

Higher Realms of Consciousness

London, England — August 18, 2012

<https://www.youtube.com/watch?v=S2WpRydl514&t=680s>

It's nice to find that there are so many seekers of the spiritual truth, and they are here assembled. There are many teachers and masters who come into this world to tell us about the truth, about reality, and about who we are. They open the doors to higher realms, and ultimately are able to help us go to our true home. Of course, that assumes that this is not our true home. This is a temporary sojourn here in this physical world, and we do not belong here. We come here for a short time, and having spent our time, we want to go back home.

This world is like a carnival, like a circus—you just come to see a show. But once you come to see the show and you forget it is a show, you get entangled in the show.

We are like little children visiting a big carnival. When we came, we were holding our father's hand, and therefore we felt very comfortable. If you go to a carnival and see all kinds of games going on, you see the Ferris wheel going up and down, you see those little horses going round and round. They look very wonderful. If somehow a child leaves the hand of his mother or father and is lost, the same things which were so charming and entertaining, become dreadful. They look like monsters. The same child who was laughing and enjoying the show begins to cry and scream because those things are no longer attractive but become painful.

We are in the same situation. We have come into this world to enjoy it. We came into this world to have a new experience. But what happened? We lost touch with our Father, we lost touch with who, where we belong and are now finding the whole thing monstrous. We find that we have made our stay here unhappy, painful. When we look around, we find that there is more unhappiness in this world than happiness. The reason is that we have lost our roots. We don't know where we belong, and therefore, we have forgotten that we came here for a temporary visit.

This world is only a temporary place. In the physical bodies, we do not stay here too long. We will live 40, 50, 100 years, 120 years. Nobody has lived longer than that. And therefore, in terms of cosmic time—in terms of millions of years, which we say this world has been in existence—we are here just for a very short time. It's almost like the rising of a bubble on the seashore, shining in the light, creating rainbows on its surface, and then suddenly find out our life is too short to explain our role in this big time-space continuum that is around us. And therefore, we lose touch with everything. We begin to identify ourselves with the physical body, which was

given to us only as a costume to wear in this little play. The stage was set so we could play our role, and thereby enjoy the show.

The mere fact that we are also actors in the same show does not make it less of a show. We put on our costumes. We put several costumes on ourselves, and we are now thinking the costumes are ourselves. This physical body is a costume we are wearing to play our role in this world. It is not our self. It's just a costume because we discard it. We wear it at birth; we discard it at death. Surely, there must be something more that exists besides the costume that we wear temporarily—and indeed there is.

Our consciousness, our life force, has no birth and no death. It is immortal. We hear about it from every religion. Every spiritual doctrine says that the soul, the reality of a human being is immortal. Then where is that immortal self gone if we start thinking that the physical body is our self? By misidentifying ourselves with the physical body, we suffer all the pains and the consequential effects on this physical body and think it is happening to us. It's like wearing a jacket and saying: "I am the jacket, and now my jacket has got dirty, so I got dirty. Now my jacket's torn, so I got torn." That's not the truth. The truth is that our soul, which is immortal, is just wearing a series of costumes. If we are able to identify who we are and what these costumes are, we are able to take off the costumes. We are able to find out our true reality. In order to find out where our true home is, we must find out who we are.

Today I'm going to talk to you briefly about preparing for that journey where you can find out where your true home is, where your true self is. First of all, in order to find who we are, we have to make sure that we identify what these covers upon us are. Let us start from the outermost cover. Besides the other clothes we are wearing, the inner cover is our physical body. The physical body is remarkable. It's the most wonderful thing ever created in the physical world. There is nothing greater than a human, physical body on this planet earth or in any physical universe. The reason is that in this physical body we are able to wrap up, not only our own self, not only our own reality, but even our creator and all the creation that we see around us. And all other creation that we can possibly see are all wrapped up in the physical body.

Apart from the fact that the physical body has so many remarkable features of its own—like several miles' length of nervous system, very long digestive system, a brain that has got innumerable synaptic currents going through it, a system of creation of the physical body with a simple one-cellular structure that through metabolic process can break up into two and go on multiplying, that this kind of metabolism is possible and creates a human body—that we have the first cell in our body that sets up the basic DNA molecule to create the whole body. A whole

blueprint of a complete body is available in the very first cell. The cell breaks into two, creating a heart and a mind. The brain and the heart are the first two cells. They keep on developing and create the rest of the body, including eventually, the extremities.

This process of development of a human body itself is fascinating. Then we see that the body works in great equilibrium. All systems are working. But the biggest miracle of the body is that it holds consciousness and life, that it can hold this and make everything become aware, go into a state of awareness. And that is life, that we can become aware. Because we are conscious of what is around us.

What makes us conscious around us is consciousness itself. It's not the eyes of the body that see. If you're not conscious, the eyes don't see anything. When we go to sleep, the eyes may be open, we do not see. We see some dream state. We see something else. So, to think that the eyes are able to see, that these ears can hear, that these hands can do things is not true. They only do these things if the body is alive, if the body has consciousness in it. Therefore, the key that runs the body is still our consciousness, and the fact that this body can hold the consciousness itself is a great miracle.

The fact that this human body has another feature, which is not available anywhere else in this creation, makes this a unique vehicle to wear to—great costume—and that is the ability to make choices, the experience of free will, that this body enables us to say: "Shall I go there or not go there?" "Shall I eat this food or not eat it?" "Shall I come to this lecture or not come to the lecture?" These choices that we can make, make us feel that we are making our own destiny right in the physical body. It makes us feel that we are the masters of all choice making, and therefore, in a way, we are resembling the ultimate Creator, who must have made all the choices to create the whole show.

In this physical world—and no other living form can perform this function—the trees are alive with the same spirit of life that we have, same soul that we have, the spirits, the animals, the insects, all living things have the same soul the angels, the unseen people, the unseen disembodied spirits have. They all have the same soul. None of them can decide what to do. Only human beings can decide. So human beings are very unique.

This feeling that a human being can use free will and make a decision only exists at two levels: at the level of the ultimate Creator whose will prevails and creates the whole show, and a human being who thinks he can do the same thing. So therefore, it's a very unique feature of a human body that does not exist anywhere else. The animals, they act and react with their instincts. They do not have free will. They do not have deliberative choice.

By deliberative choice, I mean to be able to think. What are the options open to me? Which option should I take? This ability to see options, to see alternatives available and make a decision is unique to a human body. So that is why it is said that man, or a human being, is made in the image of the Creator. When people hear this phrase: "Man is made in the image of God," it does not mean that he has the same face, same eyes, and same nose. He has no form. He's a creative power. Then what is... How can man be made in the image of God if he doesn't even have a form? We are not talking of a form at all. When we say man is made in the image of God, it means that God has the will to create. It's entirely his creation, and man thinks he can also do the same thing. He also has free will. No other creature has any free will, so that is why that is a unique body.

What is the advantage of having this experience of free will? The advantage is that you can seek to go home. You can seek the truth. You can say: "I want to find the truth. I have chosen my alternative." And therefore, a human being can become a seeker, and no other being can become a seeker. Therefore, it is said: "If you seek, you will find." So, seeking is a very great, very great advantage to a human being that he can seek, and thereby, find. If he did not have this ability, he would be just drifting away like the trees, like the insects, like the animals, like the clouds, virtually. But the power to seek, the power to make a decision, to seek or not to seek, is what makes us a seeker.

When we talk of preparing for a spiritual path, the most important thing is seeking. If we do not seek, forget about the spiritual path, forget about any path. We only go on a path when we seek, when we seek it, and we find it. Therefore, the very first step that we have to take—if we have to go back, trace our home and go back home to our true home to which we belong in the immortality—is to seek. The seeking does not mean you have to shout aloud that we're trying to find something because we are not looking for something outside in this show. We are finding out what has created this show, what is our true home, where do we belong. Therefore, the seeking has to be an internal seeking. That means the seeking should be in our hearts. Seeking should be in our minds. Internally we seek. Now this is a great thing that if you seek, you find the means to seeking. What does that mean? Now that's a strange experience that all people who have sought have found that when you seek, you come across a teacher who can tell you how to find. It's a strange development, but it's automatic. If you don't seek, you don't find any teacher. You're not looking for one. But if you are prepared and ready and ready to seek, you will find a teacher.

The teacher comes to you in many ways. Your mental seeking can lead you to books. They can be your teachers, can lead you to study philosophy, study metaphysics, study other arts, and try

to discover what the truth is. That is one way of seeking, and the other is to be running into somebody who accidentally, coincidentally, comes and tells you what you are seeking. Now when the seeking is intense and you cannot wait for it, you say: "I want to really find out," then that becomes intense [and] one is ready for a spiritual journey. At that time, by coincidence, you run into what we call a Perfect Living Master, PLM for short. In America we use some, some abbreviations, so we sometimes just say PLM instead of Perfect Living Master. It means the same thing.

Who is a Perfect Living Master? We call a human being who is like us, identical to us, has been born the same way, grows up the same way, lives and dies the same way in this physical body, but in his consciousness he has risen to the point where he has attained actual personal experience and knowledge of totality of consciousness or God himself and has found out the whole process of creation, how the creation began, how it is sustained, how it's going on, what is our role. That person has actually attained it. Because he has attained it, he can see that all things created are part of that one conscious being, that nothing has been separated ever. We are all continuously united with our source. If we were not united with our source, we would be dead. Our life depends upon our connection with our source. The totality of consciousness from where individual consciousness is born from where we pick up other costumes to play out our role is only one and belongs to all creation. The whole of the creation has come out of it and belongs to it. Therefore, one who has attained that state of experience, that state of knowledge and consciousness is called a Perfect Living Master.

What is the emphasis on living? The emphasis on living is he's alive as a person like us. He's alive so that he can talk to us like a friend. He can talk to us like a companion on a journey toward the truth. If we do not have a living person—and we believe that somebody who is not alive but was a great teacher at one time, and we want to rely on that teacher and his teachings—we are truly relying upon our own minds, because our mind can make up any story. It does, all the time. So, teachers who might have been the greatest teachers at one time, but who have gone away, are not available in a physical form like us in the same form can be an inspiration for us, can make us seekers, can make us go towards seeking, but they cannot help us to find the truth. Because we make up our own mind and use our mind to think of whatever we want to think. Therefore, we translate those teachings into what suits our mind.

Now I was talking of costumes we are wearing here. The first costume we are wearing is this physical body, which is very temporary. Inside that we are wearing another long-term costume like, I believe, in England in the 15th-16th century the nobility used to get some inner clothes tailored on them permanently. The tailors would work on the body themselves of nobility, and those corsets and inner garments were never changed. The outer garments were changed. In

the same way, we have an inner garment, and that inner garment is actually what we call an astral body or a subtle body that contains the sense perceptions. It is that body inside this physical body that creates our sense perceptions. We are able to see, touch, taste, smell because of that inner body. If that is missing, this body can do nothing. Therefore, all the sense perceptions that we ascribe to a physical body are really arising from an inner body. The inner body is not dependent on the physical body. The physical body is dependent on the inner body, the inner body that has sense perceptions that can function without this physical body. Indeed, it does. It has been there before we were born. It will be there after we die. So, the physical body is not creating it. The inner body is creating a physical costume for us. So, the inner body, which has sense perceptions, we notice it's working, even now. Even when we are in the physical body, we can go to sleep and have a dream. When we see things in a dream, which eyes are seeing? Not the physical eyes. They're closed. Which legs and arms move around? Not these. They are sleeping. How can we hear inside? Not with these ears, but with the inner ears. The inner body... Sometimes we might term it an imaginary body, but it's still there. You can right now imagine that you are outside somewhere, and you can with your imagination see things. Who is seeing that? Which eyes are seeing that? Which eyes see imagination? Not the physical eyes. Therefore, we have inner eyes, inner ears, inner... All means of perception are inside us, and that constitutes an inner costume that we are wearing. It's a very fundamental costume for experiencing the world as we're experiencing now.

But more important than that is a third costume, which is even inside the second one. And that costume is a costume of our thoughts, costume of our mind. Because in the causal costume, the causal body, the causal mind because it causes all things to happen. Everything that happens in this world is being created by our minds, and the mind is therefore a causal being. Therefore, it sits inside creating sense perceptions, creating this physical body and creating the whole around this physical body.

The mind is a very powerful thing. The mind is responsible for creating time and space and cause and effect. We would not have that experience at all if we did not have a mind. So, mind is eternal and very important for us and a wonderful thing to create any experience we want. It has created this wonderful experience of a world around us, and we're living in it. It's all a creation of our own mind, but it looks like the world exists outside because we have lost touch with the costumes. We do not know we are wearing the costumes which are creating this experience. We think the experience is real, and these things are temporary, and we're just experiencing it.

The actual truth is the reverse. The truth is that it's the mind that creates these experiences, and then, having forgotten how it's created, we think this world to be absolutely real. And then

we have no other reality to compare it with, so the reality intensifies itself, and we think this world is the only reality we know. And we do not know where our mind is working from, where thoughts come from, where reasoning come from, where so-called feeling of this-makes-sense comes from. We don't know any of these things. So, the mind creates time, space, causation. It's still not our self. It's just a costume. It's a thinking machine. It was given to us to be able to think, to communicate, to be able to talk, to be able to write. And we have started thinking that the mind is our self. We never say: "My mind is thinking." We say: "I think so." And people think and say something. They never say: "Now my mind is thinking like that." Say: "I'm thinking like that." We have identified our self as the mind.

Imagine what misidentification has taken place that we first identify with the mind, do not separate it from ourselves. Then we identify ourselves with the sense perceptions as if that is our self. And finally, we identify our self with the outermost costume, this physical body, and think this is our self. This misidentification with the covers upon our self is shutting down our knowledge of our own self. If we are able to overcome this distraction of the three costumes, if we can overcome this obstruction to self-knowledge, to realization of the self with the three bodies that we are wearing—the physical body, the astral/sensory body, and the causal or the mind body—if we are able to overcome the obstruction they are creating, we would know who we are. And then we would find we are a life force beyond these three. These were just temporary things we were wearing.

Of course, the life term of these three is different. The physical body doesn't run more than 100-120 years, and the astral body does not run more than 1,000-3,000 years of physical time. And the mind is not going to be permanent. It runs about 3 million years in physical time and dies. All these three things are temporary, and they die. We never die. We are inside all these three. Our soul is immortal and that's our truth and reality.

How do we find which our soul is? I mentioned the first step in preparing to find your soul, and therefore find your true home is to seek. If you seek, you will be given a very simple method of how to find. The method is to first change direction in which you are looking. If you are looking somewhere outside in the world to find who you are, you're looking in the wrong direction. If you want to find who you are, look into yourself. How can you look outside and then say you're finding inside? If you're finding your own reality, your own truth, you must look inside your own self, not outside. This first step in finding—after seeking—is to look inside.

How do we look inside? Well, let us assume we are pure consciousness. We're a life force. Where is it working from? Even in the physical body, where is our life operating from? Just contemplate. Are we working in the physical body through our hands, our feet, or do you feel

they are attached to us? Is our body attached to us, or are we the body? You'll find that all these things are attached to us, and we seem to be operating from somewhere in our heads.

The truth is that when we open our eyes and look outside, these are the windows of our soul, windows of our self. We look outside we know we are behind the eyes somewhere, not anywhere else. It does not take long to examine the whole body. And if you like, we'll do a little meditational exercise later today—or tomorrow, when we have time—to show you how it's very easy to find out that your consciousness is operating from a single point in this physical body. It spreads out from there. It begins to examine everything from there, but it is located...its focal point from where it spreads out is only one point. It's a single point in this physical body. And that point is in the head, and it is right behind the eyes. We open our eyes, we look at the world, we can know where we are looking out from. We hear from the head. Our ears have been so placed so we can hear straight into our head. Our eyes are so placed we can see straight ahead.

All of the systems of the body are so placed that they can be operated from a driver's seat in the head. Where is... What is that point from where we are operating? It appears to be a point which is behind the eyes inside the head. We are looking at the world with two eyes. The two eyes create a stereoscopic effect—gives three dimensions, creates distance, creates depth of vision—but are we seeing double? Are we seeing two eyes with two eyes? Not at all. We are seeing one image. Where is the image being formed? From the two eyes that are looking outside. If you see how the eyes converge the images, the two images, and are seeing, just contemplate, where do we see from? You'll find that the seeing is taking place in the middle of the head and not outside, not even on the surface of the eyes. Because if seeing was taking place from the eyeballs, from the surface of the eye, you'd see two visions. We see one vision.

Where does it combine? Where does stereoscopic effect take place, the three-dimensional effect take place? From behind the eyes in the middle. If I were to put my two fingers up like that and say these two tips of the fingers are my eyeballs. Where these two fingers meet is approximately that far back in the head that we are actually seeing, actually experiencing. Not only seeing, all sense perceptions. Let's say we are able to hear something. Where do we hear? Same place. When we do something, give instructions ("I want to do that"), where do we say that from? Same place. It appears that the driver's seat to run life is behind the eyes. It's not only that. Many descriptions have been given of that place. In our spiritual literature, in religious literature, we have been told again and again that there is a third eye between the eyes, behind the eyes.

There's a *nuqta*. There is a point. There is a single eye. So many things have been described. In fact, they say if you are able to just open that eye and forget these eyes, you are able to see something you have never seen outside. It is said: "If thine eye be single thy whole body shall be filled with light." He's not just talking of metaphorically. You actually see light. You can't imagine how much light, which we are seeing partly out here, exists inside our body right behind the eyes. But we never see it, because we are looking outside. We are constantly looking outside. We have never had a chance to look inside.

Now people say: "Well, it should be easy. I'll close my eyes and look inside." By closing eyes, you don't look inside, you're still looking outside. What you can see with your eyes (you close your eyes), you can't even see that. So, it's dark. How can you see anything? So, closing the eyes is not looking inside.

How do we look inside? That preparation is very important to learn, and these Perfect Living Masters, indeed any masters who teach us the correct direction of approaching our own self, tell us the correct way to find who we are is not merely to close your eyes. But close your eyes and withdraw your attention to the center of the head. It is the attention that brings everything to our knowledge. If I want to see there's a cup sitting here, a cup of water, what do I do? I put my attention on it. If I put my attention somewhere else, the cup is not even visible to me. I want to drink a little water, put attention on it. Do anything. Anything in the world that we do is with attention. Can you imagine, attention is the greatest weapon we have been given to do anything. To live our life, live outside, live inside, and to find the truth within ourselves, the power of attention is all that we need.

So, when we say that the third eye from which consciousness itself is operating, where our soul is sitting inside a physical body, the best way is to withdraw your attention to that point. And withdrawal of attention might look very simple. It's not that simple, because all our life, indeed maybe several lifetimes, we have been used to practicing how to put attention outside.

A newborn child, an infant, comes into this world, and we straight away start dangling those rattles in front of it so that the child should get absorbed in the external world. The child is very deeply thinking. And look into eyes of a newborn baby, we say: "What is the baby thinking about?" Look at the eyes of a little baby. The baby seems to be thinking of something internal. And we want it to listen to us and to come out and be with the world.

So, we train ourselves. We have trained ourselves for maybe millenniums to look outside. We have lost touch with how to reverse this flow of attention. And we think the only way to use attention is put it out on something. Whenever we say: "Focus your attention," it means go out

from where you are. Nobody ever says: “Go back to where the attention is being focused from.” Nobody says: “Withdraw attention.” They say: “Focus attention.”

People who routinely and naively practice meditation made the same mistake. “Focus your attention on something. Focus attention on a picture. Focus attention on a circle. Focus attention on something on the wall. Focus attention on a statue.” We’re trying to teach everybody how to go out of yourself, not withdraw to where you are.

Therefore, the most important thing is to learn how to withdraw attention to yourself behind the eyes. We have never done it, so it becomes difficult. When we do it and practice, it’s very easy. It’s a most easy thing to withdraw to where you belong. You don’t have to search where you have to go. You just withdraw to where you were throwing your attention outside. So, the practice of discovering yourself starts with these things, a practice of knowing how to withdraw attention to your own self in the third eye center behind the eyes. The third eye center is not a permanent center. It is temporary, because if the body is temporary, surely that is not permanent. It goes away with the body. It’s only temporarily there. Not only is the third eye center a temporary location of our consciousness and our life force, it is also temporary even while we are in the body. It is only there behind the eyes when we are awake.

A human being who is awake is different from a human being who is sleeping. When a human being is sleeping, he has no control even over his body. He doesn’t know where the body is. Go to sleep. Therefore, at that time, the center of consciousness is no longer behind the eyes. It drops. It can be tested out. In India, the yogis and other swamis who have practiced meditation of various kinds, have actually practiced that the center of consciousness, which in the wakeful state, is behind the eyes, drops down when we go to sleep. And it is actually at the level of the throat when we are dreaming, actually goes down to the heart when we are in deep sleep and cannot remember our dreams. So therefore, it moves up and down.

Now if you want to test... Anybody can test it. At night when you’re going to sleep, when you’re very tired and sleepy, then you do a simple thing. Bring your hands up to your eyes. In the daytime when you’re awake, you can close your eyes and still touch your eyes with your hands. You know where they are. You don’t have to look at your hands. You know where they are. The feeling that you have a body is constant. We know this is our body. We can close our eyes. We still know where the eyes are, and we can still touch our eyes. When you’re about to sleep, try the same experiment. Try to touch your eyes and you will touch your nose—and you will think you are touching your eyes. Anybody can try that out, that we are actually using the eyes as a point of reference to where we belong in the wakeful state. Not in the sleeping state, not in any

other state. So, the actual location of this third eye center is not permanent. Only in the wakeful state it is active at that point.

Therefore, to be able to discover who you are, it is necessary whatever practice you do to be awake, to be fully awake. If you are drowsy, if you drink a lot of alcohol or take drugs and go into another world and say: "Now I'm going to find the truth," you'll never find it because you're not in the right place. You have to be in the right place, which is behind the eyes in the wakeful state.

Therefore, the practice of discovering yourself must be done in the wakeful state, no other state. No other aides can help you. People think that there are certain plants...we can make some concoction out of plants and go very high up. They don't go anywhere. They may have new experiences, which can be had with many other ways. But to find out who you are, to find out the truth who you are, where you belong, you have to practice a meditational technique or any other technique of self-discovery in the wakeful state.

So, in the wakeful state, you make a decision to seek, and then you learn how to withdraw your attention. Any kind of practice that enables you to withdraw your attention to the center of your head is a good practice, a good preparation for the spiritual path, a good preparation for going back home.

Now to withdraw attention, if you're not used to it, what do we do? Have you been given any particular facilities, any particular talents to do that? Yes. Wonderful talent. It's called imagination. That's a great talent. We sometimes dismiss imagination as something so unreal, imaginary, it's not worth it. But the truth is by imagination we can use the power of attention to be concentrated where we want it. If you imagine something and strongly imagine and keep your attention on it, your attention concentrates on that which you imagine.

Therefore, although it's not easy to close your eyes and say: "We are inside," you are never inside just by closing your eyes. By imagining that you are sitting in center of the head, you can withdraw your attention by imagining that you are in the center of the head. To do that, you must consider the bodies differently than we are doing it now. Now we think the body is our self. We can't imagine sitting inside our body. But if we imagine that the body is not our self but a housing—something in which we are living, and we live in the head—then it's possible to go anywhere in the body.

So that's why the first practice that's necessary, even for preparing to discover who you are, is to take this body as a house of yours. You're living in this house. You're not a body. The body's a

house. And to make it more vivid, say this body has...it's a house which has got six floors, six levels based upon the six energy levels that we have in this body, so-called six chakras, the six centers of energy that makes it easy in experience to divide the body into six parts and say: "We are sitting in the sixth floor." This body's a house. It has six floors. We are sitting in the sixth floor behind the eyes. That makes it easy to imagine you are there. Therefore, it makes it easy to practice the art of withdrawing your attention to withdraw attention to yourself inside.

To take the body to be a house is very helpful otherwise too, because then you can study what is happening at each floor of the body. You don't have to go into hatha yoga and kriya yoga and other kinds of yogas to discover what's happening. A simple imaginative division of the body into six parts of energy helps you to discover this physical body has two distinct parts. The line that draws the two parts is behind the eyes. Above the eyes is one part and below the eyes is second part. All flow of energy takes place below the eyes. All awareness, consciousness and higher awareness takes place above the eyes.

It's a very big distinction between the two parts. There is no awareness below. It's only energy. The awareness of that energy takes place from above. What we call awareness, consciousness, knowledge of what is going on, knowledge to take decisions to do what is to be done with the energy is all taking place from above the eyes. And all the operation of the energies is taking place below the eyes. So, if we spent lot of time studying the energy centers of the body—which many kinds of yoga teaches us, many kinds of spiritual practices that people are engaged in teaches us—we are spending our time in studying what is energy in the body and not awareness. On the other hand, we know that our self is consciousness, awareness. It's not merely energy. Energy is a function of consciousness. To discover yourself you need not go anywhere below the eyes.

It's a mistake some people have made for a very long time on the spiritual path. That they have spent years and years studying what is below the eyes, going into different chakras, heart chakra, *nabhi* chakra, other chakras in the body, forgetting that these are energy centers. They operate for our good. They operate for our functioning. They operate for keeping our body working, but they are not sources of knowledge of who we are. The source of knowledge who we are must come from above the eyes, not below.

So, in some cases, some of my friends who have been practicing this other kind of yogas—*hatha* yoga, *pranayam* and breathing exercises and so on, for very long—have a hard time to reverse it, have a hard time to rise above because they have developed a consciousness in which they go down to these centers all the time. And it has taken several months sometimes, almost a year sometimes just to pull out from a practice they have been doing and then go into

a state where they can discover who they are. Even to hold the attention behind the eyes became difficult for them because they were practicing something which they thought was spirituality. They thought it was spiritual knowledge they were getting. They were getting knowledge of the function of the energy centers of the body, which is not a great experience. For spiritual knowledge of yourself, that's not a great experience.

So therefore, remember this: that the awareness will not come by going to sleep, by getting drowsy, by taking anything that makes you drowsy, anything that gives you a kick in some other center, but not keep you more awake. You can only feel that you are on the right path, on the right track if you are more awake, not less awake. If something makes you less awake, you're not in the right direction. If you're more awake, more knowledgeable, more conscious of who you are, more conscious of what the whole show is about, if you are on the right track. So, the right track traces from the eyes back to the center of the head and goes above that and not below. So, there is a lot to go above that.

I remember my master, my teacher, my guru, Maharaj Baba Sawan Singh Ji, who we call the Great Master. Everybody calls him Great Master out of affection. He had an interesting experience in a town called Karachi now in Pakistan, used to be part of India. And my uncle who was working as a weather man, as a meteorologist in Karachi, invited the Great Master to come to his house. And on that trip in 1941 I also accompanied the Great Master, so I saw what happened.

There used to be a swamiji there, who used to teach how to go into the six chakras below through pranayam, breathing exercises, and who also was a great Ayurvedic physician. He would give medicines, Ayurvedic medicines and was very good as a physician. He was very sharp, and his eyes looked very beautiful, a little dark-colored but very beautiful. And he used to wear saffron-colored, orange-colored robes, and he used to have a muffler kind of thing, which he would hold with his hands and had a personality when he walked like that.

So, he was a wonderful person. That Swami Brahmanand Ji lived in Karachi, and my aunt and my uncle—my auntie and uncle who were living there—used to go to him to get Ayurvedic medicines. But they liked that swami also very much. When Great Master agreed to visit Karachi to their house and live with them, they were delighted. And they said: "We must tell swamiji our Master is coming. 'Our Master from Punjab is coming, and he will stay with us, and Swamiji, you come and have his darshan.'" And Swamiji said: "Yes, I think he's coming. Bring him to me. I will give him my blessings."

They didn't expect that the swami will give him blessings. They thought he will get the blessings from the Master. But anyway, they were a little surprised. They decided the best way is to have a lunch. And the lunch...have this love seat sofa for two and make them both sit together. They will meet. So, since the Great Master was staying in their house and Swamiji was invited, so Swamiji came to their house, and Great Master was still in his bedroom. Swamiji sat on the love seat, and then Great Master came out, and they made him sit next to the Swamiji. And they said: "Swamiji, this is our Master from Punjab. And Master this is our Swamiji from here who teaches us Ayurvedic medicine and gives us all the instruction about it." And Great Master bowed his hands like this. Swami Ji raised his hand and blessed him.

We were watching this show, said this is a show in reverse from what we expected. We thought that the Master has come to bless the Swamiji. It turned out to be exactly the opposite. After a while Master says to Swamiji: "Swamiji, isn't it a pity that so many yogis and swamis are lost in the six chakras below the eyes, and very few know about the eighteen chakras." And Swami turned to him and says: "Maharaji, Master, I did not know there are eighteen chakras. Where are those eighteen chakras?" He said: "Have you not heard that there are six chakras of Pinda, of this body. There are six chakras of Anda and Brahmanda, and there are six chakras of Sach Khanda? Have you never heard of that?" "Master, I truly haven't heard of that. I thought there were only six chakras in the body."

He said: "Yes, they are in the body. What about the higher chakras of awareness? These are chakras of energy. What about higher awareness?"

He said: "Master, I am really puzzled by what you have said. Can you explain a little further about these eighteen chakras you speak about?" And Great Master said: "I think it's a long subject. If you want to know more about the eighteen chakras, you might come to the Dera in Beas in Punjab, and I'll tell you more."

After that, the swami could not sleep for two nights. He said: "I am so puzzled by these eighteen chakras Master has mentioned. He wound up his dera in Karachi and told his disciples: "I am going away to search for eighteen chakras. I have heard from a master, from a white-clothes-dressed, with a white beard, a man came, and he talks of eighteen chakras. I must find out what he was talking about."

And so, he wound up his whole ashram there, and he came to the Dera. And Great Master said: "Oh, Swamiji has come. Give him royal treatment. Put him in the best suite in the guest house. He should be given the finest food served by attendants all the time on him. And when discourse goes on, he should sit next to me." So, he was honored. He came. And the Master

would say: "Swamiji, come and sit next to me," and would give a discourse. In the discourse, Master would say: "How these yogis and swamis are lost in these chakras."

And the swami would look like this, and he said: "What is he saying?" After a few days, he complained to the Master. He said, "Maharaji, I am complaining because when you talk, you talk so strongly. I have to turn my head constantly. It's giving me a pain in the neck."

And the Great Master said: "I also saw that, that you have to turn your head, so maybe you should sit in front." So, from the pedestal of the stage, they have put down on a chair in the front. After a few days, he complained: "Master, I have a complaint." He said: "What is the complaint?" "I sit on a chair. People behind me are sitting on the floor. They can't see you. I feel very guilty." Great Master said: "Yeah, I also noticed that. 'Remove the chair. Let him sit there.'" He said: "Master, I sit too close to you. I have to raise my head like this." Master said: "Yes, I also noticed that. 'Put him back thirty paces.'"

After a week or ten days, he was sitting like anybody, like us, way back. And then he was given a small clinic to run his Ayurvedic practice from there. And I sat with him. I was doing homeopathic practice in those days...used to compare notes of different forms of alternative medicine. So, one day I was sitting, and he told me, he says: "This Master of yours is a very great diplomat. He knows how to handle swamis." He said: "If he had told me on day one: 'Come and sit in this audience and listen to me,' I would have gone back to Karachi. He treated me, gave me VIP treatment and gradually put me where I belong, and put me right as a seeker. I am a seeker and this Master knows how to handle any swami he can handle."

I said: "Not only swamis. He has handled doctors, philosophers. He's handled intellectuals. He can handle anybody because he speaks the truth. He tells us something that is natural to us. He's not teaching anything unnatural. He is not saying that I have something unusual I'm going to give you. He says you all have the something unusual. He does not say: "I belong to a particular group that has this knowledge." He says: "Everybody in the world has this knowledge. All human beings have this knowledge, without consideration of religion, nationality, caste, color of the skin or anything." He doesn't teach us that he's going to give something. He says you find something inside. He'll only help us find something, and that is why his teaching is so universal.

He said, "That is why I understand how he appeals to us so much, because his teaching is not to give something from outside. It's to discover of our own reality from inside." And the method he tells us is a simple, natural method, not artificial. He does not say do strange kind of asana and postures, twist your body in a certain way to find the truth. He said keep the body a normal

way. The only requirement is that when you do meditation according to his instructions, the body should be in such a state that it should not be in a state of pain. Don't twist and turn your limbs in such a way that you are paining. You say, "No, I'm in a particular asana to discover the truth." You'll discover nothing but the pain in your legs.

So therefore, he says if you want to practice this, be natural, be in natural state. But natural state does not mean that you go to sleep. Because if you lie down and say: "This is my natural state. I'm going to meditate lying down." He will say: "No, you'll go to sleep. You won't meditate." Incidentally, every night when we go to sleep, we actually vacate our body. We go into dream body. So, in a way, we are doing meditation automatically, all of us. We meditate because we leave our body and go to another world, another body.

So why is that not called meditation? Why is it sleep? Because the level of our wakefulness, the level of consciousness drops instead of rising. Therefore, it's not meditation. In meditation, the level of awakening, consciousness, knowledge goes higher, not lower, and that's why sleep is not meditation. It's going down, not going up. And... But because we have a tendency to sleep anyway, meditation sometimes creates a greater tendency. You close your eyes, you're relaxing, you want to sleep. In fact, sometimes Great Master would jokingly say: "Somebody has insomnia, try meditation. It will give you some good sleep."

So, the swamis who have gone through that process of taking their attention down in order to prepare, to discover their truth, have discovered experiences, very interesting experiences. Because if you concentrate your attention on anything, it evokes a certain experience. You concentrate your attention on your heart chakra, it evokes certain experiences.

In fact, I went to school, went to college in Harvard University in Boston in USA, on a scholarship I got. And there were two professors at that time. This is 1962-63. I went there. There were two professors of philosophy, and they were teaching philosophy and psychology. They got interested in what is real consciousness, what is higher consciousness. Is it a psychological fact? Is it merely a mental thing, mental development? There's something more than that? They were studying that.

But from there, they went in to experimenting with external things like Mexican mushrooms. And when they ate those Mexican mushrooms, that gives them a kick, and then it gives them higher intelligence and higher experiences. Then they found out what is in those mushrooms. And they isolated LSD and DMT and all those drugs of that day, and both professors were expelled from the university for that experiment.

One was Dr. Richard Alpert, and he went to India and became Baba Ram Das. And he got new studies done in spirituality, gave up those drugs and all, and wrote books on that. The second was Professor Timothy Leary. He went and set up for an island in the Pacific Ocean, set up another church called The Church of the Boohoo. He called it Church of Boohoo to show there is no difference between the sublime and the ridiculous, so he called it that.

So, whatever they had... I happened to be there in the same university, studying at the same time. And he had set up a small group of 40-50 students who were using yogic techniques, including mushroom techniques, in a yoga center. And I was once invited to a party where those people were present, and they were discussing their day's experiences. "Oh, we took a little more of that, and then we puffed it up and then this happened." I was talking to them. I said: "Then you must have seen the walls turning pink and coming toward you." They said: "You also do that?" I said: "I've never taken any drug at all." "Then how do you know about it?" I said: "Any little focus on any energy center gives you those experiences. You are getting a kick by just generating certain vibrations in some of your lower centers and getting those strange experiences. You're not getting enlightenment. You're not getting any higher awareness. You're just getting a kick out of it because of a new experience. Means nothing. You aren't opening any doors of perception like you claim that you are understanding what soul is, what consciousness is. You're saying it was a great experience." And that experience has led to tragedies. People threw themselves out of windows in that state. So, ultimately, it was banned in many countries, and so the whole experiment has flopped, though such a large number of people tried those experiments. It led to a very bad reputation about those materials, but they are not going to lead to any higher awareness at all.

So, the point I'm making is that the concentration of attention on any of the lower chakras is not conducive to discovering yourself or going into a higher state of awakening or awareness. You must stay at the wakeful state or higher in order to find out who you are. For doing that, you must practice being behind the eyes, and the practice can be achieved by imagination. Use our imagination as a tool to say you are there. If you imagine you are sitting on a chair where you're not sitting, your imagination actually can be so deep that you can crystallize yourself sitting on a chair and even visualize it.

So, the same way imagination is able to pull our attention inside (which force cannot pull). People try to do force. What do they do? They get headaches. People make these mistakes all the time. In preparing for a spiritual journey, one must remember that the journey back home is a natural journey and not achieved by force, not achieved by struggle. If you are going to pull your attention with force... People put their attention on the eyes, physical eyes, try to roll them back, try to say: "We are looking inwards." These eyes are not meant to look inwards. You

try to roll them back to look inward with these eyes, you only get headache, and ultimately, also eye ache. Eyes also ache at the same time.

Therefore, the method is pure imagination, which is a function of consciousness. Imagination is a pure function of consciousness. If you want to imagine you are out in the street, there is no stress on any part of the body. You are using your consciousness to be there. Therefore, the natural process for discovering who you are, if it is inside you, to go behind to the third eye center in your head is to use imagination without struggling with your body. The body should be such a shape. That's why it's recommended it be in such a shape that it neither goes to sleep, is not so comfortable as to go to sleep, and not so uncomfortable that the attention goes to the discomfort of the body. That's the best asana, best posture for meditation of any kind.

To be successful in meditation place your body... You can sit on a chair. You can sit on the floor. You can sit against a wall, depending on your age and the state of your back. You can take a cushion at the back—but be in such a state that you are alert and awake and not go to sleep in the process. On the other hand, not complain about little aches and pains. If there are aches and pains, you'll not succeed in meditation. Therefore, in order to have good experience of searching for yourself—to search to prepare for the spiritual path—it's necessary to maintain good health. It's necessary to maintain the body in good shape because the whole exercise is taking place in this physical body. It's necessary to maintain the body in as pure a form as possible. It's necessary not to be too much junk stuff into it.

Therefore, these mystics and Perfect Living Masters have recommended eat less and eat vegetarian, simple food, causing the least stress on your mind. Some people have asked why a vegetarian. It looks like a cult. To be a vegetarian does not seem to be anything connected with spirituality. Spirituality deals with the spirit. What does food do with it? The truth is the food has a lot to do with it, and I tell you why. Because the power of concentration of the mind is affected by what you eat. The power of concentration of your mind is affected by what you do.

Supposing you go and kill a man and come back and say: "My power of concentrating is the same." It is never the same. Take a simple example: You're reading a book, and you have a certain rate at which you read each page. You say you read a page a minute a page. You go kill somebody, come back, it'll take five minutes you can't read the same page. What have you suffered from? A distraction which is not allowing you to concentrate your attention the way you're able to do it. Why? You extinguished the life of a person. It affects your subconscious. It affects you inside. You're not able to concentrate the same. If you kill an animal, same thing, but a little less. The recovery time after killing an animal is less to recover back your power of

concentration than the recovery time of killing a man. But if you even kill a little insect, there's some effect of it. Even if you pluck a vegetable, there is an effect, but the effect is the least.

So therefore, these masters have come and recommended to us that we should eat food that causes least distraction and least disturbance to our power of concentrating our attention. It's not that there is something in the food. We can carry it exactly to the other extreme and say food contains spirituality. I went to Japan and met one Zen Buddhist group, and they told me a secret. I had to join their group to hear the secret. The secret was their spiritual lies in the grains of rice, that every grain of rice is spiritual. So, if you eat rice, you'll become spiritual. I said: "That was a very strange secret I learned that rice contained all the spirituality and all the consciousness." So, we can carry it to a completely stupid and ridiculous level. So, we have to apply our common sense to these things. And we should never lose our common sense. It's a very important sense.

I believe that we have eight senses, not five. Five senses are our perception: seeing, hearing, touching, tasting, smelling. These are five senses of perception. Sixth sense—which we call sixth sense, they say women have more of it—is intuition. Intuition is sixth sense. The seventh sense is more important than all the six—and it's called common sense—and it's not common at all. Still they call it common sense. Common sense is the ability to distinguish between the grain and the chaff, to know what is important, what is not. Common sense is what makes us prioritize our life, to put right priorities. This common sense is very important for us. But the eighth sense—according to me, is the highest sense of all for leading a good life—and that is a sense of humor, the ability to laugh. If you can laugh at things, you can really take the whole life differently than you're taking it.

So, these six senses... We shouldn't lose the fact that common sense has to be applied, that you can't find in a grain of rice the whole spirituality or that this particular vegetarian food. There's a temple in India. I went there. They said: "If you want to achieve salvation, eat only that kind of food which is grown above the earth. Don't eat anything that's grown inside the earth. If you pull it out, you'd kill the plant. You will never get salvation." So, there are all kinds of these myths that exist and seem to go against ordinary common sense. Therefore, we should not lose sight of common sense.

I was hearing on one of the channels of TV a spiritual discourse by a man, a swami, who advocated the use of common sense. I liked that talk. He said: "Don't lose your common sense." And he gave an example that one man was walking in the rain. It started raining, and he saw under a tent, under a canopy, a spiritual leader was discoursing to his people. He was not interested in the discourse. He wanted to avoid the rain, and he went and stood under the tent,

under the canopy. And the spiritual master was saying—while this man was hearing without knowing what he's teaching—he was saying: "And then I went into the forest, and there was a lion." And all the people said: "Swamiji, then what happened?" He said: "Then the lion came walking towards me." "Then, Swamiji, what happened?" "I looked, stared straight into the eyes of the lion, and the lion turned around." "Then what happened, Swamiji?" "Then the lion walked away, and I walked behind the lion." "Swamiji, what happened after that?" "When I was at a distance, the lion turned around again." "Then what happened?" "Then the lion ate me up."

This man who had come out to protect himself from the rain, he said: "Swamiji, I'm not your disciple. Can I ask you a simple question? If you were eaten up by the lion, how are you here today?" And he said: "Shouldn't you be dead if you were eaten up by the lion?" And he said: "Young man, you think I'm alive? I am dead." Maybe the swami was trying to teach something very interesting, that although we are alive, but we are living like dead. Maybe that's what he was trying to say. But the fact that you teach in such a way defies common sense.

Another person said: "I have a teacher. I have a swami lives in Bangalore in India, and I have such great faith in him." He told the same swami: "I have great faith in him that if he said: 'Jump from this window. Jump from this top of the roof,' I will jump. But can your disciple do this?" The swami said: "No, my disciples won't do this. If I ask them to jump from the top of the roof, they'll say: 'Swami, you jump first.'"

So, he said: "Don't lose common sense. Use your common sense in these things." And therefore, these experiments that were done by these professors—and the fact that they had some experience, which were kicks for them—does not mean that they are attaining any higher knowledge of themselves, or are they improving in their level of consciousness. It only means that the energy centers can generate different kind of experiences, which is known to all the yogis, even known to people who are following meditation of various kinds.

And as it happened in my early ages, I wanted to test out everything. So, I myself, experienced many of these different types of yogas and so on, so that I was able to know where they stand, and where the Great Master's teaching, which took us into states of higher awareness, differed from all that. So, to prepare for that, one should be ready to go into higher states of consciousness rather than go lower below that.

Preparation for a spiritual path does not take place quickly. Somebody said: "Does it take three months, six months?" No, it takes several lifetimes. We have been preparing for this spiritual path for several lifetimes. We may not know it. We have gone through so many cycles and

come, and as the seeking grows, as the seeking grows, we become ready for the final ascent into our own reality, into our own spiritual destination.

So therefore, time factor is different. When a Perfect Living Master looks at us, he does not see what we look like in the physical body. He sees our whole past. He sees a past even what we don't see and able to determine this person is now ready for the spiritual path. Even little children are sometimes different from what everybody else because they are ready for the spiritual path.

There's a friend of mine, an elderly friend for seventy years old, and his brother. He said brother is not interested at all. His brother's wife is not interested at all. But they happened to come in a town where I was going to give a little talk on spirituality, and that brother and sister—this man said they are not interested—but they said: "Let's go and hear him," so they heard my talk. Then they wanted an interview afterwards. And they both said: "This is what we have been searching from childhood." Brother didn't know at all that the seeking was there from childhood. Many people I have met who have never spoken about these things, when they come to a stage when they find the spiritual path they said: "This is exactly what we've been looking for all our life. We're looking for something was happening in us all the time."

So, the preparation for the spiritual path takes place over long time and goes on till we are ready. And when you're ready, then we meet a Perfect Living Master. Some people think at that time when we are ready, we can find a Master. I'm sorry to tell you nobody can find a Master. There's no way. If he's a Perfect Living Master, you cannot find him. If he's a fake, you can find him. If he's an imposter, you can find him. If he brags about being a master, you can find him. He is saying so. But a Perfect Living Master will be so ordinary, like us, that we can't find him because he's so ordinary. He will never say he's a Master. He will not brag about it. He doesn't need to, because his consciousness is good enough to show what the reality is. He can see through us more than we can ever know ourselves. So therefore, such a Master never needs to do any public show, public miracles, public display. He does private miracles, a lot of them. So individually, we feel that this couldn't have happened but for that man.

Therefore, to say we can find a Master itself is not correct. But it's correct to say a Master can find us. In India, they say when a chela is ready, the guru appears. Nobody says when a chela is ready, he can find a Master. He says: "When he's ready—when the disciple is ready, a seeker is ready—the Master will appear." How does he appear? Not out of the sky. He appears through a simple process called coincidence.

Now coincidences are never accidental, I can tell you this. What we call a coincidence—that means synchronicity of things happening, which were probably not likely to happen otherwise—when that happened, the synchronization is not accidental. It's part of a plan. And therefore, when we are ready, by a strange coincidence we run into the person who's a Master. We may not even know for a while, but sometimes we know from instantly depending upon our state of readiness. Sometime takes time.

So, when we are ready, the Master appears in our life, so he finds us. I give the example sometimes of a group of blind people who are locked up in a room, and the room has a door flush with the wall. If you touch it, you cannot see where it is. If you see, you can see where the door is. Since they are blind, they can't see where the door is. They want to get out of the room. So, they grope around touching the wall all over and keep on roaming around, and they can't find the wall, and the door in the wall. So, they said: "Unless somebody comes and opens the door for us, we will never know."

Then they hear the creak of the door open, somebody's walked in. Now, we'll be able to find who this guy is, he'll show where this door was. So, they go around still. They are blind. They can't see the person. But the man with eyes sees them groping around, and he says: "This man has really groped so much, he's tired. Let me hold his hand." So, he goes and holds his hand, and the blind man says: "I found you." He thinks he found the man with the eyes. The truth is the man with the eyes found that blind man. The same is true in our case also.

We are blind to our own reality. We are blind to our consciousness. The Master is one who is awake and has got eyes to see ourselves and our reality and his reality. Therefore, we are found by a Master, not that we go and find. Our preparation is complete when we find a Master. After that, it's his responsibility. A Perfect Living Master does not say: "I am going to give you certain set of instructions. Follow. If you qualify and pass, you'll go home, otherwise, you fail and stay here." He never says that. He says: "If I hold your hand, I guarantee 100 percent you'll go with me back home." Very different.

He is not teaching us how to go home. He's taking us back home. There's a very big difference. To teach us something is different from taking us home. Why does he say: "I'll take you home"? Because that's his mission. That's his job. He's come for that. He's become human for that reason, to take his marked sheep back to the home and pick them up no matter where they are. A Perfect Living Master will go about anywhere it is necessary for him to go to pick up those souls marked for him to take back home. And he'll take them back home no matter what.

Why does he teach? Why does he teach meditation, for example? To satisfy our mind, not to satisfy our soul. Our soul can only be satisfied when it reaches home. Our soul can only be satisfied when it feels as comfortable and feels this is where I belong. The soul does not feel it belongs here. The mind keeps it busy by getting attached to things by his desires and attachments, and the soul does not care for that. Soul wants to go home, so the soul is that internal thing.

What's the difference between the mind and the soul? Very important to remember. The mind thinks, the mind rationalizes, the mind communicates, the mind uses words and pictures, the mind uses all these paraphernalia of perceptions and so on to know this world. The mind can contemplate even what is inside, but the mind cannot create joy and bliss and intuition, which created by the soul. Mind cannot create love. Love comes directly from the soul. Love is one of those strange experiences in this world which comes only from the soul. By thinking you can't fall in love with anybody. Love comes spontaneously.

The difference between the function of the soul and the mind is the soul functions spontaneously and not in time and space, whereas mind always functions in time and space. The smallest thought takes time, and no intuition, no sudden gut-feeling or something ever takes time, a big distinction. The intuitive experiences we have are of the soul directly. Love is an experience of the soul. Attachment is an experience of the mind. In attachments, "Yes, I like that person. I like my child. I like my home. I like my car." These are attachments. We call them love. We use the word love very loosely.

We should be saying: "I'm attached to my house. I'm attached to my family. I'm attached to this." We say: "No, I love all these." Whereas, love is so spontaneous. It comes without you're having to say that either to yourself or to anybody else. But when people constantly tell each other that I love you, I love you, they're not talking of love. They're talking of desire and attachment.

So therefore, soul is responsible for some of these things like intuition, bliss, joy, those feelings: high. Mind is responsibility for creating things in time and space. Two clear distinctions. And that is why the soul yearning always has been to go back home and find out where it belongs. Whereas, the mind is constantly thinking of outside things, how to get attached here and there. So, our soul knows what it wants, and the soul is what is yearning.

When we are ready, the soul is met by a soul of a Perfect Living Master, who responds to the yearning of the soul, not of the mind. But he teaches the mind, because the mind is in the way. The mind always comes in the way because the mind has a, has a very special nature of creating

doubts. If you don't have a doubt, use your mind. You'll see very quickly you'll get a doubt. Some people say: "We are certain of something." I say, "Just think a little more. Think for ten minutes and you'll be in doubt."

The mind is not only a thinking machine, it's also a doubting machine. When a doubt comes, uncertainty comes, along with it comes fear because fear is a direct consequence of doubt. If you're doubtful of something, you're afraid. You're not afraid of certainty. In fact, they made experiments to see if a man is shown there is an animal behind a screen who can attack him, he's afraid. If you remove the screen, even the animal is there, other impulses take place to fight or to get away or run away, and fear disappeared, replaced by other things, other emotions. Fear is a direct consequence of doubt, and fear comes of the unknown. We don't know what will happen. Then we are afraid.

So, these doubts and fears that are product of the mind. They are removed if you live in the spirit. If you are able to go within your consciousness above the mind—that means you operate from the spirit and not from the mind—you will be able to use your mind, which was the original intention of getting a mind. We got a mind so we can use it. Wonderful agent to help us. Wonderful machine to communicate, to think. It's a great machine. We are trapped by thinking we are the mind. We are misidentifying, and that's why we're creating this problem. We forgot it's just a tool given to us to help us communicate in a created world, in a created show, created drama where we're supposed to live and enjoy.

We did not come into this world to suffer any pain. We did not come to suffer disappointments. We came to see a show of pain and disappointments, of everything. We were supposed to be spectators, witnesses to a show. And just because we put on the costumes to take part and be intimate with the show, we forgot that it's a show. And we take this as real life, and we are trapped over here.

So, once we get past the stage of preparation, and we meet a Perfect Living Master, he will then teach the mind to control the mind, to keep us separate from the mind, to tell us: "Don't think the thinking machine is you. It's a machine you are using." And once he teaches us those methods of simple meditation by which we can know that the mind is not ourselves, is something we use, we make progress inside.

I'm thinking later today or tomorrow, maybe later today, I'll talk a little bit more about what kind of teaching helps us to train the mind to remain a mind and not become the soul...and what can make us identify what a soul is, who we are, and how we can transcend the mind and go above it.

So, thank you very much for very patient listening, and if you have any questions, I'll be very happy to answer. I always say at the end of my short talk that if you have any questions on what I said, you can ask. If you have any questions about what I've not said, you can also ask. And if you have no questions, only answers, I'll be happy to hear your answers. So, you're free. The floor is free for you. Thank you.

Yes?

Q. (Inaudible question.)

A. Experiences of mind, always. Period. The experiences are of the mind. The soul is not an experience. It's the experiencer. Any experience is of the mind. We get through the mind. All experiences are taking place because of mind. Experience means something that happens in time and space. Everything that happens in time and space is a mental experience. It will be useful. It will be useful in meditation. It's still a mental experience. It's not a spiritual experience.

Q. But in the causal plane... (the rest of the question is inaudible).

A. Experiences of the mind, knowledge of the experiencer is a spiritual knowledge. If you know who's experiencing, it's spiritual knowledge. But if you're merely looking at an experience in space and time, it's a mental experience. The whole of space and time and all the creation in space and time is mental. Mind is very powerful, set up the whole thing. And that's why all experiences take place in the realm of the mind.

Yes?

Q. (First part of the question is inaudible.) It is an experience or talking to the soul?

A. Through experience he can talk to the soul. Soul is a great listener, not a speaker. Who speaks in us either loudly or in thought is the mind. The speaker is always the mind. Listener is always the soul. Remember, listening, experiencing is of the soul. Experience itself is of the mind. That's why there's such a subtle connection between the two that we make a mistake, and we call some experiences as spiritual experiences as the spirit is experiencing. Of course, the spirit is experiencer, but experience is being generated by the mind. It's a great thing to do, a great use of the mind to create an experience. This experience is being created right now by

the mind. We are talking to each other. Although the spirit is experiencing it, the experience itself is of the mind. The mind creates all the experiences.

Yes?

Q. (The question, mostly inaudible, is about focusing on the sound.)

A. I'll be talking about the sound later today. I think it's on the agenda. They put up that I should talk about the sound. The sound is a wonderful experience because it enhances the role of the listener. Therefore, enhances the role of the spirit, of the soul.

Yes?

Q. (Inaudible question.)

A. All the five passions, they are of the mind, and they expand the mind, lower the mind, move it away from where we want to concentrate it for practice, and therefore they are detrimental to spirituality, to the spiritual path. The spiritual path makes you transcend the mind. When you have an experience of being above the mind, being separate from the mind, none of these passions affect you at all. And the object of Perfect Living Master is to take you above the mind. In fact, the definition of a Perfect Living Master says he operates from above the mind. But in order to communicate with us, he uses the mind as much as we do. Okay?

Yes?

Q. (Question about kundalini.)

A. Kundalini? You want to know about kundalini? Kundalini is as yogic experience of the reversal of energy from the lower chakras, backwards into the spine, which gives you an immense experience, but it's an energetic experience. It is not an experience of enhancement of awareness. It's an experience of an enhancement of energy. I have experienced that. You see, there are six chakras of energy below the eyes, and these six chakras are performing functions to maintain our experience of the physical body in this universe, in this world. The six chakras are placed one above the other, starting from the bottom, the Guda chakra, which is at the bottom at the rectum. It's supposed to be a chakra. They place gods into those chakras. Ganesh sits there. In Indian mythology all the gods have been placed there.

The second chakra are the genitals, the reproductive chakra. Brahma, the creator, is sitting there. Then we go to the Nabhi chakra, the maintenance of our body through nutrition. Vishnu is sitting there. Then we go to the heart chakra where Shiva sits. Heart stops. We die. Shiva sits here. There's a Kanth chakra, the throat where the goddess sits, the mother of all these. And then we have, at the two-petal lotus chakra behind the eyes, Netra chakra where we are sitting.

That's the description. We are sitting here. All these gods and goddesses are operating below us to sustain our experience in this world. When we go to them, to these energy centers and evoke them, and evoke strength out of them, they give us wonderful experiences. They... This is a short, stage-by-stage route—you are to take steps. The yogis perform this exercise to reach themselves, to find that they are behind the eyes. Starting on the bottom they go step by step. Different mantras are used for different stages. At every stage, they change the mantra and move to one step by stairs. Some of them know there's an elevator behind, also a lift behind in the spine. The spine carries a lift. You don't have to go to the chakra. You can come by the spine right to yourself.

But the reversal of the second chakra, by uncoiling the coil which they say is to reverse it and go to the spine directly from the front, to go to the astral six chakras which lie behind, the *suksham* chakras. This reversal is called the kundalini yoga, and it gives a great experience. But it is experience of energy, once again, and not an experience of higher awareness.

Yes?

Q. How can we know where we stand spiritually in our progress? Is there any indicator to know?

A. There are some indicators. The indicators can be these five passions. Let us say a simple passion like anger. How angry do we get? If we get the same level of angry, we are making no progress. If we get less angry, we are making progress. These are external signs that we can see ourselves.

A second sign is what experiences we are having in our ascent in reaching the third eye and above. Those experiences can be like seeing stars, moons, seeing lights inside, seeing more light, seeing the radiant form of your Master inside. They are all experiences showing your progress inside. So, you can see both external and internal. Out of the internal things also, more coincidences start happening in your life as you make progress.

So, you say: "I am on the right track. Before I was a seeker this hardly ever happened. Now every now and then I see a sign on the road. It tells me something. I open a book at random, tells me something. Why are these coincidences growing? Is a sign of progress. They are both external and internal. Okay?"

Yes?

Q. Am I the only one here?

A. That's a beautiful question. When we're sleeping, let us say we are sleeping and having a dream. In dream you see twenty people and one of them says: "Are we dreaming?" And he says: "Yes, it's a dream. I know it's a dream." Are twenty people dreaming or one? How many are dreaming? Are all dreaming? Twenty? Or one? When you wake up, there was only one. That twenty were part of the dream.

Therefore, when you say mind creates all, it's the creation of one mind. It's an experience. All others are experience of one mind. No matter who is doing it because it looks like there are several minds because there are several forms here, but eventually you will find that all these forms are being created within one mind. Similarly, we think we are all individuated souls, sitting in different bodies. Eventually, you find there's only one soul, and the dream of one soul that creates the others in a dream sequence. This is an art of creating reality through illusion. This world, people say, is illusion.

In Indian text, they say it's Maya or illusion, and it's not illusion in the sense that it's totally unreal in reality but created by illusion. The process of illusion creates this reality. But at one time, there was only one reality. There is no comparison. Therefore, while we're dreaming, we can't compare with somebody sitting in a wakeful state. We compare with characters in the dream. They all look different. The question can be: are we all dreaming? Only one. When we wake up, we were only one dreamer, and all twenty were part of that one dream.

Similarly, all this creation by your mind is of one mind creating so many. Which indeed is a very important question, and I said: "Beautiful question" because it resolves a very big problem that I had. I had a problem that how does this law of karma work, that if I have karma with one thousand people in one lifetime, next time I have to permute and create relationships with one thousand people again? Who is doing that? What kind of computer system is there, software, that can create the same people to react with me? Till I found out it's not necessary for any of the people to be there. The people have to be created by the mind. And each one is

creating his own universe, his own world. We are seeing a world that is created for us. All the characters there, they may have a reality somewhere else, but not where we are seeing them.

In a dream, we see other characters. They have a reality somewhere else. They are doing their own business. We see them in our dream sequence as our dream wants them to be seen. Therefore, when you see all the people, it's not a collective dream or a collective experience, it's one mind experiencing, one consciousness experiencing. As you rise in your knowledge of who you are, you'll find that the entire experience of creation was just one consciousness, and nobody was ever separated from it. The separation was created for the sake of the show.

Yes?

Q. You told us about the point behind the eyes, where the soul is, but how can I know that I've found the right point?

A. You'll find the right point because that's where you are asking me this question. Where do we ask a question from? Where have you thought out to ask this question? You know where it is? You know some idea. It wasn't from your ear, from inside. Right? That's the point. You cannot lose the point when we are not trying to find a point. We are trying to go back from where we are finding the point. This is the mistake we make that we start thinking that third eye center is something we are to look for. But that's a big mistake.

If you look for a point, then that is not us. That's something separate from us. We're looking for our self. We are looking at where we are operating from. We're looking at where we are throwing our attention from. We are reversing our attention to its source. That means where are we thinking from, where are we talking from, where are we living from, in a wakeful state. That's the point. That point comes to you automatically if you perform simple meditational techniques like thinking this body is your house. You're sitting up on the sixth floor, and you say: "I am sitting in the center." Not "I am looking for where I am sitting." You are not looking for a point. You are the point.

Then you feel, yes, I can feel my two ears of the body outside. I can feel my head on top. I can feel my throat below me. I am sitting there. That's the point. And all you have to do is to assemble yourself, assemble your scattered thoughts to that point. So, it's not difficult. We don't have to search for anything. You are there. You are operating from there.

Of course, doctors of anatomy have tried to see where that point is. Where do we actually...? They try to trace it. They say somewhere at the bottom of the pituitary gland, hanging in the

center of the head, and maybe little bit to one arm of ours is stretched out to the pineal gland on one side. So, they have been able to, from the anatomy of the body, tried to pinpoint where it's most likely. It doesn't matter. Wherever we are, we are there. It's not that by description of the pituitary body we change our position. We'll remain where we are, and the meditational art of discovering yourself is to withdraw yourself to where you are, not to find any particular point. The point is called the third eye center. Okay?

Yes?

Q. (Inaudible question.)

A. Yes, not... Ultimately, we go beyond time and space. Ultimately, we find that our reality does not live in time and space. Time and space is a creation. It's a creation for experience. It's a creation for expanded experience. And we can have an experience even without time and space. And we are always ourselves in a state beyond time and space.

Q. So, how is it located at one point...?

A. That point is higher than this point. This point is where we are experiencing a physical body and a physical universe. And that point is higher. Then we find this is just a created thing like a dream. That point is higher, connected to the body. While the body sitting here in meditation, that particular soul we are watching in this show, they can watch a show and say: "This body has gone somewhere else." It ascends toward the top of the head where you go. It goes backwards and upwards.

Like the Great Master was talking of eighteen chakras to that Swamiji. The eighteen chakras... Six are below this. Six go behind, straight from the eye center back to the center, and six rise from there to the top. It's a... It's a place like this: six chakras of physical, six chakras of Anda and Brahmanda, and six chakras of Sach Khanda and Anami Desh, and so on. So, this is a programmed structure of a human body. That the human body, apart from its physical structure, has spiritual structure, and this spiritual structure is so placed in the body. And so, when you ascend, if you are able to see your body at the same time while you're experiencing higher levels, you will find that you are moved from here up there.

Q. Into space?

A. That point takes you away from the experience of space and time.

Yes?

Q. I want to ask if hell is a part of consciousness?

A. Everything is part of that. Nothing is outside of it.

Q. But they never solved it...

A. Hell is also an experience of the mind because it's a time and space. The experience of the soul is by linking itself with the mind, identifying with the mind and getting all the experience of the mind as a soul experience, including the experience of the hell. It can happen. Now, question is, hell is the opposite of heaven. Heaven is great. We enjoy ourselves. Hell is terrible. We are punished.

Why is there a hell in the first place? Hell is there so we can experience heaven. If there was no hell, there'd be no heaven. Now this looks strange. The truth is nothing can be experienced in time and space in this creation without its opposite. This world is based, the sensory system is based, upon pairs of opposites. Only when there's an opposite of something, we can see it.

Take, for example, light. Here is light. Supposing this light was always visible, and there was no darkness ever. This light was there whether we close our eyes, open our eyes, go to sleep, awake. Light was always there. You would never have seen it. You'd never heard the word light coined even. The light came into being because there was darkness. Every experience, pain and pleasure, all these are pairs of opposites. That's why they say it, the world of mind is a world of duality, a world of pairs of opposites.

So, the hell and heavenly experiences have been created as intense suffering and intense happiness, but they're both structures of the mind, they're both experiences of the mind. Above the mind there's no hell and no heaven, no space, no time, no karma either, and no pairs of opposites. If everything is experienced by pairs of opposites, how come we can experience a state above the mind which is not in pairs of opposites? We experience it because in relation to this world created of pairs of opposites it's the opposite of that, that there's no pairs of opposites. It still functions like a pair of opposites.

It's an amazing thing. It is so perfect. Whatever rules have been employed to generate these experiences, to create this universe, are so perfect. Look more, look at the big picture, you'll see perfection. Look at a part of it is imperfect, but the whole big picture makes everything

perfect. And therefore, hell and heaven have been placed by our mind in the same way that other forms have experiences have been placed.

Q. (Inaudible question.)

A. I'll tell you. This experience, a variation of experience, takes place under a law. The law... It's called the law. In the Bible, there's a story that a father brought his blind-born child to Jesus Christ. And he says: "Master, is this child born blind because of his sins or the sins of his father? Because he was born blind, he had no time to commit sin." If there's no past life, of course, there's no way to the child to be born blind. Is it the sin of the father that he's born blind? Why should somebody else suffer the sins of the father?

And Jesus answers, and in spite of the variation in translations into...from Hebrew into English and into different translations, it still says: "And the Master replied: 'It is neither the sin of the child nor the sin of the father. It is that the law may prevail.'" That's what the language said: "The law may prevail." People have discussed what is that law they're talking of. The law is the same law which has been taught all over: the law of karma, law of action and reaction. But what he says is that you have to have a time frame in which to have that action, and that the time frame creates the reaction. And therefore, hell and heaven are experiences generated by our karma.

Now the law of karma also has a very strange sinister feature to it, and that is the good karma does not wipe out the bad karma. If you do good, you are rewarded. If you do bad, you are punished. If you do good and then do bad, you can't say: "Oh, I did the good, now I'm going to do bad, now I do good again, or do a confession and I'm out of it." No, you are going to get punished for the bad, rewarded for the good, in turn.

The experiences of people at death is that that is the last choice they ever get in human form. Your karma of this life shows the whole life runs in front of them while they're dying. "Your karma shows you qualified for thirty days in heaven and forty days in hell. Which do you want first?" Some people say: "We want heaven first. Maybe we'll escape from there somehow," you know, they think. Some people say: "Hell first and then get it out of the way. Then we can enjoy heaven. Because if we're in heaven waiting for hell, we'll not even enjoy heaven."

Let me take a little poll right here. Supposing each one of us at our death has qualified for one month in heaven and one month in hell. How many of you'd take heaven first? How many would take hell first? The hell is a majority. Imagine that there is a certain reasoning, and hell and heaven are mere experiences like this world is an experience, but they're intense

experiences. They have been created in order to... It's created by the mind. Everything is created by the mind. But they've been created to intensify the role of certain actions of ours, intentions of ours, which should be punished more, some punished less. The degrees have been created, degrees of felonies and bad things that we do and degrees of good things that we do for which you are rewarded.

So, the law of karma operates on that basis. And the law of karma... We are all undergoing that whether we believe it or not, whether we like it or... Somebody: "I don't believe in karma." Okay, that's... "If we had no karma, you wouldn't be here. You wouldn't be able to tell me: 'I don't believe in karma.'" Some people say: "I don't believe in God. I'm an atheist." And they're the same people who later on say: "Thank God I'm an atheist." See?

There's a story about a bear. There was a bear in a forest. And an atheist was walking in the forest, and he saw the bear chasing him. He ran as fast as he could. The bear chased him faster. He looked back. The bear came closer until the bear ultimately hit him and made him fall down and took his paw about to hit him. At that time, the atheist says: "Oh, God, save me." And everything froze, and a voice spoke from the sky and said: "You didn't even believe I exist, and now, at a time of distress, you are calling my name." He said: "Sorry, God. I did not believe in you. I know it's too late for me to become a Christian at this time, but can you make the bear a Christian." And the voice said: "So be it." And the bear, who was going to strike him, suddenly removed his arm, paw, and pushed his paws together, and he says: "Thank you, God, for the food you give."

Nothing changes. So, these stories... It doesn't mean what you believe or not believe. The laws are prevailing. The laws prevail no matter what your belief system is. Therefore, it's not the belief system that creates anything for you. Everything is created by a law. And the law is universal and is a part of the law of this particular creation. This is not the only creation. There's so many worlds like this. So many worlds even existing on the physical plane. So many worlds existing on much larger number of the astral plane. There's series of worlds that have been created. Almost infinite.

Look at it like this: Supposing this universe of time and space is infinite. Infinite would mean in any direction you go, you can go as far as infinity. Since you can go to infinity in every direction, what would the structure of this world be? It'll be a big globe. It'll be a solid globe in which the world is existing. Infinite, of course. But we're giving a number to infinity to be able to visualize there's a globe. Supposing another globe like this of another world, but very subtle... That globe is also infinite and contains infinite beings like us—but who are not having material bodies. But they have subtle bodies, which don't need any matter. And that globe also exists. And

somehow, sitting on top of this material globe, overlaps, drops a little, and there's an overlap of part of that globe coming into this world and part of it into the upper part.

Then the third globe, the causal globe, the globe of the mind, infinite, bigger globe, but it settles down and comes and overlaps the top globe. What'll be the picture like? I'm drawing a physical picture so we can visualize three huge globes, spheres, three big spheres of creation. A physical sphere of material creation; an astral sphere of subtle creation; and a mental sphere of mental thoughts and ideas and concepts, existing. And there're two overlaps. Now if you see they're solid, three-dimensional, four-dimensional globes, they make a picture of a fish. Can you see that where they overlap, they become the shape exactly of a fish? The three globes make two fishes, the grand picture.

I read in the Bible that Jesus Christ was able to feed two fish to five thousand people. Some say was fifty thousand. And thousands of people were fed with two fish. And people believe he took two fish from the pond and broke them into pieces. Don't they realize what they're talking about, that the fish he spoke of are the fish that overlap the three forms of creation, that he was teaching about the very end of the universe, where you can go back to your own place. So, the overlap has a very special feature, that if a soul in an embodiment comes to the physical embodiment, he'll be only in the physical sphere. But if the body is left behind (dies), it still has a life in the astral sphere in a disembodied state but an actual state of a body, of an astral body. For a time, it can be in that overlap or it can be beyond that, even in the overlap between the physical and the astral. It will have direct contact with us here and also be there.

The disembodied spirits we call ghosts. We say: "That place is haunted." What does that mean? People experience haunted houses. They say: "That person that died? I still feel that person present. I still hear footsteps of that person. I still have the signs the person is there." What does it mean? Those are still there, but they are not in a physical body. They are trying to communicate with us because they're in the overlap. It's important to recognize how this creation has been placed. It's not what we see. It's a very small fraction of what we are seeing.

But by a meditational technique and raising your consciousness to these levels, by removing the outer coverings, you can see that. How do you remove an outer covering? This jacket is easy to remove. I take it off and throw it away. How do I remove my body? The simple way people remove their bodies is by death. Let it die, the body is removed. Can we remove the body while we are alive? While we are here? Yes, we can. The meditational technique teaches us how to vacate this body while you're alive, how to experience what would happen to you after death while you're still alive. In fact, it's called "dying while living." Paul says in the Bible: "I die daily."

And Indian mystics have said: “Unless you can die while you are living, you don’t get spirituality.”

So, this whole idea that we can vacate this body, even while we are alive, is a part of spiritual knowledge and takes us to a higher realm, is what is possible. How do we take, get rid of this body while we are in the living body? By withdrawing attention from it. It’s very simple. How do you know we have a body? How do you know we are physical beings? Because we have placed our attention into it. You withdraw your attention to the third eye center behind and continuously practice that, concentration of attention, you’ll become unaware of this body.

If some of you have seen people dying in hospitals or elsewhere, know if a person is dying slowly, the person is able to describe how death is taking place. They describe how they first don’t know where their feet are, where their hands have gone. They say: “No, no, place my foot there.” The foot is already there. They lose first the sensation that they have feet and hands. Then they lose sensation they have legs and arms. Then they lose sensation they have a torso. They’re still speaking to us. When they lose the sense of voice, can’t speak, and above there they’re still alive. When they lose the head, the brain dies, they are dead. It’s course of death.

Meditation allows you a method to do exactly the same thing. By pulling your attention behind the eyes at the third eye center, what you’re doing is you’re pulling your attention from your body. First, what’ll happen will be you won’t know where your hands and arms have gone. As you concentrate on the head, that you are there, that that’s your house, that’s where you are, you will... the rest of your body will go in the same order in which physical death takes place. And when you are there, your body’s gone, then who are you? You have another body, the astral, subtle body. You can experience your higher bodies while you’re alive here right in the physical body. So therefore, these experiences of seeing an astral world, seeing those worlds is possible through meditation.

Yes?

Q. What is the purpose?

A. To have an adventure. We came here for no other reason than to have an adventure and fun. All this was created for consciousness to have experiences of adventure and fun. It turned into pain and displeasure. It turned into disappointments by identifying with the mind. You dis-identify yourself from the mind, this world will become adventure again. Right here, right now. It’ll show you the real purpose why this was created. For more fun, for more adventure. That was the purpose.

Yes?

Q. (Inaudible question.)

A. Oh, yes, because still connected here. You don't really leave the body. You're able to vacate your attention from the body, therefore you put your attention back, you're here.

Q. (Question about possible danger in meditation.)

A. Looks like a danger. My father... I'm telling you my own internal home experience. My father was initiated by Great Master. When he meditated, he felt he was dying. He felt so scared. "I'm not going to meditate again," and he ran to the Master. He said: "What kind of teaching have you given me? I almost died. I felt my body. I was leaving my body and going away. I was dying."

He said: "It is experience of dying but dying while living. It's an experience you're generating while all your organs are still working. Your heart is working. All vital signs are there. Everything is there. You're having an experience of what is dying by pulling your attention. You're not really dying." Then he reassured my father. "Nobody so far in history has ever died during meditation. That means even at the time of death came up—natural death—you don't die at that time. So, therefore, there's no danger."

Second thing he said was to my father that "what do you expect if you die? Who will you see?" He said: "I expect you to be there." "I will be there. Why are you afraid?" Then all the fear went away. Then he was able to practice more meditation. So, although the experience is the same, what is recommended is do not meditate into these experiences without the help of a Master or a guru. You must have a Perfect Living Master guiding you from inside and outside, and then you are safe. Otherwise, you can have unpleasant experiences even if you don't die. People have gone into hell. They have gone into monstrous experiences on unguided meditation. So, we do not recommend unguided meditation for anybody. It should be guided meditation.

Yes?

Q. Can you explain the difference between...?

A. The difference is being a drop of water and an ocean. When I was young, somebody told me: "Spiritual path is a very great path. You know who you are? You're a drop of water, a drop of

consciousness. You separated from your Lord, from the total, from the ocean. This is a single drop roaming around, lost in the wilderness and wants to go back and merge in the ocean.”

When I heard that, I said: “That doesn’t look like a good game to me. Because if I am a drop, I know I am a drop. At least I have an identity. If I go and merge in an ocean, who will care for me? I lost my identity, and ocean doesn’t care for one more drop into it. It’s a lose/lose game. Not a win/win game for a drop to go and get merged into the ocean.”

But I was wrong in the whole assumption. The truth is I am a drop but never left the ocean. I was a drop within the ocean, and it is consciousness that made me into drop, and expanded and discovered I was always the ocean, not that I go and merge in the ocean. Then it made sense that our reality is one. The individuation makes us experience that we are drop, that we are individuated. It’s not that we are really individuated. It’s only for experience of individuation, which is a first screen, first body of ours. The soul is also a body of ours. The first one. Then the mind comes. Then the senses come. Then this physical body comes. So, individuation itself is illusion.

Q. But you said in Sach Khand some souls never came down...

A. In Sach Khand, what is an ocean? It’s a lot of drops. Have you ever thought that an ocean is just full of drops?

Q. But it seems there is a sense of separation...

A. It’s a difference of awareness. Supposing...here’s a cup of water. It’s full of drops. It’s also a cup of water. The drops are not separated from it, but if consciousness drops that I am only this part of the water in this corner, it’s individuated. When it finds the whole of it, it gets expanded. To think that you are just a drop is still within the drop, within the ocean, not outside.

In Sach Khand it’s all full of drops, all individuated who have a dual experience at the same time. The dual experience is of being a drop and part of the ocean and being the ocean. So, this... Since there is no time and space there, this experience or this knowledge of the self that you are individual and total at the same time is simultaneous. It’s not separated. It’s not sometimes you think you are this, sometimes you think like that. That’s only in time and space. In Sach Khand there is no such thing. We constantly know the drop and ocean at the same time.

Q. Is it the same also as for the mind?

A. Same thing about a universal mind. Mind is one, created at the third level. And below that there is one mind and becomes separated minds. Each mind individuated gets connected with one individuated soul. But it's again an illusion created of individuation of the mind too. There's one universal mind. That one mind operates in all. But as we create through a process of illusion—that's a great process to create by illusion—because we don't have to create something real. We create an illusion, cut off all the illusion that's being created and make it real. That's how it happens.

In a way, I can give this example of going to see a movie. We're looking at the movie on the screen, and all the characters are moving there, talking to each other, running, killing each other, hugging each other, whatever they're doing to each other on the screen—we take it as real. We're looking at the screen. There is no movie on the screen at all. The movie's in the projector behind us. We never... Nobody looks back where it's coming from. We go buy a ticket and see the movie on the screen, take it as real, so real we cry. We laugh at what is happening as a shadow on a screen. We're taking it as real.

Aristotle, Greek philosopher, says: "The whole art of drama is made so that you can take it as real." He says: "Even our doubt, even that we should suspect it is not real is held back for some time." He says: "It is a willing suspension of disbelief." I'm translating into English his Greek statement, that when we see drama, we willingly suspend our disbelief and start believing it's real.

Why do we do that? He gives a second answer: So that we can identify with those characters and say: "I am like that character. So, he's suffering, I'm suffering. He's crying, I'm crying." It is to get rid of your excess of emotions, he explains, a catharsis of emotions. So, these people have explained how drama can be real for our own sake—and same thing is happening right on the big drama. At every level of drama, same thing is happening, and it was intended to be adventure, to enjoy. We've paid a price for it, then suffered, came out crying. Maybe from this drama, most of us come out crying. We should be coming out laughing. If you know it's a drama, at least after the drama is over you should know. And if you can end the drama in the middle and step off and say: "Oh, it was just a show. Don't worry," we'll be fine. We'll enjoy the show. But if we take the show as the only reality, then we suffer as a character in the show.

The difficulty arises that in a movie we are not on the stage. We are sitting in the audience and the disbelief is limited, so what is happening there does not completely affect us. It does affect us if it's a 3D movie or a 4D movie. I went yesterday, thanks to Anju and the sister. They took me to the London Eye. And then there's a 4D...little...for a few minutes' show there afterwards

where when they sprinkle the water which is on the screen, actual water falls on you. So, they made it more real. Now they're creating in Disney World in America virtual reality. They put some gloves on you, sensory gloves. They create all sense perceptions as if it's real, you're really there. You're really there amongst the characters who are not real. You can be walking along with cartoons there.

So, we are doing the same thing here but cut off from the knowledge how it is being done, and that's why we take it's real. The reason for making this illusion into reality is to add to the value of the show, not to decrease the value by making it real. You go to Broadway show in New York, an ordinary show, slap-dash comedy. You can go for a \$5 ticket. On the street they're showing it. You go to a show where people are acting real. You feel they're really real. You pay \$175 for a ticket. You pay higher price for seeing an artificial show which looks more real.

So, we pay something for creating reality. We love to pay the price for reality. It should be more real, more real. There was a movie made, "Gandhi." Gandhi was an Indian leader, and a British actor Ben Kingsley acted that. He's an American, British actor. Ben Kingsley. He acted as Gandhi. In his interview, he said: "For three months before the shooting, every day, I would forget I am Ben Kingsley. I am Gandhi. When it felt I am Gandhi, then I started shooting, so that I could act as real Gandhi."

So, we pay a lot to see real show, not artificial show. Therefore, this show has been made absolutely real by several means. This physical show we are seeing now has been made real. First of all, we do not know where it's been made. We have no knowledge of any other level of consciousness except this. So, we are stuck with this. This has to be real.

Secondly, we have made the definition of reality as being able to prove one sense perception by another, and we say: "Is this cup real or not? Oh, I can touch it. I can smell it. I can drink it. It's real." We are using one sense perception, equally created like any other, to prove that all of them are real. It's just like going into a dream.

Supposing I saw this very cup of water in a dream, and I want to know is it a dream cup or is it real? And I say: "Oh, I can touch it. It's real." No. I can call Mark there. He's in the dream. "Mark, do you also see the cup?" He says: "Yes, I can see," then must be real. Two people are seeing it now. Now a hundred people are there. They are all seeing the same cup. It has to be real. Yes. I say: "It is real. It's not a dream."

But then I wake up. There is no Mark. There are no hundred people. There is no cup. And yet I thought the cup was real because I could not have the experience of wakefulness at the same

time as the experience of dream. If I could, I would never have taken it as real. I would have destroyed the value of my dream by remembering what is wakeful. So, we have to forget the wakeful state in order to make a dream real. You have to forget our higher astral stage to make the physical world real. You have to forget the higher causal stage to make the causal real, and the astral real and the physical real. You have to forget everything including that we are just individuated soul to discover we are totality of consciousness, only one dreaming all the levels through. That's how this adventure is created.

Tell me better way to create it. But I look at this creation, I look at it, it's perfect. You can't improve it any way. The power of illusion in consciousness has been used so effectively to create levels of reality, not levels of illusion. Illusion, Maya, Mithya, is a word which does not apply to its actual being Mithya. It's reality. Otherwise, somebody can ask me: "Ishwar, tell me in reality, absolutely the truth." Somebody said...asked me: "Tell me the truth. What is real?" And I'll say: "Nothing is real." I'd be telling the truth, because the reality is the experiencer who can utter it is real. The one who can make it real, and that one does not exist without something to utter about.

Okay, can we say that the creator of this whole show, which is ourselves, by the way, in our own actual, real state, we are that creator? But we have locked ourselves out. And we're sitting in individuated states, identifying with the mind—and become a thinking machine covered with senses, thinking the sensory system is our only source of knowledge, covered by a thick body upon ourselves—and say this physical world is the only reality. That's how we're sitting here.

Can we undo the whole thing right up to the stage of the creator? Of course not. If you remove creation, how can there be a creator? Can there be creator without creation? Impossible. Therefore, to think that one day the creator sat and said: "Let me create" is referring to something that happened in these worlds, not above. In ultimate truth, the creator/creation is a continuous thing. It's beyond time and space, and this creation is permanent. Has been dissolved many times, reborn many times, but it's always there in some form or the other. The creation must exist to have a creator even at consciousness. If there is nothing to be conscious of, how can you call it consciousness? The conscious, even totality of consciousness, must exist with something to be conscious of. And therefore, the creation/creator are all inevitable if there is a conscious experience.

We can say even consciousness was born. Okay, what was prior to consciousness? First of all, you're putting time and space into consciousness, which is not relevant, but still, for the sake of understanding, because for the sake of understanding, we have to make stories. Now, I was asked to tell a story told by one of the mystics in *Anurag Sagar*, the book by Kabir. The English

translation reads: the *Ocean of Love*. Anurag means love. Sagar means ocean. Ocean of Love. It describes how the ultimate creative power was only love. Love was a power, which expanded and created conditions for love, that the separation of the individuated from the total was not just for adventure but for love. So that there could be a being to love and a being being loved, a being who's a lover, a being who's a beloved. That love should be expressed, manifested. So, the manifestation of love led to the creation of all this adventure. Level to level came out of love. That's why they say: "God is love."

There's no other way to explain how God can be love. So, if God is love, and the creative power is love, and that is how love was created so manifest in a way it can be experienced. To experience it all these individuations, mind, senses, body everything was created, is being experienced right now. We all experience love. There's nobody born as a human being or as an animal or any living form, as a dream, who does not experience love. Because love is the very basis of consciousness. It's the very creative power, and once we have that power of love, everything we do gets translated back into love. We do for various reasons, but then it becomes attachment, becomes lust, becomes sex, becomes different kind of orientation of relationships. But the ultimate power inside is the original power of love that has come in.

As we have expanded this experience to time and space, it has become an experience of different levels of consciousness. It has been reduced many times in space and time. It has expanded many times. This world we see is...the whole world is not permanent. The whole physical universe can be destroyed. And there is still a universe existing above it and can be recreated again.

We see that descriptions of that destruction and recreation have been mentioned in several scriptures. They call it the *Pralaya*. Pralaya means dissolution. The whole universe can be dissolved, finished. How? Pull back your attention from it, it's finished. The totality of consciousness just to pull attention from one level—they're all finished, dissolved, the Grand Dissolution. But here we will see it differently or nuclear bombs, explosions, galaxies clashing with each other. We'll have a physical experience for it. But anything can wipe out into black holes, an ultimate black hole. Then it can be recreated. Then there's a *Maha Pralaya*, the Grand Dissolution, dissolution of this universe, grand dissolution of everything in time and space. It's called the Grand Dissolution. Historically, these Dissolutions and Grand Dissolutions have taken place billions of times already. We are not new. We've been here too long. We have been here so long, and we don't know when we left our home, but we know when we can go back. If you are initiated by a Perfect Living Master, who carries the consciousness of totality in his head while he's sitting as a human being with us, we can be sure of going back home. It is not necessary even to be initiated. The important thing is to be in the presence of a person who, as

a human being with his consciousness ascended to the level of totality, is operating at all five levels at the same time. In the presence of that person, the effect is enough for us to be guaranteed initiation at some time and guaranteed going back home.

So, the system is so designed that individuated souls, yearning to be the total, have a scope to go back when they want. Just build up your seeking. Seek and you'll find. In the *Anurag Sagar*, Kabir says to his disciple Dharam Rai (Das): "Dharam Rai (Das), what I'm going to tell you cannot be told. It's indescribable. The only way I can explain is to make a story in physical terms. It's an allegory now. I'm going to talk to you in allegorical, metaphorical terms, and therefore, I say once upon a time. There was no time."

Once upon a time when there was no time, God said: "Let me have some fun," and he produced sixteen kids. Sixteen children. Who are the children? They were not people like us. They were qualities, quality of patience, passion, and so on. Just qualities of experience. Those qualities of experience, we call them as kids. One was a naughty kid like most families have. The fifth kid was a little naughty kid, and he's the one who wanted to imitate his father. He said: "Father, you are the great power to create all these. Give me this power." He said: "Son, you have to do something to earn it. To earn it, meditate. He said: "Father, I'll go to the river and meditate." Why? Because the yogis of that time used to go into the river, stand on one leg, worship the sun. It was common practice in those days of worship. So, the son of God, the fifth son of God, goes and worships in a river. We never heard when the river was created, but there must have been a river there. So, he goes and worships for millions of years. He worships standing on one leg, and he says: "Okay, now father, give me the power to create like you have." "Okay, you can create some souls. I'll send you a power." He said: "How will you send me a power?" "I'll make the power a creative woman." Why? Because women create here. So, he took this picture from here, because women can produce babies. So, "I'll send you a woman." He sends a woman to the fifth son whom we now term as Niranjana, Kal Niranjana, the creator of time later on. The creator of time and space then sits, and when he looks at the woman, she comes with jewelry on her legs. *Ching, Ching, Ching*. He's very attracted. At that moment, Kabir said: "Dharam Das, don't take it literally. I am talk of a little thing that happened. This is all allegorical. It's all to put into story form to tell you that devolution of consciousness took place like this."

And that woman is so beautiful, this man has no idea what to do, the fifth son. He thinks it's a very wonderful thing, and he says: "Little children, when you give them anything, they put it in their mouth. They don't know what else to do. They're breastfed from the moment of birth. Everything you give them they think is something to eat. This man was so childlike...when the woman appeared, instead of producing babies, he swallowed her up. And then the woman

cried: “I didn’t come for this, to be your food.” And she cried and howled, and the Father heard. “What has this son of mine done?” And he said: “Get her out!” And she came out. So, then, this Kal Niranjana, the fifth son said: “Okay. Now you are back. Now I understand what you are meant for. We were supposed to have sex and reproduce kids. That’s what you were sent to me for.”

She said: “How can you do that now because you and I are born of the same father. I am like your sister. It’s incest.” Now incest was prohibited in history at that time in India when the story’s being told. So, she could argue in Indian mythology that “Okay, I won’t have sex with you because it’s a sin according to the books which are written there.” Maybe the lady read the book or something, but books came much later. But, anyway, she quoted the book and said it’s incest, incest. And he said: “No, but you know, you have been sent for this purpose.”

Then she said: “But I have come out of you. I am like your daughter. That’s also incest. And I am part of my father. I am like your mother. All is incest. All is sin, the three sins I am not willing to commit.”

And he said, and these are the words, actually, “*Paap, punn hamein nahi lagey*. We are beyond sin and beyond punishment and reward. We are the creators of sin and creator of this. Nothing will affect us.” And therefore, she yielded that we are beyond sin and beyond this, and they produced three kids. The birth of time and space. The three kids had to be named. They were named: Beginning, Middle, and End. That was time. Whenever you have a beginning, a middle, and an end, you are creating time and space. You can’t have a beginning, middle, and end without time and space. So, they had to name them as gods because people are now going to worship these big creators of the whole universe. So, they named them Brahma, Vishnu, Shiva. Brahma, the creator. Vishnu, the sustainer. And Shiva, the destroyer.

So, there’s a full timeframe. And everything that’ll happen thereafter—whether the creation of universes or creation of an event, or creation of a human being, or creation of a living force—will all have a beginning, middle, and end. Nothing can exist now in our realm, they declared, which will not have a beginning, middle and end. Therefore, these three gods, these three natures of time and space will govern it.

So, they flung open the timeframe first. And as time expanded, the time had nothing to put into it, so they created space. So, from now and then, they created here and there. That’s time and space. Everything that happens thereafter, in this creation, must have now and then, and here and there. Everything got dimensions. So, this...four-five-dimensional thing came up and began to run the whole universe, and it came into being.

Today Kabir says: “Dharam Rai (Das), you’re worshipping these. Because of their function you are worshipping them as gods. They are not set up to be your god. You don’t belong there. Yet creation of totality of consciousness, the soul belongs to totality of consciousness. These are creations. Even Brahma, Vishnu, Shiva are creations to sustain an experience and no more than that. So, Dharam Rai (Das), don’t take me too seriously. I’m just telling a story.” He keeps on reminding Dharam Rai (Das): “I am just telling you a story just to give you a sense of how this world came into being.”

And that story, the *Ocean of Love*, goes on to describe further how all these things were created thereafter by these three. They went to the river. The river was already there, I suppose. The river was pre-created, but there’s no mention of that in the story. So, they go to the river and find three women, and they become their consorts. And we have Lakshmi, Saraswati, these goddesses come up into the mythology. And then they reproduce, then they have more kids, then they have all of us. They are all here in an illusion, a grand illusion. The grand illusion—we are cut off from its source and becomes the reality. We are living in a real world.

Illusion has never been used to create illusion. Illusion has been used to create reality. And therefore, these are levels of reality, not levels of illusion, although they are made by the process of illusion. So, each one is independent reality, and there’s nothing to check it with anything else, like a dream.

In a dream, everything’s real in relation to each other, not to the wakeful state. But we cannot have the wakeful state while we are also having the dream state. At one time, we can only have one state. Therefore, at one time we can have only one reality. Even those who practice spiritual meditation—and go to the higher stages, higher levels of consciousness and discover these regions and the worlds existing beyond this world—even they can see only one world at a time.

What happens to a person who goes into meditation and experiences a reality—which is more real than this, and they find out that what was the world here was only a reflection, a created reflection from that world, and then he comes back into this world—what will be his experience? He will lose the experience of the reality of the other one and make this real. He says: “Yes, I had a great experience. It was more real,” but then he’s taking this body and this world again as real. At one time, only one reality. You go, you know you are awake today, you go, go to sleep at night, the dream starts, you forget what the real world was like. Dream world becomes real. You wake up, the dream world fades away, and this becomes reality again.

It goes on in the same way right up to the end, that every time you have a higher experience, you do not retain it. Because if you retain it, the lower world will not exist. You fade away the experience of the higher reality, come back, and this becomes your reality—one time, one reality—except when you go to totality of consciousness when the whole reality appears as one, and you can be here, there, there, there and everywhere. The only place where you can have all the realities experience simultaneously is in totality, in Sach Khand. That is why Perfect Living Mystics, even when they're in a physical body like us, they are in total reality. They do not operate only in this reality. They operate for our sake because of function they've adopted, a function of experience they've adopted here. And how can they adopt a function if our mind is creating everything? One would say: "You just spoke and told that man that your mind creates everything. Doesn't the mind create a master also? Doesn't the mind create a Perfect Living Master also?"

Of course, the mind creates a Perfect Living Master also. No difference. The master who I'm describing as one with total knowledge is also being created by the mind. But the consciousness of one's own self, locked from here, is being placed in the shadow outside so that one can wake up with the help of a shadow. So, don't think that a Perfect Living Master we see outside is really the totality of consciousness. Totality of consciousness is still inside you, but when you close your eyes, you see darkness. Outside can you see something. Therefore, he appears outside. It is almost like the Master is always inside us. The real Master who will take us home is inside, never outside. We don't see him. We close our eyes, we don't see him, so he jumps out and becomes part of the show outside. And we see him.

It's a perfect way, perfect way to do things. If we lock ourselves out and want to have the key to go back home, that's exactly the arrangement we will make. And if we... Somebody must hold the key to help us, and even if we have to have a created illusion, it will create the illusion where that connection is still there. A Perfect Living Master is part of our dream, part of our reality, at every level. At every level, he appears. And we wake up, he disappears there, like everything else.

In fact, there was a swami in India from the Ramakrishna line, who came and gave a talk in America in World Religions 110 years ago. He spoke. His name was Vivekananda, Swami Vivekananda. Vivekananda spoke in Chicago way back. And he said, in one of his talks there to the congregation: "For two days I have been telling you this world is unreal. It's Maya, Mithya, unreal, illusion. Then how come, when you're looking at me, I must also be unreal? How come I, being unreal, am telling you about reality? How come I, being part of the same illusion, in telling, talking to you about reality? There's one difference between me and the rest of the illusions you are watching. The rest of the illusion is pulling you itself and tying you down here.

This illusion, also illusion, is putting you back into where you belong and taking you back home. That's the difference. So even Perfect Living Masters are appearing the same way, like the rest of creation in our life. But they carry our own totality of consciousness in a form we can take advantage of when we are here. And that is why they are the sole examples of a human being like us living with a knowledge of consciousness, which they can share.

How do they share? First, by talk. They give us *vachak gyan*. *Vachak* means talk. You can't give real *gyan*, real knowledge, by talk. In fact, one Bhikha, another mystic says, "Bhikha baat agam ki, kahan mein nahin; jo kahey vo jaanay nahin, jo jaanay vo kahey nahin." He says: "One who has real knowledge cannot speak about it. It's unspeakable. If he speaks, it means he doesn't know it. And if he knows, he can't speak." So therefore, the *vachak gyan* or spoken knowledge is never real. Spoken knowledge is only an aid to real knowledge. Real knowledge must come by some other means than speech.

How do these Perfect Living Masters operate? They start with spoken language. They start with spoken language, and they touch the seeking in us by spoken language—and we begin to understand this. Try to satisfy the intellectual obstruction that exists in us. The mind that obstructs wants to get its doubts removed. The speech is meant for the mind, not meant for the soul. The soul is being affected by the love they show. Love comes from beyond the mind. Even from the beginning, we are affected by the love of a Master more than by speech. The mind is affected by the speech. Soul is affected by the love. And that love in such its pure, in its purity, keeps on taking us higher while the speech is going on convincing the mind: "Keep aside, keep aside. Get satisfied, get satisfied."

The answers given to questions that a seeker has are for his mind, so his mind does not come in the way all the time. Because so long as we have doubts, the mind will not let you concentrate your attention even in the third eye center. It'll scatter you. Thoughts scatter us faster than anything else, even in meditation. You meditate, thoughts take a big jump upwards. If somebody thinks very little, you meditate you'll think more. Your thoughts will take you everywhere. Forgotten things will be remembered. Old things that you don't want to remember will be remembered in meditation because the mind wants to distract you. It becomes an obstruction.

The reason why it becomes obstruction is the mind is trying, like all living things, to be in a state of self-survival. It wants to survive. You are trying to kill it, virtually. By going above it, you're going to show you don't exist. "You exist because of me." And therefore, the mind, in order to sustain its existence, continues to assert itself, and therefore, asserts through thinking, and those thoughts are keeping us down here. So once the mind is satisfied that you are not trying

to blow it up, you're going to use it properly, then the mind becomes a friend. The mind is our greatest enemy, and when it turns around is our greatest friend.

The reason is the mind is fond of pleasure. That's one thing we know. The mind loves all kinds of pleasures: physical pleasures, mental pleasures, emotional pleasures. It's seeking pleasure all the time. It seeks not only pleasure, variety of pleasure. If you give it the same pleasure again and again, it'll get tired of it. "I want something else." You can give the most delicious food to the mind, and it says, "Such wonderful taste." Keep on giving the same food, it'll get tired of it, want something else. Mind wants a variety of experience.

When, through your meditation and keeping the mind at bay from its thinking, you can reach a point where the mind itself can have a good taste. Then the mind becomes a friend. Then it goes along with you. Then he helps you in meditation. The very mind when it has inner experiences of taste and pleasure, then becomes your friend and wants to go in itself. Meditation becomes very easy at that stage. And this happens to all of us at a certain point, that the mind begins to enjoy what is being seen and experienced inside. Because experiences, even sensory experiences at the astral plane are far more intense than the physical plane. And they can keep the mind busy there and not make it attached only to things of this physical world.

So, I've said enough to you for now, and we'll break for now as I think arrangement for light lunch, and then we'll be meeting again later in the afternoon about 3 o'clock. Okay? Thank you very much.

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