

Healing | Karma | Meditation Exercises | Dreams | Astral Body

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<https://youtu.be/ppQcD6H9xns>

Welcome, friends to this meditation workshop. We'll be experimenting with several small exercises which help us in achieving the goal of meditation, which is to discover our self, our true self. The goal of all meditation is to find out who we really are and why we are here.

You might have noticed that they put a rocking chair for me. I know there's a trick chair. It's a trick chair because in one of the earlier meditation sessions, when I was talking to the group about meditation, I was saying that during meditation the tendency to sleep is very strong. And therefore, a lot of time, people go to sleep while they're meditating, because the tendency for the attention to drop from the wakeful state at the eye level to the sleep state at the throat level is very strong. We sleep every night. Therefore, the tendency is automatic in us. During that meditation workshop— many of you were probably here—when I closed my eyes to lead the meditation group, after a while I found that I was snoring myself. And when I opened my eyes, everybody was staring at me like that. So, they all enjoyed my snoring during meditation, and this is a trick chair to see if I do it again. Because they believe that if I rock, I might sleep faster.

I am told that the subject for my talk this morning, before we go into the meditation sessions later in the day, is the art of healing, the healing arts that people are practicing. This is an important subject because so many people have asked me whether the different ways of healing that people are employing are consistent with the spiritual path. Should people who are following the spiritual path actually practice healing? Does it interfere with their spiritual progress? Is it proper for them to do it? So, I thought it is a good time for me to make a few comments on the healing art that exist and their effect on the spiritual path.

As you know the healing is of many kinds, There's physical healing. There is sub astral healing. There's astral healing. There's mental healing, and there is spiritual healing. People practice different kinds of healing. The physical healing is practiced by all the doctors, modern doctors, who diagnose what the disease is and prescribe a drug which should counteract that disease. Most of these systems of modern medicine of healing are called the allopathic system of healing. The word allopathic is derived from the Greek origin which means "allo pathos." That means changing of the pathos, changing of the state of being. If you are sick, give something that should counter it. If you are having a fever or inflammation, give an antibiotic which should

reduce the fever. It's like opposing the force of the disease by healing with the opposite force. So, it's called allopathy.

There's also a practice called homeopathy. Homeopathy means creating a similar pathos, "homeo pathos." That means similar cures similar. The founder of that system, Samuel Hahnemann, lived a couple of hundred years ago in Germany, and he founded a system based on the principle "similia similibus curantur." That means similar will cure similar. And it's not that the opposite will cure. Opposite will give you relief, but for cure he thought you have to have a similar thing. That means if the disease creates certain symptoms on your body, give something that would create similar symptoms in a healthy body. And when the disease expresses itself in the language of symptoms, you can read the language of the symptoms, and that is the language of the disease, and not the kind of diagnosis that the allopaths make. So, homeopathic system became quite prominent at one time, and it's coming back into being again, it's coming into popularity again and is based on this principle that whatever illness can be caused artificially in a healthy body by giving any kind of substance, the same substance, in a very diluted form, will be able to cure the same disease. And that is very popular in some countries, especially in Germany, in France, in India, and now coming back into the United States.

There are other systems of which are also well known. The Ayurvedic system is one of the oldest systems, started from the vedic times and is traced back to history of six or seven thousand years. And there are some prescriptions written down in old literature which are supposed to be several thousand years old and are still being used by the practitioners of Ayurveda today. A similar system was started in Greece called the Unani system.

These two systems of healing employ what they call the three different doshas, the three different aspects in which the body survives. And that three doshas they consider are Pitta, which is the heart dosha, and there is Kapha, which is the phlegm in us, and then there is Vata, which is the air. They think that with these three doshas we can diagnose anything. They depend very heavily— these two systems of healing, the Ayurvedic system and the Unani system—they employ the diagnosis by reading the pulse of a person. Practitioners still today are employing the system by which they can see the wrist of a person and put their fingers, three fingers they put on the wrist, at an appropriate place just below the wrist, and the three doshas are read immediately by the three fingers. And you can see the way the pulse beats. You will notice that the pulse beat is different at the three different positions. And on that basis, they can diagnose, and the treatment is based upon a diagnosis of that kind.

The Ayurvedic system is using more of the bhasams. That means oxidized materials of metals, minerals and so on which have been proven to relieve different kinds of illnesses. So, it's a popular system in the East. The Unani system relies upon more of what they call the syrups and the cold drinks, because it was in a hot area and they thought that all medicines should be given in the form of nice cold drinks or in the kind of pushtas. That means you make a preparation, concoctions, of pastes of different kinds. So, there's a little difference in the type of material that they use in the healing.

All these systems employ the physical body, analysis of the physical body, reading the pulse of the physical body, taking vital signs of the vital body parts, and then prescribing a treatment. This is all healing by the physical methods of the physical body.

Then comes the sub-astral healing, sometimes called the psychological healing, psychic healing, and those include several kinds of healing methods, reiki being very popular here where you have two kinds of hands on and hands near the body. You can touch the body, give certain kinds of massages, and that heals the body, or you can pass your hand with your energies over the body. Because these types of healing involve the energies, most of the time the energy of the healer is being used to cure, and in many cases the disease affects the healer.

I once attended a conference of the Spiritual Frontiers Fellowship, and they thought I was a healer. And therefore, they put me in a group of healers, about twenty healers, for practicing reiki and other kinds of healing systems. And I must tell you all those twenty were sick themselves. So, one of the first principles of healing is "healer, heal thyself." If you are sick, and I questioned them, I said, "Look, if you are healing other people, you're sick yourself, what, what standard do you set for other people? You must be first healing yourself. If you can't heal yourself, how do you heal others?" In later discussions we discovered that many of them were suffering from the same diseases they were trying to cure. Based on the law of karma, it appears that when you heal through sub-astral energies, you take on the karma of the person you are healing. And therefore, it's not advisable to do that kind of healing which transfers the karma. It's not easy to transfer karma of one person to another, but those methods of healing very often transfer, and the healers themselves become sick. And therefore, it's not a very good system and although it's practiced widely, it interferes with the spiritual progress of any person who is on the spiritual path.

These sub-astral healings are then followed by the astral healings, which is through sense perceptions only. So those involve lot of suggestive powers, psychological suggestions, psychiatric treatments and so on, where the power of suggestion is used to heal. There also, the danger is that in dealing with a patient who you are trying to heal, you are picking up some

of the karma of that patient. That is why the suicide rate among the psychiatrists is the highest among all groups of people in the country. Those who are trying to cure other people of their mental illnesses themselves get so depressed that they can't survive because as they heal, through psychological and psychiatric methods, they get those same symptoms themselves. These are also not very good for practice of the spiritual path.

Then there's the mental healing which, of course, is...they use mental kinds of assists, mental power of moving things, and so they use the power to move things in the body. And those also hurt the mind of the person who's trying to practice these. These kinds of healings have all these deleterious effects on the healer.

But there is a healing called spiritual healing which is healing with love. Healing with love is a spiritual thing because your soul is involved and neither your mind, nor your senses, nor your body is involved. Prayer from the spirit very often helps in healing. We have seen so many cases where prayer from the spirit healed somebody. That does not cause any harm to the one who is healing and helps the person who is being healed, does not transfer karma but lightens the karma of that person, because the healing is taking place from the spirit which is beyond the karma.

Our spiritual self is not bound by karma. It lies in Par Brahm, beyond Trikuti, beyond the domain of the mind and domain of karma. When we talk of the law of karma, it only operates from the mental level of our mind. All karma is stored on the mind, is played out from there. Therefore, the healing that is done from any part of the consciousness that is beyond the mind does not cause any deleterious effect. Indeed, very often it helps you to be compassionate with people and use your compassion and love for people, pray for them with love coming from your, what they call heart—it's actually the spirit—and that is a good way of helping people. I have suggested to many healers who are practicing healing through the energies to shift to healing with love, and it benefited them a lot, and their own health has improved as well as the health of those who they tried to heal.

So, these healing arts—there's so many kinds of them— and they, as I mentioned to you, some of them do interfere with our spiritual growth, and some of them do not. So those that do not interfere are those where we do not transfer any of the karma to our self. Because when karma is transferred, it creates additional burden for us. We already are all overladen with karma.

Now, one word about karma I should mention because all sickness and disease is the result of karma. It's our own actions of the past that causes these things to happen. Nobody has inflicted those on us. We have inflicted them upon ourselves. We do not remember them and therefore

we sometimes wonder how it is unfair for so many people to be born healthy, lead healthy lives, and so many people spending so much of their time in hospitals and dying there. But it's all their own karma, not somebody else's.

The law of karma explains these events better than any other theory that we have found so far. There's no way to say that if God has created all of us as equal children, why should there be so much difference. Some are born poor, some are born rich. Some are in good state of health, some are not in a good state of health. What causes all this difference? Surely, the creator, who loves all creation, could not have made that difference. It is part of a lower story, story at a lower level, of our own minds, where we have created these actions. Incidentally, karma is not created by a physical action. Karma is created by a mental action. That means, if you think of something in your mind, karma is created right there. Even if you don't translate it into physical action, the karma is still there.

Therefore, if you look at your own minds, the karmic condition into which we are now situated, makes us go through the karma because we have identified ourselves with the mind. We have identified ourselves with the sensory system. We have identified ourselves with the body. And that is why what the mind plays out becomes our experience. And therefore, we feel the sickness, disease that comes to us, because we are associating ourselves so closely with the mind. The mind and our soul are so closely locked in together that it's very difficult even to distinguish between the two. It takes quite a while and meditation practice to know that we were never the mind. Mind was just a machine given to us to use. It's a thinking machine and it is placed next to us and we power it with our consciousness and our soul, and it functions. But the mind alone contains all the karma. The so-called akashic records, or akashic records which you refer to often, are all stored in the mind. There is nothing stored in our soul. Our soul is beyond karma. It's pure consciousness and is not carrying any of this thing. But when we identify ourselves with our minds and our bodies, we go through this whole process, and that is why we suffer, and the karma is our own creation through our own mind through mental action.

Now if we try to wipe out karma, if we think that by healing you wipe out karma, you do not wipe out karma. You transfer karma, you postpone karma. It is only postponed, it is not trans . . . it is not healed in a way, it's not gone away. It doesn't go anywhere. The only way for karma to be destroyed is to do meditation of the soul, of the spirit, which can burn karma. That is why Perfect Living Masters who have come here and give us the beautiful gift of initiation, of which I have, I have not come across any equivalent gift in this world, is the best gift one can get. That gift includes the burning down or the complete elimination of all the previous karma and the only karma you go through is that which is of this current life. It's a very big advantage to have

all the old karma gone away so that, even if you have to live again, even if you have to have a second life, it is based only on the karma of one life, which is this present life. That's a very big advantage.

But the karma plays out in several ways. It can play out in a physical disease, in physical happiness, in physical winning a lottery, in getting a promotion, winning something. It can be both positive and negative, and that karma goes through in our physical life. It can also be in mental life. It can also be in our emotional life. We can be emotionally so upset, and it is a past karma that we are paying. It does not have to be a physical karma. Then it can be so mental that you're mentally unstable, you're mentally sad, depressed. That also is past karma.

But there is no karma relating to the spirit, which performs its own functions independently. The function of the mind is to think, to rationalize, to make sense of the sense perceptions, to articulate, to speak, to write, to communicate. These are functions of the mind. And these functions are affected by karma. But the functions of the soul, which are love, beauty, joy, intuition, intuitive knowledge, they're not affected by karma at all. That is why those who live in the spirit live a life of love and beauty and joy, and all their actions are based upon intuitive knowledge. They do not incur any karma. In fact, they're living beyond karma. And when a Master initiates us, when a Perfect Living Master initiates us, He does not do so from any mental level. He does it from the spiritual level. And since he does it from the spiritual level, he has a power to wipe out the karma that we are holding. In case of very severe karma that we are—that's not based upon previous lives but is being gone through in this particular life, if it is very unbearable and we pray to our Master—he relieves us even in that case and gives us relief. So, the Master's work is done entirely from above the mind, from the spirit, and therefore it's a spiritual healing that we get from the Master.

We can also practice the same thing, spiritual healing. In fact, if we practice our meditation regularly, properly, and attain a state where we can find out who we are, that means attain a state above the mind—which we can all attain, it's a question of practice—if we attain that state, we will ourselves be just like the Masters. And our healing touch for other people will be operating from there, and we can do exactly what Masters can do. In fact, these people who go beyond the mind, we call them gurmukhs to distinguish them from those who have not gone there—we call them manmukhs. Manmukhs means one who follows his mind, and gurmukhs means one who follows his Guru, or the Master. And the one who follows the Master—or the gurmukh—has the same status as the Master. The only difference between a gurmukh and a Master is the Master does additional work of initiating other people and the gurmukh does not. Otherwise there's not much difference between the two. So, anybody can attain that status of, the same status in spirituality, as the Master. In fact, the Master comes here not to make you

better people. He does not come here to make you wiser people. He comes here to make you exactly like himself. That's his job. They refer to the Master as the philosopher's stone. The philosopher's stone is supposed to touch base metal and make it into gold. And they say the difference between a philosopher's stone and the Master is the philosopher's stone turns base metal into gold, whereas a Master turns a base metal into the philosopher's stone itself, so that they can become like the same. They have the same experiences which a Master has.

So, this is a great opportunity for practice of higher meditation. They call it higher meditation because it's a meditation that goes higher than the mind. That's the only reason why I call it higher meditation. Otherwise, to come to think of it, there's nothing high or low about it. When we classify these things and we put them in a certain order, the tendency is to make them low and high. Actually, the actual situation of the different levels of consciousness is not designed that way. It is not designed to be one above the other. It is designed to be one inside the other. So, it's like peeling of an onion and you come to the inner part of the onion. It's like that. You peel off your awareness of the outer body and you keep on going further and further into an awareness of your own true self. So, that is why the Masters' way of healing or the gurmukhs' way of healing is spiritual and does not cause any harm. Indeed, it's a help on the spiritual path.

So, I refer to all these methods of healing so that you should be cautious that when you're practicing healing of various kinds—some of them, which involve the energies in your body—can bounce back and give you the same karmic symptoms that are thought to be cured by your healing process. On the other hand, if your healing involves only your love and compassion and comes from the heart or the spirit and not from your mind, not from the energies, then that's a help to the person you are healing, and also help to yourself. So, make a distinction.

Also, I have advised many people who are practicing healing of different kinds that they need not change the style of their healing. They only change the intent of their healing. That means instead of saying, "I use my energy to heal you," they say, "I use my compassion and love to heal you." And therefore, their internal consciousness which switches from using energy to heal, switches to using love and compassion to heal. And outwardly, there need not be much change. And that has worked well also. In many cases I get reports back from the healers how much their life has changed because of this switch from healing with energy to healing with love and compassion. So, I thought you would be interested in these differences.

If you agree, we can start the meditation session now. How many of you are ready for it? How many of you are not ready for it? Well, you came for the meditation workshop, I believe you are ready. In these two days of the meditation workshop, I plan to do some exercises which I often do as a means of preparing ourselves for meditation. These are preparatory exercises, and they

are not real meditation. When we come to real meditation, I'll let you know. It's only a preparation.

The first exercise which I find very popular is called the Orange Juice Experiment. How many of you have done that before? Orange Juice Experiment? How many of you have never done it? Oh, quite a few. Okay. You'll enjoy it, I hope. In the Orange Juice Experiment, we imagine that our body is made of glass and it's hollow inside. Only the outer structure of the body is there, and it's made of glass, transparent glass, and inside is hollow, and by imagination we fill up the body with orange juice. Once it's filled up to the top of the head, then we discover that there are some valves attached to our fingers on the hands and to the toes of our feet. When you press those fingers, the orange juice escapes from there. And so, we are able to vacate the orange juice from our body at will by just pressing our fingers. Or, later on, when the juice goes down, by putting pressure on the toes. So, this is an experiment really designed to show how our attention can be made to move anywhere on the body. This is the main intention of the exercise, to begin to have control over your own attention. Because we will be using the same process later on for meditation.

So, please close your eyes, sit upright, and imagine that your body is now made of glass. If you move too much, it'll crack. You can't afford that. So therefore, no movement during this exercise. Whatever position you adopt now, make sure you can hold on to it for a few minutes. And with your imagination, fill up this body with orange juice, starting from the feet all the way up, and leave no part unfilled. And make sure, check it over and over again till you're sure the entire body is filled up with orange juice right to the top of the head... With your attention, scan the whole body that from your feet to the head is completely filled up with orange juice which you can see clearly... Now very gently press the fingers of your hands to allow the orange juice to escape very slowly. Orange juice should be allowed to drip out, drop by drop. And watch its level in the head. When the level drops to the eye level stop and hold there. Very slowly, not too fast, drop by drop, let the orange juice come out from your fingers. And as the fingers are releasing the orange juice, the level is dropping from the head. When it comes to the eye level, exactly behind the eyes, stop. Slowly. Hold at the eye level. No more dripping. Hold. Relax your hands. No more pressure on the fingertips. Hold at the eye level and see the surface of the orange juice behind the eyes. See that you can see the orange juice having a surface just behind the eyes, and the top of the head is now empty. There's nothing in the top of the head.

Now press the fingers again. Allow the orange juice to drop through the fingers till you reach the level of the tip of the nose. When you reach that level, stop and hold there. Slowly. Now look back and see that the top of the head, right even behind the eyes, is all empty, and the level of the orange juice has gone down to the level of the nose, tip of the nose.

Now very gently, press your fingers again. Allow the orange juice to drop to the level of your lips and your mouth. When it reaches there, stop. Now very gently press your fingers again. Allow the orange juice to come down to the level of your throat. When it reaches the throat level, hold it there, and look back and see that the whole of the head is empty. Hold at the throat level. Now press your fingers again gently and allow the orange juice to come down to the heart level. And you'll see that the orange juice is escaping from the arms also. Shake your right arm and let all the orange juice escape from the right arm. Shake your left arm. Let all the orange juice go down from the left arm. Check both arms are now empty. Hold at the heart level.

Now press the toes of your feet to release the orange juice from the feet now, because there are no juice in the hands or the arms anymore so you have to use the feet now. Press the toes of the feet. Allow the orange juice to come down to the level of your navel, middle of your belly. Hold it there. Now press the toes of the feet again and allow the orange juice to go down to the bottom of your torso and completely evacuate the whole of the torso and see that the orange juice is only left in the legs.

Now press the toes of your right foot only and allow the orange juice to flow out from the right leg till right leg is completely empty. Shake it a little to see it's completely empty. Now press the toes of the left leg and allow the orange juice to flow. You can press hard. Let the whole orange juice flow out. And make sure—shake the left leg—that there is no orange juice in the left leg. Scan the whole body and see from head to foot there is no orange juice. If you find orange juice sticking anywhere, shake that part of the body slightly so it is released, and you press the fingers and the toes to make sure all the orange juice has gone out of the body. And the body is clean and empty.

Now keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. And welcome back to the workshop. How many of you were able to do this successfully as a (inaudible word)? How many were unable to do it? Halfway? Okay, next time we'll make it full way.

Now you must have seen what was the purpose of doing this exercise. The purpose was that your attention was drawn to different parts of your body, and as you took the orange juice to those levels, your attention went there. This is a very significant thing that the whole of the meditational practice, which gives you experience all the way to your real self, is based upon the use of your attention. And if you practice this, where to keep your attention especially in the body, it'll help you very greatly in the meditational practice.

You might also have noticed, some of you might have noticed, that the orange juice stuck to some parts of the body more than other parts and was more difficult to get rid of it. How many had that experience? You will notice that the parts where the orange juice was stuck is generally the part of your body, of your anatomy, where there is some problem. This also a way of self-diagnosis of what part of your body has a problem. So, it's very interesting that you can check for yourself that some part of your body needs attention. So, these are just two benefits of doing this exercise.

Jules says she didn't see the orange juice. Would you have any suggestion of using some other fruit juice or some other colored liquid? The reason why I chose orange juice was its color is well recognized, orange color, and it's sticky. And so, I thought that'll be good experience in an imaginary exercise like that. And anybody have difficulty with orange juice? Okay, two suggestions have come that instead of orange juice we should use yucky yucky black stuff. And then, instead of seeing it go empty, we should replace it with clear, white liquid coming from the top and replacing the black yucky yucky. How many are in favor of this new thing? Two votes. How many don't like this new idea? Sorry. You are out voted! So, I think for the time being we'll stick to orange juice. Maybe later on we'll improve the exercise.

Now this was just an exercise to handle our attention which is very, very important because it's the focusing of attention that we are used to. We focus attention on so many things. We have no experience really of withdrawing attention. We have experience of focusing attention on different parts of the body like we just did. But we do not have an experience of withdrawing attention. That's a different exercise. And that's the secret of good meditation. It's not focusing attention. It is to know what attention is and withdraw it to the point from where it is coming. When you put your attention on something—somebody is talking to you, you want to hear him, you turn your head like this, "Yes, what did you say?" You don't necessarily turn your head because you want to look with the eyes. You would turn your head for music. You turn your head because of the ears, eyes, everything put together draws your attention in a particular way.

So where does this attention come from? Have you ever considered that the attention that you focus on different things, where is it originating from? If you contemplate only this question, "Where does...what is the origin, the original point from where attention flows out?" you will come to know it comes from the head. Not only from the head, it comes from the center of the head. And flows out, or is activated through, the sense perception of the eyes, ears and so on. The movement of the head, all these are used for the attention to focus on something but originating from the center of the head.

Withdrawal of attention would mean that you put your attention to the point from where it's coming out. Now we never practiced that, therefore it's difficult. And that's why meditation becomes difficult. But with practice, it will be as easy as focusing attention on something outside of yourself. And this is the key we will be practicing a lot in the afternoon and also tomorrow, how to withdraw attention to where it belongs. And that is what makes you discover your self. Because your self is generating the attention that is going out at all levels. So, attention is very important.

But the sense perceptions which we have adopted as part of our body's experiences, they are independent from the body. We think that we only see because we have these eyes. But how do we see dreams? How do we see things in imagination? Is that not seeing? It's still seeing. What is seeing? Seeing is not these eyes at all! When we can see something without these eyes, how can we say it's only these eyes that can see? If you can, in an imagination see something, a dream you can see something, these eyes are not seeing something in a dream. So therefore, the seeing as perception of seeing is different from seeing through the eyes.

Now we similarly smell, similarly taste, similarly touch, tactile sense—all the sense perceptions that we are accustomed to using we are associating with different organs of the body. Indeed, they are not! They can function independently too! Now we have not used...we are not used to it, of senses functioning independently, because we have been growing up in our bodies, thinking that all the sense perceptions are because of the sense organs in the body.

Now I want to demonstrate to you in the next exercise that the sense perceptions function independently of the body. And that's again an imaginary exercise. And you will see how imagination works to generate all the sense perceptions without having to use the eyes or this body at all. So, in this next exercise, you will close your eyes and imagine that there is a table next to you where you are sitting. And on the table lies a vase, or vase if you call it, of flowers. And your favorite flowers are in that vase. And then there's a plate of a snack that's a favorite snack of yours. And there is a drink in a glass, in a tumbler, a drink lying there. And as I will direct you, you will pick up one of these at a time and see what experience you have of them in pure imagination. Not with these eyes, not with these ears, not with any of this.

So, close your eyes and imagine that next to you is a table on which lies a vase of flowers and next to it is a drink in a cup, in a tumbler, and next to that is a plate or a saucer on which some favorite snacks of yours are lying. And you're sitting comfortably next to these things on your table. Now pick up the vase of flowers and bring it in front of you. See it's a glass vase. Knock on the finger... knock with a finger on the vase and see if it makes "ting-ting" sound to show it's

made of glass or is it plastic. Check did you hear the sound and found out that it's glass or plastic. Now look at the flowers in the vase. What color are they? Look at the shape of the flowers. Are these your favorite flowers? Are they something new? Have you seen these flowers before? Have you seen these colors before? Bring the flowers close to your nose and smell them. See what fragrance they have. Is it familiar to you, this fragrance of these flowers? Have you had that smell before? Do you recognize it? Look at the flowers again. Are they still the same flowers or have they changed? What do they look like now? What color do they have? Now put the flowers back on the table. Pick up your drink and see if it's in a glass tumbler or plastic. Knock on it again. Is it glass, plastic, styrofoam? Look at the color of the drink if you can see it. Take it to your lips and taste it. A little sip of it. Is it a familiar taste? Have you had that taste before? Take another sip. Taste it again. Has it changed? Is it still the same taste? Put the drink back on the table. Pick up the plate of your favorite snack. Look at the snack. Is it your favorite? How often have you had it? Taste it. How does it taste? Do you like it or dislike it? Would you like to change it? Is it still the same snack? Put it back on the table. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes and welcome back.

How many of you were able to do this exercise successfully? Oh, I think the eating things is easy to do. How many of you were able to see the flowers? How many of you were able to smell the flowers? How many of you were able to see whether the vase was made of glass or plastic? How many of you were able to taste the drink that you had? How many of you were able to enjoy the snack that you had? Very good result. How many of you still have the taste of the snack in your mouth? Isn't it amazing? You did all this through your imagination, and yet the sensory perception was identical to what you would do if you had the real thing. How many of you saw flowers that you've never seen before? So many. Isn't that amazing that it was not what you could remember, it's something different. How many of you found the flowers change during the exercise? Isn't that amazing? The physical flowers never change when you see them with your eyes. These flowers changed. How many of you had an unusual experience with this, either with the snack or...would you like to share?

Audience member: "The smell."

Ishwar: But you never smelled in your life?

Audience member: "Better than that...it was something..."

Ishwar: Was it good?

Audience member: "Yes."

Ishwar: You enjoyed it?

Audience member: "Yes."

Ishwar: Interesting. Very good that you never smelled it in your life, and you smelled it today. Interesting.

Yes, Gary?

Gary: "I first saw the vase and the flowers, and they were red. And they seemed to be like little suns, then they were huge."

Very good. I am happy to hear you went to the other world for a little while.

The truth is you all went into the other world. The truth is that these experiences did not take place in the physical body at all. The truth is all these experiences took place in the sensory body, in the astral body. And all sense perceptions, even in the physical body, take place because of the astral sense perceptions. But we associate them with the physical body. In fact, we can see more with the astral eyes than we can with the physical eyes. It's the astral eyes that make us see through the physical eyes. We don't recognize it, that if we were to completely give up the awareness of the physical body, we would have all the senses intact completely. Indeed, the sense perceptions are themselves the structure of the astral body. There's no body as such. The sense perceptions retain even the shape and the feeling of the body, and therefore, that is the astral body.

What we call imagination here looks imaginary, not because it's truly imaginary, but because we have adopted this level of reality as the only reality, and therefore, the rest is all imaginary. Supposing your attention goes to that and is withdrawn from this, that'll become your only reality. That is the astral experience, that you really go into an experience of perceptions, sensory perceptions, which are not connected with the physical body, and yet they are equally strong. In fact, they're stronger. You'll see brighter colors and you will see brighter... You have unusual smells. You have unusual experiences in the astral self which you've never had here. All the experiences that you have in the physical system here, in the physical body, are arising from the astral experience. They're the original ones, and we are having copies and reflections of those in the physical body. And yet, we think this is the only reality because we are caught up in this level of experience, and we think this is the only reality.

Through meditation, you can vacate the body and put your attention on the astral self and you will see the astral self will be more real than even the physical body that you ever had. So that's the first step in our exercises. So, I'm glad that you were able to experiment with this.

Any, any difficulty you had in this exercise? Or in the first?

Yes, Tiki?

Tiki: "Well, when I..."

What do you think was happening?

Tiki: "Maybe my attention..."

Exactly. Attention was straying. When the attention strays, things seem to change or seem to withdraw, disappear and reappear. It's a game of attention. Same thing happens in meditation. In meditation, you have certain experiences which come and go. Till the attention gets used to a certain experience, it seems to float away and come back again. Even when the radiant form of the Master appears in meditation, even that form appears and seems to disappear in the beginning. And sometimes it seems to withdraw to a distance and sometimes comes close. It's all...there's nothing moving actually, it's our attention. Our attention creates this distortion of an experience, and we think that experience is moving. Actually, our attention is creating that. So, you were right in your analysis.

Anybody else? Yes?

Audience member: "What if you were blind from birth?"

You would see very clearly. The blindness is of the physical eyes, and not of the astral eyes. Not at all. No, because this looks like this is the real thing, and we are remembering from here and seeing those things. The truth is the astral sight is there, and therefore we can see. If we are blind, we're not using that astral sight. Not only that. Blind people have been able to see even when they were blind, after first having seen with the astral eyes. And that's an amazing thing. Of course, we think that blind people born blind are totally unable to see because they were born blind. On the other hand, they use the same terminology, "I can see." Now when we hear them say, "I can see you", we think they are saying because they can touch your face with their hands, and it is the tactile perception that they are converting into sight. It's not exactly that. They have their own vision and they see. They see slightly differently than we see with the physical eyes. Because the astral eyes see more than the physical eyes can see. And so, when blind people see and describe something, they can describe very clearly some of the things.

I read a very interesting story of two patients, terminally ill patients, who were in a hospital. And, one had a bed next to the window. And the other had a bed next to him. There were two beds in that hospital room. And the man...they were both terminally ill. But they talked to each other occasionally. And the man next to the window would describe to the next person, "Look, today a parade is going on outside. And I can see it's beautiful. People are carrying flags. They're marching." And the man next couldn't see, but he enjoyed the stories which the man next to the window was telling him. Eventually...every day he would entertain him, that new scenes are now going on outside the window. Some he is seeing new parades going on, new people walking there. Very clear descriptions he would give of what is happening outside. Then that person near the window passed away, he died. And this man said, "Can I shift to the bed on the window, so I can see now?" And he shifted to the window and he found it was just a wall outside. There was nothing outside. He said, "How come that man use to describe everything to

me? They said, “Didn’t you know he was totally blind from birth?” That’s an interesting story. It tells us something. He was describing things so clearly, he was blind from birth. And the nurse said, “Didn’t you know that? He was totally blind from birth.”

So, the seeing that we talk about is taking place because these sense perceptions, all of them, are occurring at the level of the astral body. The astral body is responsible for sense perceptions. These different bodies which we say—the physical body, the astral body, the causal body—they’re all performing certain functions. The physical body performs the important function of creating material, physical reality for us and making that as the only reality. It’s a great function that this body can do. The astral body provides all the sense perceptions and embeds them into the physical body so that we think, because we have eyes we can see, and that if we see through imagination, it’s only what we have seen before. But as you will hear from all the people who had experiences—these were just examples—they have seen things which they have never seen before. They have seen the colors of flowers change they’ve never seen in physical life. They just had a smell which he had never had in his life, had today for the first time.

So, the power of perception through senses of the astral body far exceeds that which is permitted by the embedding of those very sense perceptions in the physical body. It’s an experiment worth doing that when you really vacate your body, physical body, of this attention, and move into the astral body, you’ll find your sense perceptions much stronger than you ever had before. You’ll look at the sky—you’ll look at the very things around you here, in the physical world—and the sky’s more blue and beautiful than you’ve ever seen before, that everything is shining with a radiance you’ve never seen in the physical world. And you can see the same physical things in a different way. You can also have a deeper vision. You can see through the walls. You can see through people. You can see transparent people, and they become transparent as you look at them. They become solid as you think of them. You look beyond them, they become transparent. You look at them, they become solid. This is only possible with the astral eyes. This is not possible with physical eyes.

There is so many experiences like that which you will encounter yourself. Meditation is a great adventure. In order to know who we really are, what faculties we have hidden inside us, and we never use them, because we think that the physical world of reality is the only world, the only reality. And we are trapped into this reality and unable to have the experiences that are available right inside our own body. Right inside our own head. Right inside our own consciousness. So, this meditational experience opens up experiences which are unimaginable. They go beyond, way beyond our imagination. And yet, they are our experiences, not somebody else's.

The spiritual practice that I am talking about does not depend upon anybody else's experience. It depends entirely on your own experience. Whatever experience you have, you only believe that. You do not need to believe anybody's stories. You do not believe what is written in the books until you experience it yourself. So that's why it is a very practical path. The spiritual path of the Great Master was totally practical, that see what you can see and then say, "I've seen it." Experience something and then say, "I've experienced it."

So therefore, this sensory system that you have is one of the systems that operates by itself and is embedded in the physical system. So, physical body is merely a reflection of the astral. All things that you're seeing here around you are being generated because they exist in the astral plane. Everything that you can possibly experience here in the physical world exists in its prime quality, in its original form, in the astral world. It's a world. It's a complete universe like this one. Bigger universe than this. And you can go and travel in that. Now, when you were in the, when you are in the astral body, you don't have any weight. No gravity. No problem of dieting. You don't need food. You can eat food for taste. You can stay the same age, the same form that you adopt at the time of meditation, or you can change. How can you do any of these things here? We are stuck here. We are in a prison here. We don't realize this physical body is a prison. It has taken away all our freedom. And we are internally very free. If we regain our freedom, we can get all the experiences that belong to us. Nobody has to give it to us. They are already there with us. So that's why I'm sure, based on these incentives, you will all try to good meditation today, tomorrow, and hereafter. All these doors of new experiences will open up to you.

Ok. I'll give you a little time for any other questions and answers. I said questions and answers, because you can ask questions or you can give answers if you like. I know every person who has a question also has an answer. Indeed, we all have answers to our own questions. When we ask a question, if you did not have somewhere an answer lurking in your consciousness, you could not formulate that question. It's that simple, and when, if I gave you a nonsensical answer, you would say "That's not it." If I give an answer that makes sense to you, you would say "That's it." That means you knew the answer! You did not verbalize it. You did not speak it out even in your mind, but the answer was there. Anyway, let's deal with the questions and answers.

Yes?

Audience member: "I've got my answer."

See, that's a good example!

Yes?

Audience member: "So, a real-life dream that seems...?"

That's a sub-astral experience. We distinguish between the sub-astral experience. The difference between the sub-astral experience and astral experience is that when you go from the sub-astral and wake up, it is dream like. The rules and laws that govern sub-astral experience are not the same as our physical experience or astral experience. In the case of the sub-astral experience, for example, you skip from one scene to another rapidly, and it looks sensible in the dream. So, the rules apply differently. Although you can have some experiences drawn from the physical and the astral, like flying, like jumping off cliffs and not getting hurt, you can have a dream like that. And sometimes you can have dreams which are totally irrational, but they make rationality while the dream is going on, and they become irrational when we wake up. But they are sub-astral. Some dreams are indeed astral, and they do not take place at the throat center. Some dreams can be dreams arising from above the eye center, and not below.

Audience member: "What about like when you're almost ready to sleep?"

It depends, it depends. Sometimes it can be sub-astral. And if you can remember the five names, you are lucky. Sometimes you forget in a dream. So, but you do wake up anyway. So that's a good thing. But from the physical dream-like state, which is also a dream-like state, we cannot wake up so easily into the astral state. We do get into the astral state when the physical body decays and is finished somehow. But the astral dream has this characteristic. It has not only technicolor of different colors, it contains colors which normally don't occur in a sub-astral dream. And those are blue and yellow. You get red and a range of red and pink colors and buff colors and brown colors in a dream normally. But the yellow and blue, sharp yellow and blue, do not normally occur in a sub-astral dream. But they do occur in astral dreams very clearly. So sometimes, the colors can indicate, and those are so realistic that in the dream you feel that you are more real than in the physical body. So those dreams are not sub-astral dreams. So, you can have both kinds of dreams.

Yes?

Audience member: "Why do we dream?"

We dream to escape from the pressure of wakefulness. We wouldn't be able to survive without it. The living wakefulness, the pressure of our karma in the wakeful state, is so heavy we need a break from it. And therefore, we go into another dimension called a dream. Okay?

Yes?

Audience member: "It is possible...because they say in meditation it's like dying while living...has anybody ever died in meditation?"

No. Indeed, my dad, when he got initiated by Great Master, and he had the first experience, it appeared to him he was dying. He got frightened. He got so scared he said, "I'll never meditate again." Because he felt that the whole of his life was being pulled out from the body, is going away. So, he said no way. So, he went to Great Master and said, "I'm not going to do your meditation. It's too scary. I was going to die." He laughed, Great Master laughed, and he said, "You know, in our total experience of all cases known to us, nobody has ever died in meditation. Nobody has ever died. They're off from meditation when they die. It's so arranged that meditation means dying while living gives you the same experience, but you're still living in the physical body. And also, he said, Great Master said, to take care of the scary part of it, he said, "What do you expect if you really were to die? What would you expect to see?" "I'd hope you are there." He said, "I will be there, and therefore there's nothing to be scared of." If one is initiated, it's guaranteed the Master will be there. You can test it out while dying while living that you will get the same experience.

Yes?

Audience member: "I've heard stories about yogis in caves..."

If you are doing exercises in pranayama—pranayama means breath control—if breathing control is the way in which you meditate, that does not lead to dying while living at all. It only controls the vital organs of the body so that you need less oxygen. You can breathe very slowly. Breath never stops. I have seen yogis who've dug themselves under the ground, to pull them out after seven days. But the latest ones which we saw were monitored completely all the time, with all kinds of electrodes and things put on their bodies so that the doctors on the surface could monitor what was happening. In no case did they stop breathing altogether. They slowed down their breathing. In no case did they stop the heartbeat completely. They slowed it down, but they slowed it down so that the same survival that was taking in place in one day was stretched out to seven days. So, but there have been cases where they died. So that means—

and that's a dangerous practice. If you are doing practice of that type, which is based upon the physical activity of the body like breathing, then you have a risk.

But the meditation that Great Master teaches has nothing to do with the body. It's entirely to do with consciousness inside. The body remains intact. And you can have so many experiences, the body remains okay. In fact, there was a, there was a Bibi—Bibi means a girl who served the Master there and was in the Dera— and that Bibi used to be well known for good meditation and that she, her soul, used to go to very high regions. It was well known to everybody. She was our neighbor—that we had a house—she was exactly our neighbor, next door neighbor. So, we used to often see her, talk to her, and learn many things from her. One day, we found that she had not opened her door for some days. And we said she might have died inside. So, we broke open the door and we saw the lady in the meditation posture. But what we saw was that because of some jaggery or brown sugar that was lying on the floor, and she stepped on it, the foot was, that little piece of jaggery was attached to the foot and ants had been eating it up. And they ate up not only jaggery, they were eating part of the foot also. It had been eaten up since she was in that state.

We ran and called the Great Master, whose house was not too far, that Bibi's in a strange state, she might be dead, and please come and see. So, he came running to see the Bibi, and he said laughingly, "Now call Dr. Shakuntala!" Dr. Shakuntala was a doctor living about twenty miles away who loved the Great Master and his white beard but didn't believe any of the words he ever spoke. She said, "That is nonsense what he teaches, because medical science does not agree with what he says. And I am a doctor, a medical doctor, so I take things exactly. The body is constituted like this. There's nothing before or after this body. This is the only life..." and so on. So Great Master said, "Call Dr. Shakuntala now to examine this patient!"

So, Dr. Shakuntala—a car was sent, and she came—and she examined the patient. She said, "She's in a very deep coma. She has been...she has gone into very deep coma, and it's very difficult to revive her because you can see even her heel is being eaten up by ants and she's still not able to come to consciousness. So please shift her immediately to a major hospital." And Great Master said, "When you are in such deep coma, what happens to the reflexes? What happens to the vital signs?" She said, "They alter also." He said, "Will you please check up?" So, he checked up, he says...she says, "The heart is beating normally. The blood pressure is normal. The other vital signs are normal. This is a very unique case. I've never seen a case like this." He said, "What about the reflexes of the muscles and so on?" And she took the little hammer and knocked all over. She says. "All the reflexes are normal." So, she said. "This is a strange case. I know I've never seen a case like this, but you better move her to the hospital immediately."

And Great Master said, “Do you know, she’s having inner experiences. She’s traveling in some Brahmands. She’s traveling in some higher regions.” And the doctor said, “Master, I love you. You’re very beautiful man, but this is no time for jokes. Her life’s in jeopardy. Please move her to the hospital.” And Great Master said, “Well, I’m going to call her to wake up and tell you her experiences.” She says, “This is not the time for this kind of stuff.” And Great Master said, “Bibi, open your eyes and tell us what you’re seeing.” And the Bibi opened her eyes, and she put her head on the Master’s feet, and said, “Thank you very much for the wonderful experience I was having.” “And so far as her little foot was concerned, it’ll heal if you just put some ointment on it and it’ll heal.” Then, in the presence of the doctor, Great Master said, “Tell me what you were seeing while you were in that state. She said, “I was flying in this region. I flew to another region,” and she began to describe a lot of internal experiences. So that was a great thing. And, as it happens, since I was a neighbor, I saw this myself in my own eyes. So that means that’s not a story I heard. Of course, you are hearing a story, but I saw it myself. So, that is why the experiences we that can have do not alter—in meditation the vital signs do not alter. We breath normally. Our heart beats normally, and yet we experience death. That’s totally different from the experience of these yogis who do pranayama and breathing exercises.

Yes?

Audience member: “Difference between vision and dream.”

The difference between vision and dream is that the dream is inconsistent. It shifts very rapidly. The vision is more stable. A spiritual, astral vision that takes place is more stable, more consistent. Actually, we ultimately begin to define our reality based upon consistency of experience. When we are awake in the physical body, things move consistently according to law of cause and effect. And therefore, we think it is real. If things suddenly change, if we are sitting here, suddenly we are sitting on a sandy beach, then we come back here, we’ll think it’s unreal, because our belief of reality is, it has to be consistent continuously. Experience has to be, vision and spectacle we are having should be continuously consistent with cause and effect. Nothing can change without it. On the other hand, in dream it changes all the time.

Yes?

Audience member: “I am in the healing arts. And how do you protect yourself? Is it with love and compassion?”

Yes. Yes. Switch yourself to using your love and compassion for the person, instead of using your energy. And that protects you. And if you still feel insecure, go back to your Master. He'll make sure you're protected.

Yes?

Audience member: "Going back to the orange juice. If when you were either filling or draining, if there was a change or a turbulence or a difficulty in a place, what would you do to, you know, to have like a self, sort of maintenance on yourself?"

What did you do?

Audience member: "What did I do? Well, I had to put even more and more and more attention onto like a turbulent place that, you know, kinda didn't want to fill or got all confused and I had to work it."

That's exactly the intention that you put your attention on it. The experiment is designed to utilize your attention, and if the attention goes to the experience of turbulence and so on, it's serving its purpose. The whole idea is, can you put your attention wherever you want? Whenever you're directed, "do this," can you do it, or does the attention flow by itself? The reason for this exercise is that if you allow the attention to move on the direction of the mind, which is very random, it moves from one thing to another all the time and is not under control. This is a way to control the movement of the attention.

Yes, Boris.

Boris: "Synchronization between physical and astral planes...?"

Yes, it's synchronized. When we are in the physical body, the astral system is totally synchronized with us. That means when we raise our hand, physical hand, we're also raising our astral hand at the same time. When you withdraw your attention from the physical body, the synchronization stops. It's only in the wakeful state that they're synchronized. When you go into dream state, lower than the physical state, even then the synchronization stops. If in the dream you walk, you don't walk with the body. Sometimes you do walk. That's called sleepwalking. Sometimes you do sleep talking. Sometimes you move part of your body and you almost always move your eyes, and you can see the eyelids moving when you're watching a dream. They call that rapid eye movement, which is one of the methods of recognizing if a person sleeping is having a dream or not.

Now when, in the sixties when I came to this country, there used to be lot of experiments going on on sleep, and sleep and dream. So, I attended some of those courses myself here. In that they would put different kind of electrodes and so on to see. And they would take pictures of the eyes when the rapid eye movement was taking place. Every fifteen, twenty minutes, a person dreams based on the fact that every fifteen or twenty minutes the rapid eye movement takes place. Most of the dreams we never remember. Almost nobody remembers all their dreams. Some say we never dream, but the eye movement show they were dreaming. Everybody dreams at night. Everybody dreams at night, though they say we never dream because they don't remember their dreams. So, the experiment was to see what is the movement of the eyelids. And when the movement of the eyelid was like this, up and down, and they woke up the person, "What were you seeing?" "Oh, I was seeing a waterfall. I was seeing something in that direction in the dream." The eyes are moving synchronized with the pattern of the movement in the dream. And the eyes were moving like this, horizontally, they wake up the person. "What were you seeing?" "I was seeing a tennis match." So, the description of the dreams fitted in with the eye movement. Sometimes, the hand would move, and they're taking continuous pictures, continuous video of the thing so they can associate how often you toss and turn in the bed, and what you are dreaming at the time when you toss and turn. So, they would wake up, from time to time, the people.

The most interesting thing there I noticed was that when a person was woken up, with a very clear dream, and he described it, they tape recorded his description. When he woke up in the morning, "Did you have a dream?" "No. No dream at all." "Do you remember some of these events?" "No." "Do you remember that we recorded that you said this?" "No." Then they play the tape. He says, "I can't believe it." That means that we can be so separated from our physical, wakeful consciousness, from the dream consciousness, that it is like going into another area and coming back. There's a good reason for this. The reason is that if we remember all the dreams, it would be very hard to live here. So, it's good to forget. If we remember all our astral experiences, it'll be hard to live here. So, it's good to forget. First time I realized the importance and value of forgetfulness. I always thought forgetting something is bad. And then I discovered, it's good we forget. There is some events that take place in our life, if we keep on remembering them, we'll never be able to live the rest of our life.

So, that is why they coined this phrase 'forgive and forget.' When you forgive and forget, you have to forget also. Some people say, "Oh, I've forgiven that person, but I can't forget it." That's not forgiveness even. If you really forgive somebody, then you must forget also. And this forgetfulness is really responsible for all our wakeful experiences, all our astral experiences. If we don't have this forgetfulness, it'll be very hard to continue with experience.

So, so far as your question is concerned, yes, some synchronization exists, but very minor in the dream state, nor in the astral state. But in the wakeful state, it's not that the astral body is really sleeping. There's a little difference. When the physical body sleeps, and you have a dream, the physical body is lying in bed, and you are moving around in a dream body. Is it the dream body that is doing something to you, or is it something totally different? Supposing, while you are sleeping and having a dream, somebody moves your arm. Do you know you will have an immediate experience in the dream? If somebody shouts to you while you are sleeping, and you are not awake, you can hear the shout in a different form in the dream. That means the triggers, the sensory triggers or stimuli that can come in a physical body, affect immediately your dream the same way the astral systems, whatever is happening there, is affecting us here. It does not mean that the astral body is completely sleeping at this time. It's just that it's embedded here, and we are taking into account only a physical experience. There, there's a slight difference between wakeful, physical state and dream, and an astral state and wakeful state.

Yes?

Audience member: (Inaudible question.)

Well, what happens is that there is a connection between the astral and the causal. You go through an intermediate step, an intermediate situation that's been called the crooked tunnel. Have you heard of the crooked tunnel? Banknal. Banknal is a connecting tunnel between the astral and the causal experience. It's crooked because if you're in the center of the tunnel, the center of that experience, that's the only time that you can see two levels, that you can know that the astral level is being created here, and that's the causal level from which it is being generated. Otherwise, each level shuts off the other level. If we go from the physical to the astral, and the astral world comes up, and we are dead in this physical, and we are not aware of it, it's just a complete change from one level to another. But when we change from the astral to the causal, then we have a connection in the middle of the experience, where we know we're leaving the astral and we're moving to the causal. And that's called the crooked tunnel. And crooked tunnel itself is not a small tunnel. It's a vast experience by itself. So, a lot of souls who are on the ascendance to higher consciousness, they are trapped in the crooked tunnel itself. But they think they have reached the final knowledge, area of knowledge because they can have the knowledge of the created world, astral and physical [and] they can have the knowledge of the created, creating world, which is the causal world.

The truth is that's only a trap. It's only a trap because it is only giving you visions of both sides, but it does not really take you into the causal experience. Once you transcend that experience which is common to both, then you go to the causal experience, which is an experience in which the sensory perceptions have been left behind. Because like this physical body is left behind and the physical matter does not count anymore in the astral self, from astral to causal, the sensory perceptions are no longer needed. The power of perception is grasped by your mind itself. The mind grasps in one go all that today we think has to be touched, and smelled, and seen, and so on. So, the grasp of the mind in the causal plane is instant and immediate. It does not require that you spread it out through different senses. And yet, all the experience of the different senses, which we have here, can be picked up by the mind by direct grasp of an experience. That's one big difference. Very difficult to explain that because we never have it here. But, some notion of it you can get that the mind is capable of a grasp of something...it is like, like reading a page of a book line by line or seeing the whole page together. So, you see the whole scene together. That's one big difference.

The second is that concepts which we have created, which are the generating instruments for ideas, and ideas being the instruments for physical things and beings, those concepts are living things there. That means, we don't have bodies here—you could be a concept. You can be born, incarnated as a concept and move around there. You could be moving around as a abstract shape or something. So those are conceptual things and they are living entities. And souls can occupy them and make them alive, like we make these bodies alive here.

Audience member: (Inaudible question.)

Thought forms. Yes, thought forms. All thought forms can be used as actual forms of life there. That's one thing. Secondly, the speed at which you can move through the area, which is very slow here, and becomes very fast, faster than the velocity of light in the astral plane, becomes still faster as the velocity of thought, that you can think of any place anywhere and you are there. So, that's another difference there.

So, the causal plane has another feature that you can meet and get into the top of the causal plane, the top of Trikuti, in the universal mind. And you'll find that the mind itself, which is individuated in us and attached to the soul, also has its own universality. Like the soul has a totality of consciousness higher up, the mind itself has a totality of its own, that all minds are one, in fact. And they are split for experience sake and attached to the souls at that level in the second plane, causal plane. That's another great experience.

There are many other experiences which are difficult to describe, and anything above is totally difficult, but we do try to say something as an incentive to go higher. Soami Ji of Agra, who founded the Radhasoami faith, he used to describe it in his discourses what happens in Par Brahm and Sach Khand. He used to say there are tall trees, several miles tall. And on them are hanging not fruits, but diamonds, rubies, jewelry. I must tell you most of his disciples were women. And he was asked if really are there trees there. He says, "How can there be trees when there is no space and no time, but I have to give some description to make it attractive enough, enough for you to mediate."

Audience member: "What are souls in Sach Khand doing up there?"

They're dancing and singing. I have to use the same Soami Ji's method. They're dancing, singing, enjoying themselves. There are two kinds of souls in Sach Khand. Our true home, our true home is where we really belong, from where we have come, and where we really belong. And we will all go there. That's what Perfect Living Masters have guaranteed to us. We will go there. So, when we go there, we find there are many souls there, many more souls than ever came here into this whole universe in the totality of time. So, therefore, what are those souls doing there? They're singing, dancing in bliss and joy. They're very happy. And when we reach there, there's a difference between us and them because they never came out, they never had this experience of pain and pleasure. They never had this experience of physical bodies. They never had the experience of a mind. They never had the experience of thinking. They never had any of these experiences, and we go laden with all this experience. So, we go heavy and we look at them.

Audience member: "Why are we heavy?"

We are heavy because we have got other experience with us. They have no experience of the physical world. So, when we reach there, we dance with them and we are so happy to be back home. And we sing and dance more than they do because we are back home. And we are so happy. And they ask us, "Why are you so happy? What's so special about you? What is so special about you that you are dancing more than us? We have been here in Sach Khand all the time." And we tell them, "You don't know what you're missing! Because you've never had this experience. And we appreciate coming back home, which you can't appreciate because you never left home." So, there is some truth in that too. Thank you.

Audience member: (Inaudible comment.)

It looks weird, yes. Any other question or comment?

Yes, Gary.

Gary's comment not picked up on audio.

The truth is that we never function separately from one level to another. It's not that now we are physical, everything else is gone. And when we go there, this goes away. Everything is always intact. It's only our experience changes. If we did not have the experience of being in Sach Khand today, at this time, we could not be alive here. If we did not have the experience of being individuated soul in Par Brahm, we couldn't be here. If we did not have the experience of being in the universal mind and in Trikuti, we wouldn't be here. If we did not have the experience of the astral plane right now going on, we wouldn't be here. If any of those are plugged out, everything below it dies. Therefore, it's not that only one is functioning. All of them are functioning. Not only that, when we are here, and a sudden imaginary idea comes, inspiration comes, and a painter paints out something that he never thought of even, it comes from an inspiration from inside. A poet writes a poetry that he couldn't believe he could have written, it's so inspirational. An artist performs in a certain way. Where do these come from? They're coming because the astral activity's still on. But he's, his attention, is on the physical. If a person can think today, where is he thinking from? He's not thinking from the physical. It's the same mind from the causal that continues to function in the astral and the physical. We only give it a different name. The mind's that's in the physical, we say *Pindi Man*. That means the physical mind. In the astral we say *Andi Man*, the astral mind, and *Brahmandi Man*, the true mind of the causal plane. These names are given because we are wrapped over with the experience of these levels of consciousness. But the operation of the mind is still from the causal. The operation of the soul, consciousness, is still from Par Brahm and from Sach Khand. We've never closed down those because all the power is coming from there that makes us alive at every level.

Supposing you're in a dream, having a dream, and you die in the physical body, dream ends. You cannot have a dream. If you are having a physical body, and anything above it dies, you can't be here. So therefore, the entire system is preserved continuously and operates jointly as one system, and the oneness never disappears. Nor does the loneliness disappear at any time. Because of the oneness, the loneliness stays. If you discover that you are only one, would you like to go there? If somebody is told that, "Look, here you have lot of company, you enjoy lots of nice food and pizza with people who you love, like Hughey. And now you go one day to a place where there's only one and you merge in that one and become one," who would like it? Not me. I want company. I want experience of love, to be loved and love somebody. How will I do that if there's only one? So, the oneness of the reality is haunting people through loneliness.

They're lonely at every level. But they discover then, later on, that the oneness is not really one. The one and the many are experienced simultaneously in Sach Khand. The one and the many are experienced simultaneously at certain levels. The one and the many are experienced in thoughts simultaneously in the causal plane. So, because the multiplicity of experiences can be put together in those levels, they're never really lonely. It looks lonely to us because of the...conceptually we have been told it's only one.

All right, supposing you have been frightened by the fact that we are going to the top where there's only one. And that's going to be more lonely than we ever had here. Why should we go there? Then the Perfect Living Masters come here and say that if you are initiated by a Perfect Living Master, right from the astral stage you are never alone. You are in the company of the Perfect Living Master and that goes on all the way to Sach Khand, and you are never alone. So that's a very great solution even for the conceptual loneliness, that you always have a companion, a friend, and nothing can beat that friend in friendship. That friend is there all the time, unconditionally with you. I've never seen that kind of unconditional friendship and love in this world which I can find in the Perfect Living Master. The Perfect Living Master does not judge. He's not critical of anything. He knows we're in a trap. He knows already in what a great muddle we have put ourselves through our karma. And he's trying to help us out. He's not trying to judge us, criticize us. He's trying to help us all the time. You can't find a better friend than that and he's a friend who loves you unconditionally. If you love him, you'll receive the love back and you'll feel it. If you don't love him, he still loves you. If you hate him, he still loves you. If you kill him, he still loves you! What kind of friendship is that? What kind of love is that? Only Perfect Living Master can exhibit that because he has experienced, simultaneously the oneness of all and the manyness of us here. Simultaneously.

So, when we have these spiritual experiences in meditation, and we go from one level to another, at one time we have only one level as our reality. We are in the physical plane, this is real. We go to sleep and have a dream, that becomes real for the time being. We wake up, this becomes real. We go to the astral plane, and we're dead to the physical plane—the astral plane alone becomes our reality. We go to the causal plane—the causal plane alone becomes our reality. We go to the spiritual planes, everything else is lost. We have awareness of only one plane. But when you reach Sach Khand, you have the consciousness of all the planes at once. So Perfect Living Masters who operate from that level, when you see them as human beings sitting with us, they're not operating as only human beings. In their body, in their shape, in their appearance, in their life, in their karma, they are like us exactly, no difference. But in their consciousness, they're operating directly from all levels, and they are taking care of people at all levels. They're not only taking care of people who happen to be at that time in the physical plane. So, the viewpoint of a Perfect Living Master is totally different even from the viewpoint

of one who's ascended stage by stage and got those experiences. It's only when you reach the final stage that you get this grasp of the wholeness of the experience, the wholeness of experience at all levels. Otherwise, it's only partial.

Yes, Chuck?

Chuck: "This is on a different subject, but I would like to have your opinion on what the ancient astronauts..."

Old astronauts who could travel from different systems in the galaxies, and they had the power to bend time, they had the power, got technologies to bend time, space, and because of that, their travel was very easy and not at all difficult. Whereas we can't do that yet, and we are experimenting with that. One day we'll be like those astronauts also in this physical world, in this planet.

Chuck: "They're 3,500 years ahead of us, is that right?"

Approximately yes, because...Great Master once gave me that wonderful experience of a glimpse, a glimpse of what will be like on the planet in 4080, which is only 2,000 years ahead. Even by 4080, the glimpse I had showed that technology had advanced to such a level that we all, everybody's age is being controlled, disease has been wiped out completely, we are traveling in space, living in space, we are living in space habitations, a number of them all around. This planet has been used as a garbage bag, and we dump all the garbage from satellites into this. That was a bad view of the earth planet because we are constantly saying, "Save the Earth, save the planet." And I find that we were never able to save it in the long run. And then this Earth is being used to drop dead bodies, bodies can be produced up there and dropped here. All garbage is dropped here, is generated there in space. All, and all the people of that age are wondering how ignorant we were, how primitive we were, to waste our resources on building roads, on building buildings and universities. When you can fly easily, why have a road? They can't understand why surface transportation was necessary at all. They can't understand why colleges and universities were ever made when the whole of the knowledge can be transferred electronically from one brain to another, how all the knowledge can be collected in one place, and all distributed electronically to all people, living people, who all have the same learning, same knowledge and it's all real democracy. Why didn't we do that? How could we have different political systems? How could we have all this? There's only one system available. That's a very interesting vision. Would you like to come back?

Audience member: "I would like to go home to Sach Khand."

Okay, you better stay there then. Don't have to come back.

Audience member: "Pardon me?"

Don't have to come back. You can get a little view through a telescope from there.

Yes?

Audience member: "Spontaneous healing?"

Yes, very often it's compassion and love that does it, and that's like spiritual healing.

Audience member: "So there is no karma involved?"

No, not in spiritual healing. In love and compassion, there's no karma involved. The karma works in a strange way, that the karmic intentions and activities we have in our mind during a lifetime as a human being they get recorded and get translated into different life forms that we go through. It is not necessary that we necessarily have one type of life form. The karma can be translated: "Because of this action you should be a tree for thirty years. Because of this action, your mental action, because of what you did, you should be a dog for so long. Because of this action, you should be a bird. Because of this action, you should be an angel. Because of this action, you should be in heaven for thirty days." Okay. That's a whole complex of different forms created by one lifetime of karma. So, you die in this physical body. You start from the bottom. You start from a tree. The soul is then transferred, the same soul, same mind, same astral body. It's not different. The same soul, the same mind, the same astral body is transferred to these, and they then take root in those different forms and they ascend. Fortunately, the ascending is in the same order Darwin predicted. Darwin was saying that this is how we evolved. The truth is that the karma takes us through the same evolution but need not be all the species, picked up species, based on our karma.

Audience member asks a question about how the various life elements, like water, if you are a plant, are shed through this evolution.

They're shed automatically because the tree holds the water element, or the element that is predominant in any one of these species, is held. The others are subdued. They're kept subdued till we rise to the other level and then the others are wakened up. The fifth element of course, which is the element of deliberative consciousness, the power of thinking and deciding that comes only in the human being—and that is what is responsible for all karma anyway. We

would not have any karma if the fifth sense did not come up, which is the sense that gives us the idea that we have free will and free choice. So, when this cycle comes up to the physical level, if you get initiated, you don't become a dog. An initiate, because all past karmas are gone, only one karma is left, and you do not normally, as an initiate, do anything to be a dog. So therefore, it's almost unknown that an initiate has ever become an animal.

But there was one well known case, which was recited by Great Master, and I'll tell you that case now where an initiate became a bear. (Audience member: "What?") An initiate of a master became a bear, and the next master before whom the bear appeared was able to take him back into human life. The story goes like this. It's one of the of Sikh gurus, that he was holding a discourse. In the discourse, a man with a bear and monkeys—they have these bear shows, you know, they're tied up in India, it's very common—a man came with a bear and stood at the back of the satsang that was being held, and the master stopped his satsang. And he looked at the bear, and he said "Gentlemen, today I have to tell you a story why that bear has come to us today. The bear was a human being in his past life. The bear was a disciple of my master." And everybody was shocked. "How could a disciple of your master become a bear?" He said, "It's a very tough decision that was made. And I'll tell you the story. This bear was not only a disciple of my master, he was also a prominent sevadar. He did service and his prominent seva was to distribute prashad at the end of the discourse. And one day, three of the most beloved disciples of that master, who were farmers, were going in their bullock carts on the road. And they saw that the satsang has just ended. And they came running, leaving the bullocks to keep on dragging the carts. "That we'll run, get the prashad and run back into the further part of the road and catch up." So, they ran and this man, the sevadar, was distributing the prashad, from a little tray or something, and he said, "Wait for your turn." They said, "Our bullocks are running away, and can we not get the prashad immediately, a little bit of prashad, so that we can go and catch up our bullocks?" He said, "Wait." Because they were full of dirt and dust on their bodies having come from the farmer, from the farm, this man while admonishing them said, "Go away, you bears!" And when he said, "Go away you bears," a little part of the prashad fell from his hand on the ground. And one of those gurmukhs picked up that and put in his mouth and said "We are not bears. You might be one." The master said, "That word of the gurmukh could not be changed. I had to give this life, my master had to give this life, and he has done his innings as a bear and he's come today." He said, "Give him some prashad now." So, they gave the prashad to the bear, and he died instantly there. This story is told to show that there are rare exceptions where a gurmukh's word, even a guru will not turn away. And when such a devoted soul says something, the gurus do not say no. So, that's a rare exception. Otherwise initiates normally not only get another human life if they have to...

The other day somebody came to ask me about this concept of four lives, in Chicago, and he said that one of the current gurus— there are many gurus today, you know, and I respect all of them because they're all teaching people the same kind of teaching that Great Master taught. They all say go within yourself and find out. So, I like them because they're teaching how to go within, which is the correct direction. How far they can take somebody depends on how far they have gone. So, I respect them because they're giving the right track, but I make no judgment on their level of achievement themselves—just depends on how much they've got. But the question was that one guru said that he had never heard of the four lives. And Soami Ji in his Sar Bachan, one of his standard texts, says that there are four lives to reach salvation. "*Ek janam gurbhakti.*" That means one life is good enough for developing your devotion for a guru. "*Janam doosray naam.*" You get the Naam or initiation the second life. "*Janam teesray turiya pad.*" In the third life, if you get to the causal plane, it's very good. "*Chauthay mein nij dham.*" In the fourth you can go to Sach Khand.

So, since this poem is there, and he's referring to four lifetimes of work in order to reach our true home, so the question always has come up, "Do we all have to go through four lives?" To answer this question of this gentleman who came to me, I had to refer to him to my own father's story, who was a disciple of Great Master. And he went to Great Master because he missed a discourse. He was not present in a satsang—he reached late. And he went to Master and said, "I understand in today's satsang, in today's discourse, you said that a human being cannot have after initiation more than four lives. Is that true?" And Great Mater told my dad, "Lekh Raj, why are you worried about it? This is your last life. Why are you worried about four lives?" He said, "No, Master, I was thinking supposing I want five. Is there a bar to having five lives?" He said, "Why would you have five lives?" He said, "I understand sometimes Masters themselves come back again and again. And Great Master, if you happen to come back for the fifth one, I want to have a fifth life!" He said. "Don't worry." Then he explained. He said, "If a person is initiated by a Perfect Living Master and follows his directions, and does his meditation, follows the other instructions he gives about diet and way of living and so on, makes...it is certain that man will go in the same life. That's his final life. If a person gets initiated but does not follow the instructions fully, tries his best but slips now and then, he's likely to get a second life. But the second life will be better than the first life. It'll not carry the burden of the old sanskars of previous lives, and it'll be based only on the karma of one life, and therefore it'll be a better life, and he'll get more facilities in the second life to meditate. If a person gives up the path in one life and has to come again, he may come for the third life. But in no case—if a person goes against the Master and works against him—he may come for the fourth life." So, he said, "Lekh Raj, the question of four lives doesn't arise for a person who's following the instructions of the Master. So, don't worry."

That was an interesting discovery for me that four lives is not for everybody. Four lives is for those who are really, really not following the path and yet got initiation because of recommendation of friends, because Master's compassion came at that point as a human being—he had compassion for that person and initiated him. So therefore, the four-life theory can be interpreted any way you like, but not necessary to go through four lives. But we do not know any cases where there is more than four human lives for a person who's initiated by a Perfect Living Master to come to the fifth life. I don't think anybody has come, but remember, four lives does not really mean that you go to Sach Khand in four lives. Although, Soami ji says in that book that each life can take you up to one step forward, and the fourth you can reach the top, not everybody reaches the top for reasons of their own desires and inclinations in this human life. If you have lot of aesthetic desires—you're an artist, you like to paint things that you see around you, and you are so much absorbed in them—when you go to the astral plane, the astral plane has more attractive things than you have ever seen in the physical plane, and you're drawn to that plane for a long time. And therefore, the tendency to stay there longer is so strong that you will not like to move forward to Sach Khand, thinking this is the best place to be in. Till you see something higher, you'll think every stage is the final stage. That's how the experience looks like. At every stage looks like it is Sach Khand. And only when you see something better and higher, you discover there was something better and higher.

So, there are souls who are working on the spiritual path in the astral plane being taken care of by the same Masters who initiated them finally in the fourth life, or whatever life was, after which they are not reborn into the physical world. And those Masters stay with them in the same form, sometimes for a thousand years. There are some souls in the astral plane who are still there and are moving so slowly up because of their own desires and attractions to those kind of experiences which they're having there. Sometimes the Masters won't let you do that, knowing that you are too fond of those things and may get stuck there. They put blinders on you, and they take you through the astral stage blindly. They put blinders and won't let you see it. Then they take you to the causal plane, let you see it, and then they say, "Now let's go back to the astral plane." And then you don't want to stick there because you've seen something better. So, the Masters sometimes employ that trick of the blindfold. It's called the blindfold trick! In the manual for Perfect Living Masters, it's so described.

Yes?

Audience member asks if a family dog is born as a human being once it dies as a dog.

Yes, yes, changes back into human form and is born as a human form.

Audience member asks about humans and aliens.

Yes. There are many other planets also. But their bodies are somewhat different. Their laws governing those bodies are different. Their experiences are different because...there is one similar planet, it's similar beings like us where...I'm just giving you an example...since levels of technology are different, and growth of technology is different in different places, there they have a control over time. Now, once again, like a visit to the 4080, I got a glimpse into that too sometime back. And I saw that each person controls his own time and does not follow a single time. That means you could be with me here today, and you could be tomorrow, earlier than me. Doesn't make sense here. It makes total sense to them. They live like that. So, there are some strange differences even in the laws of nature there, and those laws operate differently. But, they're human in the sense—by our definition they're human because they experience free will. The definition of a human being is not the shape, not what laws he's following, but whether he's experiencing free will and can create karma. That's the definition of a human being.

Audience member: (Inaudible question.)

Same Sach Khand. There happens to be only one Sach Khand. Unfortunately, there's only one Sach Khand!

Yes?

Audience member: (Inaudible question.)

The reason for that is that when you have death which we think is an accidental death, like a murder, like suicide, like an accidental death through an accident, the astral body has designed a notional life for the physical body, and the notional life continues for a reasonable amount of time. It's just been designed to accommodate that karma, normal life, at certain times, seventy, eighty, hundred, hundred fifty. Supposing the notional life of a person is eighty years old. Accident takes place at age forty and he dies, physical body. For the remaining forty years of the notional life, he remains in the sub-astral region overlapping this. He remains in overlap region of the physical and the astral, very often in the same location that he died, sometimes able to move to other places. The disembodied spirits are all the time there and they are created by this kind of accident.

Audience member: "Is it possible to become so concerned for another self that we can..."

“Yes, it’s possible.

Audience member: “...that we can love too much?”

It’s not love. It’s concern. There’s a difference between love and concern. Big difference between love and concern.

Yes, Rick.

Rick: “If we die and we have to come back, can we go to another planet or would we come back here?”

You normally come back here because all your attachments are here. It’s the attachments that pull you back. Whatever you’re attached to, they pull you back and they become part of your next life.

Rick: “So, if you’re attached to the Master and the Master comes back, you come back with him?”

Sure. You use your free will for that. When you use your free will—now I must tell you something very interesting about this nature of free will that we only experience in the physical plane as a human being. We don’t experience this in any other form. It’s a unique experience to have the power to make a decision, that we have to decide this. We have options open. We have different ways to go. Sometimes we are left with no option but to decide which way to go. So, this experience of free will takes place and is the basis for all karma. It’s the free will. If something happens accidentally, no karma is created, and it’s just being paid off. All things that happen spontaneously without our deliberate decision-making are past karma and payoff of karma. On the other hand, when we decide, “Should I do this or that, this or that,” that’s creating new karma. Okay?

Now when we have attachments here it’s our free will that makes us have this. If your free will says, “I want to be with the Master only” you’ll be with the Master only. There’s no question. Wherever the Master is, you will be there. So that...supposing a person wants something here and dies. And does not return here. He fulfills that either in the astral plane—because fulfillment of karma can take place at any level. It can take place in a dream. It can take place in the physical life. It can take place in the astral life. So, you could be achieving something that you couldn’t achieve here in the astral plane also, even attachments. If you’re attached to something in the astral plane, you’ll stay there.

We'll meet for serious meditation in the afternoon.

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