, the body that retains the sense perceptions, but does not have any form, material form. If just one step is taken, you would find that what you thought was your free will

was predetermined, that what you thought was your process of thinking to make a decision was already made up, even the process of thinking and deciding is all written up already. But when we go through that process that we are thinking about it and then making a decision, we're looking at the pros and cons, then we think we have real free will.

So this ability to experience free will ... so I was explaining that the human being is a human being because of this experience of free will. This is a very great experience. The experience of free will makes us believe that we are responsible, that we can seek, that we can make decisions. Of course, worldly decisions we make good and bad, we make mistakes, we correct them, we make good choices, we make bad choices, that's all right, that's part of destiny, part of life. But the fact that, because we have an experience of free will, we can also seek something beyond this, beyond this material world, that's the greatest advantage of this experience.

Unless you seek, you cannot find. Nothing. Certainly not the eternal truth of creation which lies within us. That can only be found if you seek it. We can't just sit and say, "It will come one day." We seek, and we cannot seek unless we have the experience of free will. Whether it's real or not, it doesn't matter. It's an experience, experience that we can seek and find is what qualifies a human being to be the only being, the only form, out of 8.4 million types of species of forms that have been listed in the Indian old literature that exist in this world, this planet itself, in the physical world.

So when there's such a big choice, and there's only one form existing, it's amazing that this should be such a wonderful thing to have a mixed karma, and yet we cry about the mixed karma, and we say, "Oh, wish it was all good." You wouldn't be here. You wouldn't be able to seek. You'd have a different kind of experience, robotic, good experience that you will be in a heaven enjoying yourself and knowing what is going to happen — you go along the track. It is like, you know, you go to an amusement park and you take a train ride. You have no choice, the train will go on its track and it'll end up there and you'll say, "Wow, I had a great ride." That's the kind of ride you get in heaven. It's predetermined. You can see what you're going to do, what you'll have, enjoy, and then come back.

So, therefore, this law of karma, it's a wonderful law. We criticize all the time, and then people have a strange notion that karma is always bad. No, the karma is good and bad equally, it's equally balanced.

If you look at your own life, every life, and I've had a chance to look at several people's lives of what is high and low in their life, and I find most of it is very balanced. If somebody says, "I have run through poverty and disease, all my life it has been terrible, look at those rich people who

have been enjoying themselves.” Well, if you only look at the physical side, the material side, you can say it’s unbalanced. Somebody has more, somebody has less, but then, if you take into account the peace of mind and the joy and happiness coming from other things, the good relationships they have, then you find that the intangible things like contentment, happiness, joy, the feeling of having good friends, feeling of being loved, feeling that you can love somebody, those are taking place amongst those who don’t have too much of material things. So it’s a very well-balanced thing. Put all the tangible and intangible events together and you find life is pretty well-balanced for all of us.

So this is how the human life is created. So that is why it is not the kind of contentment that when we say, “Let’s accept our destiny.” That acceptance is necessary on the spiritual path, that makes me feel people say, “Oh, it’s a helpless situation. What can we do? We have to suffer it, because we are accepting.” That doesn’t give you a very good head start on the spiritual path. If the whole start is a feeling of disgust or, “I don’t know, this karma is there and I can’t do anything, and therefore I have to accept it.” Acceptance did not mean that. Acceptance meant that to have the knowledge that this ups and downs in life are a good feature, which have brought us to a position where we can be seekers and find the truth, which you cannot find otherwise. Therefore, that platter of karma, which takes up and down, is a good thing.

Julian Johnson discovered and he stopped asking for intervention karma after that, either for himself or for his friends back in the United States, because he realized that he’s looking for something wrong, which is to divert all the attention on groups of events created only for a physical life here. Whereas, the real thing was to find the truth in a dimension which lasts much longer.

This human body is given for a very short period. It’s a very, very short period in terms of cosmic times that have been created. It’s placed there for a very little time. If the cosmic time that exists and can be measured ... we don’t know what is beyond the edge of cosmic time, because they say it turns around and joins up from the beginning.

That’s the new concept that time being just an ordinate of space and this space-time continuum is continuously being bended by matter and energy being put into it. Therefore, it has bent so much now, that the time-space continuum in this universe has all gone round and touched the beginning again. So, it’s closed circuit now. There’s a closed circuit. Infinity is a closed circuit thing—now that’s a new concept. The mind cannot comprehend how infinity can be closed circuit, but that’s what they believe, because of the nature of time-space continuum. But whatever the edge of time may be, the fact that there is so much time, at least we can count billions and trillions of years. In such a cosmic time of trillions of years, to think that a human body, given for 50, 100, 120 years is going to matter so much? If cosmic time were a

clock, and the world began at twelve o'clock, according to these measurement scientists, they say that we are at about a little past five o'clock. The human being came at five and we are one minutes past five. Not even one minute, maybe a few seconds less.

That's our position in terms of the time we have available as human beings. We spend so much time, so much attention, invest so much of our attention, which is the most valuable thing we have, into this little frame that we have of time, and look only for things that are happening around us in the short period of time. Whereas, every other dimension in which we survive, which is working right now, has much longer dimensions of time.

Let us take for example, if you were to pull your attention from the physical body and find out what else is embedded into it, that besides consciousness, besides the soul, the living force in us, what else is inside the body, over which the body, this physical body, is a cover?

The very first thing we discover will be that there is another body, very similar: the body that we use in our imagination. When we imagine we are going somewhere, which body goes there? Supposing I say now to you: think you're flying outside. You imagine you are flying outside. Do you see that body? Have you ever seen what body you use, which is merely a sensory perception? This has become a sensory perception embedded in matter. Take the matter out. Think it was only a sensory perception that you can see, touch, taste, smell, and fly. What kind of body will that be?

That is indeed your body that's embedded inside. But since we do not experience that, except inside this cover, so we take the cover to be our own self.

Supposing you are able to withdraw from this. We all withdraw from it when this body dies. Nobody can hold onto this body. When it dies, you can burn it, you can bury it, you can do what you like, but the body is just a cover that is gone, but you have not gone anywhere. You've survived.

I hear stories everyday about people who can talk to the dead, people who say they have had near-death experiences that they can tell what happens after they die. Whatever the truth, those are stories that you hear, but anyone of us can practice dying before dying. Dying while living. It can be done by any one of us. Right now. It's not that you have to really physically die in order to have that experience what happens after death. You can experience it now. How? By simulating death. By pretending to die.

If you pretend to die, then you must pretend the way you actually die. If you see people dying, you'll see that this body does not die all at once. The body dies in a certain regular way by

which it allows the extremities, the hands and the feet, to die first. We become unconscious of hands and feet and we are still alive. We're unconscious of our legs and arms and we are still alive — we can talk.

You look at the people who are dying slowly in terminal cases — they'll all explain to you that's the process in which they die. The torso dies last. When it comes to the brain, you're brain dead and you are really dead, there's nothing you can do.

This is a process of death. How about simulating it? How about trying it in a different way? How about withdrawing attention from the extremities, withdrawing attention from the legs and the torso, and bringing it right to the point where we eventually die in the brain? Right in the center.

Supposing we can pull our attention right to the point between the pineal gland and the pituitary body hanging right in the center of the head. What would happen? We would gradually have the same experience we have in natural dying of the physical body. Now when you go there, you will find you're still there. The very thing, which you thought was imaginary body of flying out in imagination, becomes a real body. Not only that, you'll discover that body, which contains your sense perceptions, has pre-existed way beyond this body. Before it was born, it was there. After it dies, it is there. The average life span of that body is almost one thousand to three thousand physical years. You can imagine how many times we might have taken physical bodies during that period with one sensory or astral body.

That's not all. Supposing the astral body, which has a similar shape, looks like it has the organs of sense perceptions the same way located in the same way beyond dead body as this one. We do the same trick on that body of withdrawing attention from the extremities of that body to the head of that body, behind the eyes of that body from where it is watching and seeing... If you do that, you'll find that that itself was only a cover. Just like this one. It may be a more subtle cover, very subtle cover, invisible to others unless they are themselves in that body. Invisible to the eyes unless the eyes are without this body. But if you do that, withdrawal of attention from that body again to the head of that body, what'll happen? The consciousness of that body disappears. It's like dying in that body, though you're not really dying. Even the physical body is not dying, the astral body is not dying, but you're having the experience of both dying.

When that happens, you find that there is something inside you which has been there for millions of years, not thousands of years, millions of years. Then you discover that the thinking self, which existed here, with which you think right now, that the thinking self is still there,

hasn't gone away. It's the same mind, same thoughts, same memories still intact even at that state. You have had those memories, and you had those thoughts, for millions of years.

This is not something by way of a theoretical model that I'm talking. This is something that has been done, achieved, and you can do it too. All it requires is the use of two most vital gifts given to us. In this creation, they are the most vital gifts given to us: the power of putting our attention where we like, and the power to concentrate that attention if we wish to. Only two things are needed to do all that I'm talking about, that we can put our attention where we like. Our awareness is not so general that we are constantly aware of the whole thing around us. We have an awareness around us, and we can put our attention on one thing or the other.

We can read a book and be oblivious what is around us, by putting the concentration of attention on the book. We go watch a movie, we don't know what's happening around. Our attention is limited to the movie. You go and watch a concert with several musical instruments playing. You say, "I like the drums," and put your attention, the attention of hearing, listening, you listen to the drums more attentively. The other musical instruments seem to dim down, and become less loud, and drums become louder.

There has been no change on that side. The change has taken place in you, because the power of attention is being used by you. Now what's the advantage of this? That this very fact, that you can use this power of attention to put anywhere, can be used to put the power of attention inside you in the middle of the head. Middle of this head, middle of the astral head, and in the middle of the causal head, which is your mental origin of thinking. The causal stage is merely your own mind. The mind that thinks, the mind that conceives, the mind that creates, the mind that rationalizes, the mind that processes, all that is only one body of yours over which the sensory body has been built and this physical body has been built.

Check it out. This is not something ... this is ... the spiritual path is not theoretical. It's a practical path. Test it out. So if we don't test it out, just make a certain belief, then it's no fun. According to me, if you have a nice book about the, about Hawaii, the paradise island, and see what beautiful beaches there are, what lovely time people are having there, and keep on reading that every day, and say, "Oh, I am in Hawaii." That's not, no fun, really. Keep reading about it, about exotic places somewhere. You only enjoy the real fun when you go there.

Take a flight, don't just talk about it, read about it. Take a flight. But what do we do? We read books, we go to seminars, we attend these workshops, and we are happy, "Oh, we learned a lot about that good thing going on somewhere." You must go there and check it out. Are they going on there? Is it make-believe story? Is somebody just making up a huge story, or is it really there? I would like to go and check up.

So unless you go personally, you don't find it. Therefore, when you have these powers, the power of attention and the power to concentrate attention and you use it, you can use it for any kind of experience anywhere in the world, anywhere in the creation, including right up to the Creator. You can access the Creator through the simple process of using the power of your attention and concentrating it on the Creator that lies right within you, not outside.

People look and they're praying to God and they look up, I also start looking up. Where are they looking up? The Creator they're looking for is right there from where they're looking up. It's inside our own heads. The reason why the Creator sits inside our head is because Creator is nothing but Totality of Consciousness. Ability to create, ability to create anything, ability to have the experience of conscious experience of whatever it has, becomes reality for it. It projects its own creative power into reality of creation. All these levels of creation that we see, including the physical level, are merely projections from consciousness. The ability to be conscious of something makes you conscious of a thing A and A becomes real for you.

Let me take an example which will be readily understood right here of our dream state. Because we know we all dream. We go to sleep and dream. Supposing you go and in the dream, you see a cup of nice drink of your favorite drink in the dream. You pick up the cup (I'm telling the story to just have a sip, you know). Supposing in the dream, you see a cup of a drink and you drink and taste it, it's wonderful. What do you believe when you do that? You believe the cup is real, the drink is real, otherwise you can't taste it. Cup has to be there for you to have the drink. The drink has to be there for you to taste it. You've tasted it, looked at it, you've done everything. Then you wake up. Still remember the nice taste of the drink, but there's no cup, and there's no drink. Where did that cup and drink come from, the experience of which you still recall, the experience of which was real? Nobody can deny that you had the experience of drinking from the cup. You can't say that was an illusion. You can't say that was dream. The dream was the cup and the drink; the drinking of that was not a dream — you had an actual experience.

Understand the difference that when you have this power to create in a dream a cup and a drink, and the drink tastes real, and a real taste stays with you in memory, you can come back and you see the drinking of the drink and the cup was real, but the cup and the drink were not real. You have to understand this concept, because this is a concept by which we have described this whole world as maya, illusion. Illusion is not a correct word. Maya, the Sanskrit word maya used in Indian literature, is being translated as illusion. This world is illusion. It doesn't look like that to me. Looks very real. How can it be illusion? I don't believe it is illusion.

I believe it's real. The only thing is, experience of it is real. But the fact it looks like it's projected outside is illusion. That's the difference. Whatever you are seeing outside is actually real inside.

It is happening in consciousness, but it is projected like it is real outside, just like a dream. Just like the cup and the drink in the dream. So, there is no real difference in dream state, in this state, in any higher state, in all states of experience anywhere it's projected outside of the self. Then where is it happening? If it's just a projection, it's all happening in the self. It's all happening ... and self is merely the source of consciousness. Consciousness is not just to be conscious of something; consciousness is to be conscious of that which you create as you become conscious of it.

When we have the dream, we don't say, "Let me now project a cup and a drink," then you see a cup and drink. The experience of the cup and drink is the very process of creating it. This is an old question being asked: if you look at the tree, is the tree there when you look at it, or is it there even if you don't look at it? Are you creating the tree by looking at it, or you are looking at it because the tree is really there? The old question asked by these idealists and materialists... Materialists say, "The tree has to be there. How can you see it otherwise?" The idealists say, "No, you can see a tree, and it will be there while you are seeing it. You're making it up here." If there are ten people and out of ten people they say we are all seeing the tree, and they all say that, then the tree is real. If one of them sees, and the nine say we don't see it, then he's hallucinating. That's how we say it.

What about mass hallucination? What about if we all have hallucination at the same time in the same way? Do you know how mass hallucination takes place? Exactly as we do every time when we dream. Supposing in the dream you have twenty people you meet and you ask them, "Is this cup real or not real?" They'll all say it's real. Well, are they all experiencing it real? When you wake up, they weren't even there. They were made up the same way the cup was made up. Yet, we are getting great testimony to find out this cup is real or not — the same thing we are doing here. We are taking the testimony of that which is being created the same way as that of which they are giving testimony. So therefore, there's a big error in that.

If we can create everything around us... This leads me to a very important point that bothered me in my younger days, and that was: how does this law of karma operate when there's so many of us? We all have our individual karmas. There are billions of people here on this planet, and in one lifetime we meet thousands of people. Then, we say, next lifetime we have to now pay back and get back something in karmic law with all these people. What kind of computer is being used by the destiny maker, sitting somewhere, that he can tie us all up so together?

It's a very complicated thing. Even tying up six numbers leads to millions of combinations that people win a lottery, just by guessing six correct numbers. Here we're talking of thousands and millions of numbers. How do they coordinate all this? It's very difficult. It took me several years to understand that there is no problem at all. Each set is separate, each person creates his own

people for his own karma. Therefore, all the people that come in this life are projected from the karma inside, and there is nobody else. When you wake up from a dream, none of those people existed, only one existed, the dreamer.

The same thing is true here. All creation is like that. There is only one consciousness. The whole show of several levels of consciousness, the whole show of several levels of creation, is taking place of one consciousness. When you awaken to higher consciousness, and keep on awakening to the end, you'll find there was only one. The whole show is taking place in that one, not outside. There is no outside. So, therefore, what the subject matter really of a search for God is, search for totality of consciousness. There is only one and that's always inside.

I was saying: why is it always inside the head? Because the seat of consciousness, the notional seat of consciousness, is not real. Because if we are creating material things outside, just by the power of consciousness, it can't be hidden anywhere, it can't be located in one place or something. It must be everywhere, it must be nowhere, there may be no place to be there, there may be no space, time, there may be nothing for consciousness to exist and create everything. Then why are we saying it's in the center of our head? The reason is that's where we feel it. We all feel it's in the center of the head. Yet, we think there are separate centers, because we see so many of us.

If we go to a dream, and meet five friends, and those five friends, we meet and talk to them. They behave in a certain way. Then we wake up and those five friends are still there. But they are not the same. Are they the same over in the dream? They don't behave like that, like what they did in the dream. But they were the same people.

So, who were the real ones? Were they the ones in the dream, or the ones in wakeful state?

We say the wakeful ones are real, the rest was a dream. Thank God it was a dream. They said some nasty things, but I can't punish them after waking up because that was my dream. It's only my dream. How can I blame them for it?

But supposing during a dream you meet friends. Three of them look very familiar, and two of them seem to be strangers you've never seen, and they look very odd. They seem to be aliens coming from somewhere else, but they look real. All five look equally real.

Then you wake up and find only three were real. The two were made up by the dream — that the dream can extend the number of characters. Okay. Then, if you wake up again, in higher wakefulness to the astral plane and find out of those three only one was there, then you will

realize there was only one but by the level of creations, by level of the devolution of consciousness, you were able to create more.

We have created trillions and trillions of life forms from one, by the process of dreaming within dreaming within dreaming. That's what's going on with consciousness.

So, what's the reverse of it? Let's reverse it, awake, awake, awake, again and again wakeup, and you will find the truth: only one dreamer existed all the time. All that was created at different levels, and the reality was, only one was there. Where is that one? Where is that one that was always real, right to the top of wakefulness? That one is called the Self. That one sits in the center of our head. We feel it's our Self. That Self, alone, will be real all the way. The Self will never change. Everything else will change. The form of the Self will change, and yet you will always know it's the same Self.

There was ... Fa-Hien was a Chinese philosopher who had a dream that he was a butterfly. He was flying in a garden and he was flying and flitting over all the beautiful flowers. He had never seen those. They were lighted up flowers, radiant flowers — he had never seen them in his physical life. He said this must be really heaven or something; this is more than physical reality. He was very impressed, but he was flapping his wings like a butterfly, going around. Then he woke up, and he wondered if he was really Fa-Hien the philosopher who had a dream that he was a butterfly, or he's indeed a butterfly who's now having a dream that he's a philosopher.

He said ... how do I put ... because that was more real than this. He told his friends. He said, "I was a butterfly. I went around all the flowers." They said, "Fa-Hien, how can you be so stupid. You're a human being; you can't be a butterfly. Why are you saying you are a butterfly? You should say: in your dream you saw a butterfly flying in the flowers." He said, "I never saw a butterfly. I was flying."

That means the fact that he changes form in the dream, from a human form to a butterfly, did not change the concept that he was the same Self. The Self remains the same no matter what form, no matter if there is no form. The Self remains the same. The Self is the only reality. Ultimately, the same Self becomes the Creator, the same Self is found to be the beginning of all things.

So that is why they say, "Know thy Self." If you know your Self, you are almost at the same point where you know God, the Creator. Knowing the Self is so important. The Self is what is creating power inside. It's the Self that projects all experiences outside.

So that is why we have to know the Self. But, it's all right to say that the Self is inside, is immortal. It's immortal, you can't kill it. There's no way to kill the Self. You can kill all the forms around it. You can change the forms, but you cannot kill the Self.

At this source of all experience, source of itself, we don't know how to call that Self. Every time we say myself, it becomes the body. This is myself. What's the name of yourself? I tell them the name of myself and my body's name. That's not your name. That's the name of a temporary body. You've had millions of these forms in cosmic time, in immortal time. You are immortal, infinite, then you have to have lots of forms. Then what is your real name?

You can't find what the real name is. What's the real name of our Self? What's the real name of Totality of Consciousness? What's the real name of God, who exists in us and makes all things possible? Can we find a real name? Is there a word for that?

The truth is there is no word for that. But we have to say something. So, you know, for lack of any word, what do we call it? The Word. It's amazing, that just because we have no word for it, we say, "In the beginning was the Word, and the Word was with God, and Word was God."

We say this. In the Bible it says ...in the Vedas, in the Rig Veda it says, "In the beginning was the Naad, the Sound, and the Sound made all things, the Sound was the Creator." We are using language. If I open a dictionary, I open the Columbian dictionary to see what it says, the meaning of the "Word," W capital, it says the Bible. I said, "It says right in the beginning a book cannot create the whole universe." But Word created the whole universe.

We have given it so many different titles to the Self, to Totality of Consciousness. None of them fits. Yet we have to use some name. How do we come to the word Word? How do we come to the word Shabd or Sound? How do we come to the word Naad or Sound? Why do we call something that can be spoken and heard? Why can't we say "X"? Why can't we say the consciousness, the totality is X? Why Word? Because Word and sound, they all seem to have one thing in common. If you speak a word or make a sound, it can be heard. It can be listened to. Therefore, if consciousness can be listened to, then it's appropriate to call it by such a word. The truth is that consciousness is the Creator of everything. When it flows from one level of creation to the other, it becomes audible. So it's appropriate to call it Word, appropriate to call it Sound. Appropriate to call it the Music of the Spheres. Appropriate to call it Logos. Appropriate to call it by any name which says it can be heard or listened to.

Now that's a great advantage. On the one hand we're talking of the power of concentration of attention, that we have attention which we can concentrate. Then, we also find that there is a possibility to put the attention not only on a notional point where we feel we exist in the head,

from where we operate as conscious beings. Not only that, but to put your attention on that which makes us conscious, which is audible as a sound.

It's a great combination. I think we have so many gifts available to find the truth. We don't look at them, we don't care to go there, but if we were to just to care to go within our own head, close our eyes and ears and look inside and say what's going on there. See if there's really something going on in the center of the head between my ears, right behind the eyes, in the center. Is something going on in that area? If we just put our attention, we'll hear a sound. Everyone will hear a sound. Because that's not it. Sound is a resonance of consciousness. If you're conscious, you hear it; if you're not conscious, you don't hear it.

So it is a very almost semi-physical form, that we get access of consciousness itself and of the Self. So if we want to find out who the Self is, we can put our attention there.

But I am only saying that to do this, one should be in a happy, contented state. If you're crying about your physical condition, if you're worrying, "I don't have enough money," if you're worrying, "Where will I go now, I don't have transportation," if you're worrying about all the things which are meant only for a little, short period of time in the physical body, we have no time for the real thing, which is to find out the source of all this. In the physical state we should be contented to be able to do it.

Now what makes one contented? I don't think that a person suffering in pain in the physical body, having a hard time here, can say, "I am very contented." I can't think of a person so confused in his mind, he doesn't know what to decide, he's having nightmares from the problems he's facing, that he can say, "I'm contented." Do you realize these are handicaps to meditation? If you're in that state, how will you meditate? Your attention is all going on these things. To be contented, you have to be contented in body, senses, and the mind. If you're not contented in all three, you're not in a very happy situation.

Now when I came to this country I met a nice friend who invited me ... because of him, I came to this country, I must tell you. Maybe I would not have been giving you these talks and sharing my experiences if he had not invited me, and given me a job, and put me in a position that I could earn a living, be here, retire here, get a Social Security check and be amongst you. I couldn't have done that.

That was Professor Dr. Clarence Brinson, the black guy who set up Vegetarian Health. He invited me to come and join him in that company. I came here to make meat substitutes, to make vegetarian alternatives for meat-eating people. Most people were eating meat, so I said, since vegetarian food is good for the spiritual path, if they can find substitutes, it will be great. We

made a lot of things, we made nice cookies, healthy cookies, and now again, he's still working on making more, better quality of meat substitutes and miracle foods. He calls them Miracle Foods, because he's given a new title to vegetarian food. He calls them "non-violent food." He has studied the history of violence. He finds that there is greater violence in people who eat more animal food.

I don't know how that came up, but it's interesting study that to eat simple, vegetarian food makes you less violent, that's a great thing. If it can make you non-violent, it's a great thing.

But the Miracle Foods is working. But I am quoting him, because he told me what contentment consists of. Right on when I came here. He said that's all he wants, what does he want? Good food, good company, and lots of love. That's what he told me.

I realized he's saying the right things. Good food, the right food for us, makes our body okay, makes us contented. Good company, intellectual company where we can share humor and jokes, where our mind gets so entertained by the company, makes us contented in the mind. Love makes us contented in the spiritual way.

So, he gave me a good lesson in contentment. I said, "I should share it with you today." That if we really take care of our food, not put all the junk into our systems and then get sick and then we say, who do we blame? We blame ourselves, because the junk food was tastier than the other food. The healthy food wasn't so tasty. Junk food was better, so we took that, and then we are not feeling so good.

So, why not maintain good health, take good food? It's a helpful thing on the spiritual path. Why not keep good company? This is a very important thing in Indian literature. They say the Satsang, the company of the truth, the company of people who are on the path, is a very big factor in motivating us to be on meditation efforts. We don't make meditation efforts if we are totally isolated, and we are so busy doing other things that our attention gets diverted to other things. But in good company we get back into this and we get inspired. So that is why regular meeting of good company ... My own master, Hazur Maharaj Baba Sawan Singh Ji, the Great Master (everybody calls him Great Master), because he was great, when he was just a disciple of his master, he used to exchange letters about what he should do, and his master told him a day's program. He says, this should be your daily routine.

He said, "Get up early morning, and if you're still sleepy at three o'clock, take a shower. If you're not sleepy, get on to meditation. Do as much as you can. Do repetition of the holy words I gave you. Those words have greater meaning, you will realize. They prevent negative entities

from to coming near you. They are not merely to repeat words like a parrot. Use them very carefully and usefully.”

“Then, hear the sound coming within your head inside. Practice it. Spend more time on hearing the words and less time on the sound. When sound becomes regular, then more time on the sound, less time on the words. Eventually, sound comes all the time, whether you’re walking, talking, then forget the words and just listen to the sound, because sound will take you to the highest level. This is the morning at three o’clock to five-thirty, six. If you haven’t had a shower earlier, then do it now.”

They were Sikhs, so they had beards, they didn’t do *shuh, shuh, shuh* like we do. You know what *shuh, shuh, shuh* is: shit, shower, and shave.

Okay, so, they were ... so, therefore, he advised him the morning should start like this: have your breakfast, go to work, and when you come back from work, come back, have some tea, some nice tea, which is good tea, not too much blends of something, pure tea, maybe like green tea or something. Take this cup of tea and then sit with some friends for good company who are like-minded in their thoughts. Have that company in the evening, spend some time — it will prepare you for your night.

Then have an early supper. After early supper, then again spend some time with friends, and read a book to refresh you. Then for half an hour, meditate again. Then go to sleep. That half an hour meditation, repeat the words, because then, when you sleep after repeating the words, the words will repeat themselves all night long.

You can make a habit. The words should come by habit, not by trying to do it. When the words come by habit, at night, you’ll wake up and you’ll still be repeating the words. Then you’ll be meditating the real length of time required to meditate.

Great Master enjoyed that and he followed those instructions. He was very happy. Whoever has followed that instruction is also happy. I can vouch for that.

Therefore, he gave a general idea about how to proceed. He brought up all these things, good food, and he brought up good company, and lots of love and spiritual development.

The love of a master is so powerful, it’s unconditional, it draws us, it draws us. We don’t have to practice love, you have to practice repetition of words. You practice listening to sound, you have to practice getting up in the morning, you have to practice eating right food, you have to practice those things, but you don’t have to practice love. Nobody can practice real love.

Love is something that is drawn out of our soul. Love is not drawn from the body. Love is not drawn from the mind. Love is drawn from the very inmost Self of us, the soul itself. Love is a spiritual experience at all times.

True love, and the difference between true love and attachment is, in attachment you're thinking of yourself. "I love you," that's attachment. The "I" comes before "you." If you don't respond properly, then "I" won't love "you" anymore. So that's not love, that's attachment.

But love is where you forget yourself, and the beloved becomes more important. That is where there is true love, and true love is spiritual, always. It comes right from the depth of us. It can be drawn out by strong love, unconditional love, coming from outside.

We, when we try to love, it can't be love. Because if you try, you bring a mental effort into it. The mental effort converts it into some kind of an expectation that there is going to be a return. If you do this for somebody, be so kind and nice to somebody, expect that they will also be nice. If they're not nice, there's a change in your own love for them. That's not love. Love is where it doesn't change, no matter what they do. It's so powerful, attractive, love.

Now, I must tell you, it's very rare. It does exist in this world, pure love, but where I've seen it with no mistakes that this is pure love is from a Perfect Living Master. Perfect Living Master's love is totally unconditional. It's not based on judgement of any kind. Nor is it based upon any expectations of any kind.

A Perfect Living Master who comes in our life, we do not feel that we have, we think we have to give him something, we have to do something to please him to do. He's not expecting anything. He says, "I have seen your soul. We're traveling together, to go home. It's a deal. I have found I had a list of souls I thought I had to take home, you're my name."

Now, it doesn't matter who you are, what you are, what your karma is. Karma is a very local thing, it's a mental thing. Physical life is a very local thing, very small time. I'm talking of immortality. The immortal soul is what I'm interested in. The immortal soul is always good and great. All that blemish comes upon it is from the mind. There's no blemish at all, ever, on a soul. The soul is always pure, and unconditional. The mind makes it conditional. When we identify ourselves with the mind, we become like that. Soul is never like that.

So, therefore, the love that comes from Perfect Living Master is so unconditional. There's no judgement involved, there's no expectation involved. Though we build expectations, because we can't love back. We feel the pull. All we can do is be devoted. So, that's why they talk of

love and devotion all the time. Love and devotion. We get the love that pulls us, and we are devoted. We experience love when love comes to us.

That is why a Persian mystic said, "*Ishq awwal dar dile maashooq paida mishawad.*" That love is first born in the heart of the beloved. The beloved pulls, and we are pulled out with that. It's not that we can say, "Oh, let me love somebody." It's not like that. There's a pull that comes. Indeed, when people ask me, "that there are so many masters today, around in this world — Great Master used to say there are more masters than disciples today — "there are so many masters in the world, who is the master I should follow?" My answer always has been, "The master whose unconditional love pulls you." If there's no pull, wait. Practice on your own. Wait. Seek. Seek inside. If you seek inside, a master that will pull you will come in your life by coincidence.

So, therefore, these are matters which only come by experience, and we have seen them. So, when we have this kind of an experience, and we can find the truth, the contentment automatically comes if we take care of these things, daily charts that the master of my master gave him: have good food, keep healthy, enjoy good company, avoid company if you can, which is a negative that takes you away.

A lot of negativity comes in the way of our spiritual growth. Therefore, if we can... Sometimes we can't avoid. Sometimes we are at the workplace and the boss, or the colleagues there, they are so negative. Then we don't know to keep our eyes and ears shut or what. We have to do our jobs, too. If you're initiated by a Perfect Living Master, he gives you a way to deal with that negativity also. That is by empowering those words he asks you to repeat. The little mantra he gives you, he doesn't give you just the words. He empowers the words at the time of initiation so that when those words are repeated, negativity is kept at bay. Even if you're in the midst of negativity.

It's a good way to solve certain problems. The genuine problems we all face, and the means to tackle them, are all given on the spiritual path. I have found the spiritual path to be the most comprehensive kind of action-plan that I could find. It deals with everything. Deals with all things that we ever encounter in this life or in any other life.

So that is why I think contentment should be practiced as part of the spiritual path. We should be contented with what we have, contented by the knowledge that this life is made up of ups and downs. It is not that we should only look for the ups and not the downs, because life is like that.

I have not come across any person who can say, "All the life was terrible." I have not come across any person who said, "All my life was great." They all had setbacks and they had got

better times. Some have had better times in intangible ways: they had good relationships, they had a lot of love in their life, they had other things, but they didn't have too much money.

Some have had lots of money and a lot of pain in their head, a lot of headaches because of the money. I have met several multi-millionaires. Hardly ever have I met a multi-millionaire who was happy. I met people working in a garden with no money, singing the song of Krishna in India and the happiest of them. Nothing, no wealth at all.

So, it's a combination of things that we begin to value. Sometimes, we begin to value material things more. People who have no money think if they had the money, they'd be happy. When they get the money, then they find that it's not so true. Those who have the money are unhappy, and they don't know what to do. Some people like to run into poverty in order to get rid of those problems that the money has created.

So, these factors, which occupy so much of our attention, do not deserve that much attention. We should accept them as they are, and enjoy them. This is good, this is now gone, this, glad, glad it's all working correctly. It's working as planned. Meantime, I take advantage of this combination and seek and find the truth within myself. If you seek, you will definitely find.

I can tell you this, I vouch for this. If you seek within, no seeking outside. Seeking does not mean that you're to shout around in the streets, shouting, "I'm seeking." Seeking is in your heart. Seeking is in your mind. A Perfect Living Master is one who can read the seeking in your heart. If he cannot read, he's not a Perfect Living Master. A Perfect Living Master, who is your master, who'll come and help you as a human being, can read that. If he cannot read it, he's not your master.

I can say that so clearly because, if he's in that level of consciousness that he can see the creation of all things and all beings, if he can be awake and dreaming at the same time, he should be able to see everything. If he cannot see, then he's not what I'm talking about.

Therefore, a Perfect Living Master is an ordinary being. Naturally, if we are all wearing different masks, why would he wear a different mask? If he did wear a different mask, we would be entertained by him, we would like him, we might be surprised by him, might even admire him, might even worship him, but we can't be his friend. The whole process of the spiritual path is based on love and friendship. If there's no love and friendship, there's no spiritual path.

So, therefore, he comes exactly like us, as a human being. There's no difference between the human being who's a Perfect Living Master, and a human being like us. Indeed, we are all Perfect Living Masters unconscious of our status. He is conscious of his status. That's the

difference. His consciousness enables him to see that all levels of creation are projections from consciousness. He's available and can put his attention simultaneously on all levels.

We can do that too, but we have to be at the state of oneness in order to do it. Otherwise, what happens is that every level of consciousness for us is a reality — only reality. If we are in the physical body, the physical world is the only real world we have. All others are imaginary. Even our Sach Khand, true home, heavens, are all imaginary. We can't touch them, can't see them, this is real, because our reality is based upon perception, upon sensory perception.

This is what we can perceive. Touch, taste, smell is real. If we go to the higher level, that alone is real. If we go to a dream state, we forget this body and go into a dream state, that dream is real until we wake up. When we wake up, this becomes real.

Remember, at one time only one state is real. Not all states. You can't be dreaming and be awake at the same time. Therefore, a total cutoff from one consciousness to another creates separate realities. Not separate levels of creations, separate realities.

We use the process of illusion to create reality, not that we create illusion. Illusion is a process through which we create the experience of reality. Therefore, at this time our whole world is real. That's why, if you have to find the truth in this real world, we look to somebody in the real world. We say, "That guy has an open, enlightened being, he has got open consciousness," little realizing we are making it up. We're making the master up, because if everything is being projected by us, how can the master be a separate thing?

So, therefore, we have one reality at one time. When we leave this reality, and go to the astral consciousness of only sensory perceptions — no matter — that's the only reality. We realize that's the only reality. The rest was made up like a dream.

When we go to the higher level of causal state of consciousness, where we have a mental state only, we are thinking, and conceptual experiences are the only experiences. They create everything that has been coming in the other levels, that's the only reality. Everything else becomes unreal. When we go to the highest form and discover our own consciousness and soul, that's the only reality.

But if we go to the top, which is Totality of Consciousness, within which the whole drama of all levels is taking place, then we retain the experience of all realities and all illusions at the same time, because we see the whole show in one piece. We see how all these levels co-exist — they all are built into the same self. They all are built in covers, not separated. It's not that there is one body here, and there's a mind here, and there's a sense here — they're all covered in one

place. They all operate from one point. That point is where totality exists. Once we have that the whole show becomes visible.

Perfect Living Masters are from that point. Therefore, when they talk to us in the human form, they've not cut off their other experience, which we have to cut off until we reach that point. Any one of us can reach that point and have the same experience of all levels at the same time. But below that, you cannot. Below that it's one reality at a time. So, that's why, when we have an interaction with a human being, ordinary human being, with that kind of consciousness, it's a surprising thing, because so much stuff is coming, which surprises us from moment to moment: "How is it happening?" "How is it coming?"

Then, when we progress gradually, at every stage we find the same human being in that other form. While other people keep on disappearing, depending upon who's at the higher reality and who's not, they keep on disappearing and new ones coming up. At the end, we find there's only one. That one was the master. Shortly after that, you know that you and the master were the same. There was no difference. You are the master, but you cut off yourself so badly, that the only arrangement you could make to get back to that state, was to create within this illusion something that would trigger you back into that. The master was merely a trigger to bring you back to your own reality.

It's a great show, there is no show like this. It's the greatest show ever created, the show of creation. Go and examine it, go inside. We have limited time, because if you change your form to something else, it becomes inaccessible, because we lose that free will, which makes us seekers.

Human life is short. We've not come here to waste our life and live just like other forms, like animals. We've come here with a little distinction, that we can seek, deliberate, think about it, determine things and make a choice to find the truth while we are here.

So that's the experience I'm sharing with you. This is the time when we can take advantage of this. All that I've shared with you today, or whenever I share with you, is based upon experiences. It's not based upon theoretical models being made up. We can make hundreds of theoretical models of creation. But this is based upon experience, as you go from one level to another by a single process of withdrawal of attention closer and closer to yourself. The self is always in the center of your head.

Therefore, it's so simple, looks so simple that you can just put your attention, sit in meditation, close your eyes, sit behind the eyes and say, "I'm there."

You can't focus your attention by saying, "I am there, I'm looking at myself." A lot of people make that mistake, that they sit in meditation, close their eyes, and they see a little self sitting there, meditating. "That's me meditating."

That's not you. That's an image. Then, where are you? You are from where you are looking at that little image. That's right behind that. Don't forget: you can't see yourself. You can't even see yourself in the physical form. You can't see your own eyes, except in a reflection.

Therefore, how can you see yourself sitting there? You don't have to see yourself. You have to *be* yourself there. You have to have a feeling you are there in the center of the head. You have to see other things around you: that the ears are around you, that the head is above you, that the nose is there, that the whole body is there. You are there. It's a feeling of *being* there that's important, not seeing you.

So there's some mistakes people sometime make. But, if you feel you are there, then what happens? It doesn't take very long to see that this space, which to start with was so small, the head, expands and becomes the whole world with the sky above. The whole universe starts opening up.

That is not a very big leap forward in meditation, it's a good one. It's a good leap forward to be in the center of the head, and the head expands to a universe. So, the more you concentrate your attention, the more you're unaware of the rest of your body, the faster this will happen.

What is the impediment to this? What makes it difficult? It's only our own attachments and desires outside. We pile them up. So, when we try to do that, we start thinking of other things. The mind goes crazy. If you've forgotten something, the best way to find it is to meditate. The mind will go and search for it. The mind runs around more when you try to meditate than any other time.

That is because the mind is fighting for its own survival. You're going to go beyond the mind and find yourself and see mind is merely an accessory to consciousness. It's not consciousness. It has no consciousness of its own. Our soul, which is consciousness, empowers the mind, empowers sense perceptions, empowers this body, and they all become alive. Without soul, without consciousness, nothing would be alive.

Therefore, it's not a separate entity. It's a cover upon us, a useful computerized device that thinks linearly, it can have concepts, it can rationalize, it can create things by mixing up the different elements of perception it has picked up. It's not very original, by the way.

We might think the mind is very original, it's not. It picks up the elements of perception, puts them in new forms, and says, "I am creative." The creativity is from elements it's picked up from perception itself.

So, this is of course a deeper study, I'm not going into that, but remember that attachments and desire, they will go slowly, because we have embedded our whole attention in them. We care for this, care for that, and that all comes up. If that were not there, our path to our totality and to our true home, would take a second. But just because of these attachments, it takes time. But still worth it. It's still worth it, even if it takes time.

I'm very happy you could all join me and I could share these experiences with you. These are experiences that I've had because of one man, the Great Master Hazur Maharaj Baba Sawan Singh. I can't take any credit for my side that I did any of this search and I found out all this. It was virtually a gift, so I'm very happy to share this with as many that I can.

Practice and find out the truth for yourself. Don't believe anything. Don't believe what anybody says, not even me. Just believe as much as you can experience. Because if you start believing things blindly, the danger is that your faith and belief will stay there. Blind belief has this problem, that if you believe something blindly you keep on believing that and nothing else happens.

If somebody told me, "Believe that God is sitting on top of this roof," and I believe it, he'll always sit there, and I'll sit here. I believe he's there. Then what happens? Nothing.

Blind belief doesn't grow. Living faith, living belief, grows every day. Every day you have a new experience and your faith grows and your belief grows.

So have that kind of a living faith, which is based on daily experience. Today, I experienced one more step. Today, I got one more miracle in my life. One more great coincidence happened. Every step then builds up living faith and that ... that is the kind of faith that we need. It only becomes unshakeable faith when we are able to see the mind as separate equipment that we have got. So long as we identify ourselves with the mind, "I am thinking that's me," unshakeable faith will come.

The mind likes good things to happen and we say, "Great! Lord is helping me. I have full faith, unshakeable faith." Then one bad thing happens, "What happened to the Lord? He didn't take care of me." Then the faith is gone. One hundred good things can happen, and one bad thing can happen that destroys the faith created by one hundred things. That's the kind of mind we have.

Unless we can see the mind separately — it's a functional machine attached to us — when you can see that, you have unshakeable faith. Faith will never shake after that, because you will know all the doubts are a creation of the mind, of a machine attached to you. It's not yours.

Thank you very much. God bless you.

<https://www.youtube.com/watch?v=vi4pU1u4Ull>

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