

Creation is the Projection of the Consciousness

Rice Lake, Wisconsin — April 1, 2015

Welcome, friends, to this afternoon session of our first day of a five-day event. It's not really a five-day event. It's a one-day event, and that's tomorrow. Today we are preparing for the event. After that we'll "glow" in the great radiance of that event, and therefore it is really not five days. Then out of the five days one has been set apart for one-on-one personal meetings with me, because I was just being shown some long list of people who want to have a few minutes personal time. I'll be very happy to give them the personal time.

Normally, we give preference when we draw up the list to give personal time to those who have come from out of the country, and then to those who have never met me before — first time — and then the rest. Then out of the rest, those who could not get the time in the previous meeting and had to wait so they could have the talk, and then others "also-ran." But the advantage of also "also-ran" is that you are placed on top next time.

Well, I am very happy to come and share these experiences with you once again. These are experiences with a man we call a Perfect Living Master. Associating with a Perfect Living Master changes our life completely. The basic change is that it gives you the ability to control your mind. Between us and our creator, if there is a wall, an obstacle, there's only one — our own mind. There is nobody who is coming in the way of our discovery of our own self, of our own master, of our own God, of our own creator, except our own mind. Our mind is that wall.

The mind is merely an instrument given to us to perform certain functions in order to have a good experience of this creation. It was not given to us to become a wall with our own self, with our own creator, with our own truth and reality. The mind was supposed to be a good instrument to be able to think, to be able to communicate, to be able to speak. It does all these things very well. It's a very efficient computer, it's a very efficient instrument, very efficient accessory given to consciousness. It is not consciousness itself. Consciousness is our self, our soul, our soul, our reality. Who we really are is our consciousness, per se. In order to be called "consciousness," in order to be given this title which we have chosen to give it—because there is no word to give it, I think, to who we really are — we call it "consciousness," we call it "creator," we call it "God," we call it by different names, because there is no real name that can explain our true nature. We call it "consciousness," "totality of consciousness," because it is conscious of creation.

If there was no creation, there would be no creator. We can't have a creator if there is no creation. So, creator-creation relationship is as permanent as the creator himself. Consciousness has the power to be conscious of anything. It's unlimited. Infinite. No possible

limits can be placed upon the potential and power of consciousness. Therefore, consciousness experiences what it is conscious of. When it becomes conscious of a thing, that becomes creation. So therefore, creation is at once a projection of the consciousness, it at once is a projection of the creator, and becomes creation. The creator-creation are, in a way, one. Because the creation is merely a reflection of what is in the creator. And that is why this is a great combination. But in order to have a variety of experiences of different kinds, infinite kinds of experiences, we have been given many accessories.

Let's start to understand what these accessories are, and how totality-of-consciousness, the only truth, the only reality, the only being that exists has now to create many beings and have many experiences. The only being that exists, that is totality-of-consciousness, first step it takes is to create an experience of the one and the experience of the many. You can't have experience of one if there's not more than one. Therefore, when you say, "God is one," we can't even say that if there is not many. So, there was not even one. Consciousness could not even be called "one" if there was not many. The very first experience, and there is a great flaw in what I am saying, and I want to admit and confess in the beginning I am using as if the whole thing happened in time, when there was no time... So there is a little difficulty I have to communicate about how this creation has taken place—who we are, where we are. But I try my best to use analogies, to use experiences of this creation, to explain something that is beyond description in these languages that we have.

Let me say that the oneness of our reality, that there's only one, only totality. First experience of totality is to experience the many. The one becomes the many. Let me give an analogy. There is one big ocean, full of water. It has many drops. If you look at the drops in the ocean, they become little small units. This is what we have done. The totality of ocean has then started looking at the drops that constitute the ocean. The drops are called the soul, the totality is called the creator, God, whatever name you want to give it. The drops don't leave the ocean in order to have an identity.

When I was very young and was trying to understand what the spiritual path is all about, somebody told me, "It's very simple. We are souls that lived very peacefully in our true home. Somehow, we were driven away from there, and now we are so far away we have to have a very long trip back and go back and merge in that ocean." That we are little drops, and we have to go back and merge in the ocean? That is the spiritual journey! It bothered me a lot. If we are little drops, at least we have an identity—we are drops! Why are you going to commit suicide by going and merging in the ocean and finish your identity completely? Secondly, what will the ocean gain by a few more drops into it? This is not a good situation. This is lose-lose situation. The spiritual path is a lose-lose situation if all it does is that we have an identity and experience of being separate and individual here and then we suddenly merge in something which was

already there. Never made sense to me. Much later, I realized that was not a true analogy at all. We were drops, drops *in* the ocean. Never left the ocean! We just contracted our awareness of the ocean in the awareness of a drop. We just became drops and knew only about the drop, while the ocean still surrounded us. We never left the ocean. We never left our true home. We have never left the Sach Khand. We are all right now in Sach Khand, in our true home, only we have lost the awareness of where we are.

The spiritual path is not a journey. It's an awakening to our true reality, who we really are. We are the ocean! We are the totality. And this was just for the sake of experience of the many in the one that we became drops and became souls. Totality became souls to have an amazing experience, an experience of love, joy, bliss that it couldn't have as totality. The moment you have drops, all the drops dance in the ocean. All the drops love each other. All the drops love the totality. Love was created by an artificial means of contracting our awareness to that of a drop in the ocean. We became souls so we could experience love. We became souls so we could experience love for other souls and love for our own totality. And we enjoyed that experience. Ocean experienced that too because we were the ocean. It was not...another way of saying it is that our totality is really all one at all times. As individuals, as we look at each other with all these covers on our body and mind, we are just points of view of that one totality. When we look at the world, we can look from here, we can look from there, we can look from different points of view. Supposing souls are "points of view" of totality. They view any creation from all points of view. If we are all part of that ocean, imagine how thinly we are spread out in this creation, and how we are experiencing this creation from so many angles, from so many places, from so many directions. The very idea of creating the drops in the ocean, within the ocean, was to be able to experience the ocean from so many directions. And we created a great variety of experiences while we were still in our true home. This didn't happen outside. This happened all in our true home that we became drops, became souls, souls residing in the totality in our true home.

Then, of course, souls became adventurous because they were conscious beings. They took up the consciousness from the whole ocean. Their consciousness was not dependent on being a drop; consciousness came from they're being part of the ocean. The water which constituted the drop is the same water that constituted the ocean. The essence of a drop was exactly the same as the essence of the whole ocean. Therefore, the soul was not different in essence. It was identical with the creator. But then, to expand this experience into a new type of experience where love could be experienced along with all other kinds of experiences that can be generated by consciousness, we took on a little small gadget, slightly smaller than an iPhone, [laughter] called the human mind. The human mind was an instrument that we took up to expand our awareness. In a way, which is the most miraculous way that could have happened, we were able to expand our awareness into time and space.

We could expand “instant creation,” which was created in no time, and expand it, and view it from past, present and future, that we could create events that could be placed upon time and space, here and there, now and then. That was a wonderful thing we created with a little gadget, with a little instrument called our human mind. The human mind created that. Human mind had no power of its own. It was not a living thing; it was a machine. But we gave our power to power it up, to powerhouse was still consciousness, and consciousness gave power to the mind to become active, and alive. And the mind became alive. And we used it, effectively. We used it to create so much. We created universe after universe. We created experiences of universes, through the mind, which are the most wonderful things we could have done. And then we decided to expand further and intensify the experience that we were creating.

We wanted that the mind should create experience as good as our own self. Experience of reality. We were the reality. The mind should create experiences that should be real. And the whole emphasis on reality or being real came up. So, the more real experiences, the more adventurous, the better it is for consciousness. So, the best way to do it was, that whatever the mind created, we shut ourselves off from it, so that we don't continuously remember that this is just an instrument, it's just working and creating illusions for us so we can experience. So, we began to take whatever the mind created as the only reality by shutting ourselves off.

Now we were very intelligent, of course. We didn't decide that we should shut ourselves off without making an arrangement to come back in too. If we had shut ourselves off without making an arrangement, if we had shut ourselves out from the house and thrown the key in, we'd be locked out forever. We didn't do that. We kept a key with us. We kept a key in our consciousness, so that when we are done with the adventure of the mind, we should be able to go back. We expanded our great experience through the mind. It was creating, experiencing, judging, all kinds of things the mind was doing, with our power, the power of the soul. Then the mind, having been invested with so much power, began to explore other ways by which it could have deeper experiences of reality, so it created a further reality by dividing the conscious experiences it was having into different types of perceptions or experiences.

Seeing became different from hearing. We separated. They were the same. Seeing became different from hearing. Touching, tasting, and smelling became different aspects through which the mind could experience. And we created a nice costume around ourselves, a costume of sense perceptions which could have all the sense perceptions and put it all around ourselves. So here we are, a totality-of-consciousness, in which the show is operating, and we believe we are drops in that, a soul. And there are many souls, an unlimited number of souls. And then the unlimited number of souls have now covered themselves with the mind, and then, outside the mind, they covered themselves with sense perceptions, which began to independently function. Like the sense perceptions were our self. We made them so real that the touching,

tasting, smelling was what we were, that we were sense perceptions. And that mind took a secondary role. It thinks inside your sense-perceptions. It operates inside. The soul, life force, vital force, is inside these. Okay, there is a vital force sitting inside, and there is an inner mind, and then there is the actual body of ours, with sense perceptions. It was a great experience, and we have been having for a long time. Then we decided to intensify further and see if we can make it real in more senses than one. So, we created the physical universe and took birth as human beings and came into bodies, into physical forms.

What we are today are the outermost covers that we are wearing in order to intensify an experience of reality outside of ourselves. Reality is inside. It's a reflection of the reality inside. Whatever was created, was created by consciousness being conscious of this kind of covers and this reality. Still this is the correct position today. But we, because of this arrangement, began to look at the reality in space and time outside, and we have been looking at it for long, long time, which we created to have a long experience. We created infinite time, and we created infinite space, so that in any directions you go, space is unlimited. In any direction you go in time, past is infinite, future is infinite, just a remarkable way that we could create a permanent universe outside of ourselves, whereas the only permanence was ourselves. And we created this permanence outside of ourselves.

Then, we got caught up. Because we, in this process of coming and having a physical form, decided to take a physical form where we should hold on to the same will with which consciousness, totality-of-consciousness, decided to do all these things. After all, when totality-of-consciousness decided to have these experiences, it exercised its will, a very interesting will, a will that is very difficult to describe as a simply an authoritative will. It was not authoritative. There was nobody to be authorized over, nobody to be showing off to. It was a will which we, in Indian languages, try to describe as *mauj*. It was the *mauj* of the creator, the *mauj* of the totality-of-consciousness. How do you translate the word *mauj*? We sometimes can say it was will: "His *mauj* created everything." And then you say, "Let's have some *mauj* and have some fun." The same word is used for having fun, and the same word is used for a will. Therefore, put the two together, *mauj* meant very playful will. This was a very playful will, the *mauj* that created. And we kept on having the same playful will right when we took on the final covering of our physical body, and we still have the same playful will.

But when we have a playful will, we are using it through our mind and through our senses, which are the covers we created for that playful will. The playful will has been separated, and we sometimes feel, this some part of us, that is not really the same playful will. Looks like we have gradually gone into a state where there are two wills prevailing, and we call them "our will" and "God's will." We separated them. The source was the same. Source was only one playful will, *mauj*. But we have now divided it up, and what happened, how we divided it up

was, because while using the mind to create the playful universe around us, and to experience the playful universe around us, we've made the mind a very serious, independent unit of its own. We almost hid behind the mind to see how the mind works, and made the mind almost an independent entity, independent alive entity, that can talk not only to others but can talk to ourselves. And we began to use the process of thinking, which was a natural process for the mind, just part of it, when we built the mind, main function was keep on thinking, all the time, never stop. The mind never stops thinking, no matter what level you are on.

So, when we gave this experience to the mind, to think and think and communicate with the rest of the universe which is also created souls—we are created units, units of consciousness—the mind began to talk to us and gave us directions. “Do this!” “Do that!” Based upon what? Based upon the experiences we created outside. We created wonderful experiences. The mind, was desiring those experiences...as it took one sip of wine, it wanted a second sip. When it wanted to enjoy one part of creation, wanted a second one. Mind got so distracted it began to advise us, the creators of the mind, what we should be doing. The mind which was supposed to be a servant of ours, an accessory to our own self, became our master and began to tell us what we should be doing. And not being able to distinguish our own consciousness from the powers we have ourselves given to the mind, we began to follow the mind blindly. And the mind took us continuously in areas where we had created the interest for the mind which was all outside in different kinds of playful universes that we were creating. The mind's whole attention, our attention going through the mind, is all concentrating on things outside of the self. Because, once the mind used time and space to create these experiences, it began to make time and space as the only reality. It made the time and space so real that all our concepts of reality have been fitted into it today. There is no way we can think of reality outside of them. We make heavens. We think heaven must be a wonderful place. Space! Time! How can you have a heaven if there is no place at all? We have a Sach Khand, our true home...oh, all the souls are dancing and singing, and being happy...how could they do it if there were no place for them to do it? So, we are putting everything in the framework of the mind. But the mind used time in a very subtle way, the most subtle way. It spread time out like a little wire, and spread it long, and put events for experience on the time, and made our consciousness and attention move from one point to another, going from one event to another. And therefore, we began to feel time is something that's flowing through us, has always was there—you can't get out of it. A very subtle game that the mind played. The mind copied the role of the soul. The soul was the individual drop of the ocean of totality. The mind became an individual mind in each human being, as an individual drop of ocean of the universal mind that was operating all these things. The universal mind is operating, of course, at the higher level where everything was being caused by this mind, which we now, today, call the causal region, or causal level of experience or causal level of consciousness. The mind expanded from there and created these experiences. The individual mind is now taking control, and referring to that universal mind as its creator,

and we are tying ourselves up with the mind so closely, we think the universal mind is our creator. And all our search for totality, search for truth, search for God is ending up there, at the universal mind. This is a big trap. We laid a big trap for ourselves. Like a spider's trap, we were just creating web after web around us. Now we got caught in it.

Now I mentioned to you that we did not go into this without making an arrangement to be able to get out. So what arrangement did we make? The arrangement we made was that in creating these destinies of ours to have several experiences on time, as our attention moves on time from event to event, we should create an event within our own destinies where we should be able to get information of our own truth and have our own soul's power to go back to our true home, that particular event that we designed and placed in our future destiny, that we thought that we would have—enjoy this show, this mauj long enough and we'll have had enough of it—we will then be able to pull ourselves up and go back home. So, we placed an event in our life, a future life where we will meet another human being, like ourselves, whom we will call a Perfect Living Master, and when he appears in our life he will have our own true consciousness with him, even as a human being, and he'll be able to guide us and take us back.

So, it was a good arrangement. We could have put any event we liked in our lives, and we made a good arrangement that when we are tired of this show we can go back home, because a Perfect Living Master will appear in our life at that time, and he will guide us, and he'll have contact at that time. Of course, if the mind is creating everything, through illusion, so is the Perfect Living Master being created as an illusion. How could a Perfect Living Master, who is being projected from our mind, be more real than ourselves? Of course, he is not more real. He is as unreal as anybody else. He is as unreal as the whole creation, with one difference—he's carrying our consciousness where we want to go, in a manner in which he can talk to us, as if we are talking to ourselves, and saying, "Time to go home." A Perfect Living Master is as unreal as the rest of this creation. There is no difference.

But when we have the experience of a Perfect Living Master, we are having experience of our own design—how to go back. And this was our own arrangement that we did, as if we had made this arrangement before we left home. "Okay, one day, when we are tired, our totality should be able to come and pull us back," and that's exactly what it is. So, it is not something...it can't be that we are all living in an illusion, in an unreal world and one being out of that is real. How can that be? Everything is equally unreal or equally real. Since we have created these series of experiences—for our consciousness, in layers, in levels, one after the other, pure experience of totality, which means oneness complete, and experiencing oneness by creating the many, that experiencing the many, and worshipping the one, loving the one, and then adding on other experiences through the mind, then through the senses, then to the body—we have moved away from the original point from where we started to have this. Where is that

point? Where is the point from where we created all this? There must be somewhere, and where is that point where our true home is? I see people worshipping, looking up in the sky. I don't think God sits in the sky. The sky disappears when we go to sleep. The sky disappears when we meditate. How could he be living outside, anywhere? Then, if we are consciousness, and our totality is also consciousness, and we are the same—the water of the drop is the same as the water of the ocean, essence is the same—how could that totality be different or away from where we are?

So, the starting point for the spiritual quest always is this: Whoever has tried to find out who we are, what is our truth, who is the self, who is the ultimate self, has to start from where you feel where you are, where you know you are, where you are definite where you are. Are we definite where we are? Of course, we are definite—we are sitting in a physical body. If everything else is outside of our body, that point where we are must be somewhere within us. Somebody has said, "Oh, not difficult to say where it is." I'll tell you: it is here, H-E-R-E. They say, "It is here and nowhere else," because there is no nowhere-else—it is just created. "There" has to be created; "here" is where we are. Wherever you find you are "here," that's where it is. And when are we having that experience? Now! Neither the past nor the future. Now! It's always been "now," always "here." So, we are "here" and "now."

So, if we are here and now, that should make our self-realization easy. We don't have to run and go anywhere. We are just here, and we find out where are we "here"? If we are not the body, where are we "here"? Does not take too long to find out we are somewhere in the body, as consciousness, as experiencer, of the body and something outside of it, where are we? Sitting somewhere in the head. We close our eyes. Where are we? We are in behind this darkness we have created by closing our eyes. To discover that we are behind the eyes does not take long. So that is our "here" and that is our "now." If we can just be there, just open ourselves to be there, if we just be there for one second, with no distraction, we'll be in Sach Khand. It's a big statement I am making! But I am sure of it.

Why are we not doing that? We are not doing that because the only wall, the only obstacle is our own mind coming in the way, the mind we have used to create experiences, the very mind we created experiences is now so tied up with those experiences, so drawn and attracted to them, so attached to them, and these attachments are, of course, the only thing that is preventing us from finding out who we are and where we are. When we try to sit behind the eyes, the mind runs wild! I get email after email telling me, "My mind is wild. When I meditate, I start thinking of things I never thought before." And I write back to them, "You are not alone. We are together with you. We are all in the same boat." It is the nature of the mind, and that has been the whole thing why we can't know where we really belong. In order to overcome this

only single obstacle on our spiritual journey, on our quest for finding the truth about ourselves, the only thing required is to control the mind, to be able to put the mind in its proper place.

The mind is not a bad thing! It's wonderful that it can generate experience of time and space, and make events happen and connect the events by cause and effect and create karma and create all these experiences of high and low. What else do you expect? It's better than any movie or any drama you can see, and we are creating all that right now with our own mind. It's wonderful! But don't let it tell you what to do! Therefore, that playful will that created the whole thing has now enabled the same playful will, has given so much weight to the mind that the mind has assumed independent will. So there now exist in our head two wills, the mind's will and the will of the totality-of-consciousness, or we might call God's will. Everybody is beset with this problem: "Am I living in my mind's will, or am I living in God's will?" They know the truth is if you want to find God, you must live in God's will. If you want the truth about your own self, you must live in the will of the totality-of-consciousness, your own true self.

Therefore, when we are accustomed to using these two wills, my will says—which I call spiritual will—says, "I have to do this." It comes automatically. It's coming from there, where I belong. Then the mind, which has created this situation outside, says, "No, that's much better. You can do this." So, I'm torn between two kinds of wills operating within me. And then, I put my will against mind's will. Normally, I have given the power to the mind, I should always win. As it happens mostly I lose, and the mind wins. What a state we have created that we ourselves have allowed the mind, and the mind's will, to win every time we want to fight with it! We have weakened ourselves and strengthened our minds. We have almost hidden our own spiritual will and strengthened the mental will with which we operate every day. It would be so much easier to go to your true home if the spiritual will could win every time over the mind's will. All this talk about meditation, repeating of mantra, doing the spiritual exercises, standing on head-stands, standing on one leg in the river [laughter], all that stuff is only to create the superiority of the spiritual will over the mental will. No other purpose. The whole programs we make of spiritual disciplines and spiritual practices and yogas and so on is only designed to make the spiritual will win over the mental will. And yet, the mental will keeps on fighting, and mostly winning. So therefore, we have to find ways, how to make the spiritual will get back to its own strength. It is the spiritual will that created the mental will, and how could we be subjected to our own creation in such a way? But we have created this, so all our experiences that we are having is between the two—God's will, our will.

How about changing our life? From this instant, let's change our life that we will always live in God's will and never in our own mental will. The mind will say something, and we look up to God's will, say, "We live by God's will." Mind is so clever, it makes itself into two parts, and then we are thinking, this is my will, this is God's, see? And do it! And we get so confused—is it God's

will or is it mind's will? There are two voices telling me, "Do this," "Do that," both seem to be not really my will. Something else is going on. Mind then starts deceiving us in such a way, almost like it is a game we are playing every day. We are playing a game with our mind every day, and the mind is winning. What kind of game is this? And we have given all the power to the mind to win. When we say, "What is God's will?" it is not difficult to know. We have used different words and language today, to show which is God's will and what is mind's will. God's will is to go with what has been created already with the totality-of consciousness, creating through these different levels, whatever has been created outside. What they used to say, sometimes still say, "Go with the flow," and you go with the flow. Keep your mind interfering with the flow, you are living in God's will. Jelaluddin Rumi was asked once, "What is God's will? Isn't everything God's will?" What we call mental will is also God's will. He said, "That is true, but God's will has divided it, for experience that we should have a second will also, to play—where is the mauj if there are no two wills?" That's the mauj, that's the playfulness. Therefore, he said, "If you want to follow God's will, no problem. If God gives you a spade in your hand" [in one of the *Masnavis* he writes], "If God gives you a spade in your hand, he has expressed his will—dig! If he has given you a pen in your hand, he has expressed his will—write! If he has created an experience around you and given you the circumstances what to do—do it! That's God's will." If you dilly-dally and start thinking of some other things, that's mind's will. Now how do you have God's will and mind's will distinguished between the two—the way we can understand better in the West, because we have good language to separate the two—is God's will is expressed to you intuitively. Now, in the old days they didn't have the word intuition. So, it's a good word. And mind's will is expressed rationally, by thinking. Every time you think to make a decision, it's mind's will; every time the gut feeling, instantaneous feeling, tells you do, it's Gods will. That's internal. External? What the circumstances are. You have a pen in your hand? Write! If you are required to walk here, write! If you have a family, take care of them. Write! If this is your dharma, duty, do it! That's God's will.

So actually, one can transform one's life into a life in which you are always living in God's will. Follow your intuition. What to do with the mind then? If you are following your intuition, what's the role of the mind? The role of the mind is: Carry out what you have decided intuitively! Not that you ask the mind, "What should I do?" which is what we have been doing all the time. You tell the mind to implement the decisions you are taking intuitively, and that's God's will. You will find that intuition, which comes suddenly, with no time, no space, from nowhere...where is it coming from? It's coming from an internal self, from this consciousness itself. It's not coming from what is covered around it. Of course, if you have to deal with things that are outside, it must have some relation to what is outside. Yes, it does!

When we reason, when we use the mind to think, we have very limited information on which we think. We can't see everything. We can't even remember our past. Forget past lives, we

can't even remember the past of this life. [laughter] How can we make good judgments with thinking when we don't remember anything? Whereas intuition remembers. Intuition is a result of cumulative memory of the entire universe and the entire time that you've ever been here. Intuition does not depend on what is in front of you. Intuition depends upon your inner memory where you have brought everything, and which the mind has forgotten. So that is why intuition functions differently. It has no time, no space, comes instantaneously.

It cannot be practiced. Somebody told me he had learned how to develop intuition, and I wanted to know, "Must be new method. I'll teach to everybody, if I can learn it." I said, "Will you demonstrate how you develop intuition?" He said, "Now look: I am going to decide intuitively whether I will drink from this cup of water or not. Not by reason, but intuition." He said, "Now my intuition says 'Ahhhh, drink,'" I said, "What was that 'Ahhhh' before that?" That's where the mind comes in. Every time you take time to say something, it is not intuitive, it is mental. When it's intuitive, there was no time—you didn't have time to know when it happened, but the gut feeling says, "Yes." Intuition is timeless.

And yet, if people have lived in their intuition, I can tell you the whole life is much different, much better than those who have constantly thought about "What should we do?" Those people who continuously think about what they should do are regretting all the time. "I wish I hadn't done this. Oh, I wish I had known this earlier." That shows how mind is functioning in ignorance. It can't remember anything. It doesn't know what has happened in the past, doesn't know at all what is going to happen in the future. What kind of mind is that to give us advice what to do? At least intuition knows what happened, and intuition can guide us. The trouble is, we all have these gut feelings, we all have intuitive feelings because we are all souls, and yet we let the mind override us. The mind...we get a gut feeling, and the mind says, "No, no, that doesn't make any sense. We shouldn't be doing it." We don't do it. What happened next day? "I wish I had followed my gut feeling." I hear this all the time. Because the two sources of wills are different. The intuitive will that I call the spiritual will comes from our soul, and the mental will comes from our mind. Mental will comes from the process of the mind.

The mind's processes are very simple: thinking, reasoning, putting sense perceptions together, making sense of things, applying logic to understand, putting different steps of logic to understand things, communicating, talking. That's all the function of the mind. What is the function of the soul? Listening, seeing, intuitive knowledge and experiencing love, joy, bliss, beauty. They are different functions. They don't even overlap, the different functions of the mind and the soul. And we want to be spiritual, we should be with the spirit, with our soul. Therefore, once we find out the truth about how the system is working, the whole system of the operation of consciousness to generate experiences of various levels, once we understand the whole thing, then we realize the soul is all-powerful, and we have to pull ourselves to the

soul, and what happens? Do we destroy the experience outside? If we have a different experience of consciousness, do we destroy the world to have that experience? Of course not! We just withdraw our attention from it, and we look at the other experience, then we look at this experience.

When we go to sleep at night, the body is functioning. We have a dream; we are in a different world in the dream; our attention is all in the dream, and the dream sequence is going on. We wake up, we've destroyed nothing! It is all there. Whatever the real thing is, is always there. So, there is nothing to destroy. It is only a game of paying attention, of placing your attention where you want to have an experience. So, by placing our attention on "here" and "now" and not listening to the mind...simple formula I am giving you for enlightenment! Don't listen to the mind. Use intuition for making decisions. Use mind to carry them out. Place your attention here and now, and don't move from there—you'll get enlightened. What could be simpler than this? [laughter]. This is the simplest formula for getting enlightened. Enlightened means finding out that *you are not this*, but you are something in, and that inner self opens up other experiences more beautiful, more wondrous than these, more vaster than these, vast ones, experience you have which you can't have here. So, even the journey to self-realization, the journey to our true Godhood, the journey to our true self, is so interesting. If you...mind is...mind is fond of pleasures. I know that; you all know that. If we can give the mind some pleasurable experiences while we are trying to get all this stuff, it'll become very easy. Therefore, the first step is to go to a point where the mind feels happy, mind feels, "I want that!" Otherwise the mind keeps on saying, "I want this-this-this outside." But if it can have something inside, that's a good first step.

When we are in the company of a Perfect Living Master and experiencing that unconditional love, the mind begins to love that. In the beginning, it's always looking for outside, but once it begins to taste that, inside—and that's why we meditate and keep in touch with the Perfect Living Master inside, who is always inside. Outside's an image. Outside we create an image because we can't see inside. And master comes, sits inside our consciousness—we can't see. He sits in our mental consciousness—we can't see. We close our eyes to see him—it's dark. So, we open our eyes—he appears outside—only reason for appearing outside! He's not outside, he's always inside. When he initiates us, or accepts us as his friend, that he's come for us, he manifests himself inside, and then he is there with us all the time whenever we are going, visiting inside. So that is why, the best way is to make it a pleasurable thing for the mind itself, to go within and enjoy. Once the mind begins to enjoy, instead of being our enemy on our spiritual path, it becomes our friend. The moment you give good things to the mind, to enjoy inside, it'll go along with you. So that's one of the big steps to take. In the beginning, make your inner experience pleasurable, so the mind can be attracted and not fight so much with you. You want to fight? Eventually the mind begins to fight, "Let's go meditate and go there! Why are

you waiting outside?” The very mind that is stopping us from going inside becomes an instigator to go and meditate and go inside, if it has tasted the wonderful things that lie inside. And there is so much lying inside!

I could give a little example of the very first step we can get. If you withdraw your attention and become unaware of this body, not by going to sleep, which is also the same process—as you go to sleep, you become unaware of the body and you go to lower dream-like state, and the dream-like state, when you wake up, is always less real than the wakeful state—withdraw your attention while you are awake. In the wakeful state withdraw attention, deliberately, by exercise, by actually withdrawing it, by definite methods of withdrawal of attention behind the eyes, which, of course, we are taught when we are told how to meditate effectively and properly. When we do that, the mind can fly, and see things, and can go and have access to knowledge—there’s no chance here. Even that experience, one round of experience of that kind, holds us inside and does not allow us to go out. So therefore, it’s a question of just introducing the mind to some experiences inside. If you have been able to develop that love and devotion for your Perfect Living Master in the human form here, and the human form appears, there is nothing more interesting than that experience of seeing the inner form, sometimes called the radiant form of the master.

By the way, people get confused. They say, “We see form of the master, it’s not very radiant.” We are not using the word radiant that he is a lightbulb or something, shedding light all over. Very wrong concept. Some people (it’s a mental concept): “Maybe radiant form of the master is somebody radiating light outside.” No, radiant form of the master means that in utter darkness you can see him, because his own form can be experienced in utter darkness. You can close your eyes, tightly and completely, and you can still see. It has to be a radiant form. In fact, you are also a radiant form there. In fact, all the houses, buildings, sky, trees which we are seeing outside, are all radiant forms there. If you go there, they all are radiant. These things we are seeing outside, including ourselves, are dependent upon artificial light falling on us. If all the lights are shut off, we won’t see anything. There, all lights can be shut off, we can still see, and that is why they use the word “radiant form.” Do not mistake the radiant form. People tell me, “I had a wonderful experience with the master, and I talked to him, I was able to fly with him, I had these experiences...sorry, I don’t ever see the radiant form yet.” What form are you looking for? Just because the word “radiant” has been used once, you are making a totally different mental picture of the master? It’s the same master you see outside, and what you are doing is that you are sustaining that experience which master has created inside you, in your memory cells there.

When we want to meditate and do third part of our meditation... First part, generally, is to control the mind by repeating words given by a master, particularly words that mean nothing to

us. If they mean too much, we can get caught up in the words. I sometimes give an example. If my master had told me that the simran, the mantra you have to repeat in order to get real enlightenment, is “Ye Olde Shakey’s Pizza,” I would have been repeating “Ye Olde Shakey’s Pizza,” and all my mind was on the pizza shop. I would never have had any enlightenment inside. Therefore, you will notice that the mantras that we are given are very often in a foreign language and using words which may not have much relevance to us here—and certainly they don’t pull us out. Why are we using those words? In order to prevent the mind from thinking in other words. Very simple purpose. We are trying to force certain words, we are trying to use the spiritual will over the mental will. The mental will wants to go into totally independent thinking of the mind. We put those words to prevent the mind from thinking. The more we can put those words, the less chance we give to the mind, because they have to be repeated by the mind. So, that’s the first part of the course of any spiritual discipline or to try to get within, to control the mind by preventing it to think in its own language—put artificial language into it.

The second part, of course, is that you see if there’s any vibration, any frequencies of your own self, any light, any sound emanating which you can see as experiences, that you can see flashes of light, which are not really outside. But there are many other experiences which can be generated merely by the power of concentrating your attention within the head. Many of them are physical, some look non-physical, and many of them arising from your perceptions, many of them arising from the inner expression of your own self. So those are also experiences, and the best method, they have said, is to listen to them. Because, as I said earlier, “The mind speaks, but the soul listens.” If you listen, that’s you, the listener is you. Always remember: Whenever you’re listening, outside or inside, the listener is your soul, the speaker is your mind, whether speaking in the head as a thought, or speaking outside. The mind speaks, the soul listens. So, when you’re listening—listening to the words you are repeating or listening to internal sounds—that process of listening [is] the second important step in trying to find out who you are.

The third step, in order to lure the mind inside, is to do *dhyān*, contemplation of the face of your master, whom you love. That, of course, becomes effective when you feel the pull of love. If you don’t have any feeling of love, just a picture you are looking at, you keep on...then the meditation becomes very boring, and you can't even sit for a long time. But if you are feeling of love, and you are contemplating the master inside, which is called *dhyān*—third part of meditation—then it becomes attractive, and our attention can be drawn in. But when you are doing *dhyān*, never do *dhyān* on a picture. Not on a photograph. Do *dhyān* on the person who you are remembering. We are trying to remember. Do *dhyān* on the master whom you saw, whose face you remember, whose movements you remember. You saw where he was coming, where he was going, and the little events you remember. It should be an actual memory of the person who you are trying to recall. When we try to remember somebody, we don't remember

pictures. We remember the person as we last met, as we saw long ago, and all those pictures, actual pictures, from memory, come back, and that is dhyān. So proper dhyān is to remember the encounter you had with the master last time. How was it? How did he look like? To recall that is dhyān. When you do that you are remembering your particular event with the master, and if you can sustain that for a short time, in your experience, the master proceeds to go on talking to you or moving beyond what you remember from the past and becomes alive inside you. That's the benefit of dhyān. So dhyān is very useful. And once that happens, and you have a feeling of love and devotion for this master, the mind can be drawn in.

So, these three processes are pretty good as methods of trying to put your attention inside. And that is what all the mystics and masters have recommended, that you use these methods of simran, or mantra, and the dhun of listening to your own self, and then to do the dhyān of the beloved inside, and you're pulled inside. So, if these methods are followed, then we are able to experience that which I have been talking about all day. They are not difficult to understand and to implement. The difficulty—only the one I mentioned—the mind starts thinking of so many things when we try to do it. It starts fighting with us. We have given it the power to become independent and fight with us. So, in order to curb it, we have to develop spiritual will, or intuitive will, to overcome the mental will, and that can be done by daily practice, outside, in the physical world. In the physical world, the mind says, "I want this." Once in a while—not all the time—once in a while, deny it. Mind says, "I want to do this!" "No!" "No, but what's wrong with it?" "No!" "Look, one time only." "No!" What are we doing? We are developing our spiritual will over the mental will. If we practice only once or twice a day—and this is not meditation, this is a general development of your spiritual will over the mental will—your meditation becomes so much easier.

I am sharing these experiences with you because I have gone through these experiences myself. After initiation by a Perfect Living Master, whose bhandara we are going to celebrate, I found that there are some things where we need a little guidance. Some little small steps of guidance, which sometimes is missing. Sometimes we don't have a Perfect Living Master, or somebody enlightened to that point with us, so we should be able to have some kind of guidance so that we don't get stuck on one thing. I feel very sad when people who have been initiated by Perfect Living Masters, after years and years, they tell me, "We are still stuck on the same experience we are having." Why didn't you move on? If you take any other course of learning or course of doing something, and you get stuck, you don't stay stuck forever. You find out the reason why you are stuck and move on. And very often, you need guidance! This is not different from that. If you are stuck in meditation, you need guidance. You need guidance from somebody who has already been stuck there and gone ahead and found out how to get over it. So therefore, Great Master used to recommend that whenever you are stuck, don't just stay there and make your living faith of a Perfect Living Master's teaching into a blind faith of religion. Don't make it into a

religion! This is not a religion! This is an exploration of the truth within you! All religions say the same thing, "Go within and find out!" Don't make it into a religion! But if we just blindly believe, and get stuck, and don't move, we are making it into a religion. Therefore, make it into a science. Make it into a scientific exploration! Something is coming in the way? Find out why. And if you don't know why, ask somebody else who has had the same experience. It is not necessary always to go to the master. You can check with those who you know are advanced, can guide you there. But there is no guidance better than the master himself. If you have been able to establish the inner radiant form of the master inside, he's always available to guide you. But if you haven't? Ask somebody outside. But don't make it into a religion, and say, "I blindly believe and one day it will happen."

That is why this path is so different from any path requiring blind faith. Moreover, here, unlike any cult, or any other system, which ties you down, this is open thing. You are free to practice it. You are free to go anywhere you like to find something better. There is no binding on this. This is so transparent. This system of discovering yourself is transparent. It does not say it is a secret hot-shot society in which you have to stay here. It does not say, "If you leave, you'll be punished." It encourages to leave and find out something better. Very different from any other path. So that's why I have come to celebrate this wonderful path of the Great Master, Hazur Maharaj Baba Sawan Singh, whose bhandara we will have tomorrow, and I hope to share more information with you at that time.

Thank you very much once again for very patiently listening to me. God bless you.

<https://www.youtube.com/watch?v=h7Ng6bNpmWY>

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