

Human Life is the Most Precious Time

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The secret of going to our True Home is seeking.

The spiritual “journey” is not a journey but a series of awakenings.

True love is different from attachment.

We only experience true love when we’re seekers.

We came to the created universe to experience love in its various forms.

Each level of creation has its own laws of nature.

Meditation is simulated death.

Withdrawal of attention is not the same as focusing of attention.

Imagining you are in the center of your head withdraws your attention from the lower body.

The Self never changes, no matter what form it wears.

Welcome, friends. Welcome to this monthly meeting which we are having every month so that we keep the momentum going on our spiritual path. Our minds being what they are — if there is too much gap between the reminders for spiritual path, the minds can often take us away from it and lead us into more attachments and more involvement in our worldly activities. And that’s why it’s a useful thing to have these meetings and to frequently meet so that we can keep in touch with our most important job in human life — and that is of finding the truth within ourselves. Why do I call it the most important job? Because all other jobs will be left behind when this body comes to an end at the time of death.

This time is very very precious for us, because we have been given a certain allotted time which is the life of this body, and within this time we can do things which we cannot do any other time. There is no other form of life in which we can get those kind of experiences and those realizations which we can get in the human body. So human life is the most precious thing that could have been given to us, and it is not worth wasting it in trivial things which look important to us today, but when we are dying, on the last moment, we look back and say, “How I wasted my entire life...on things...on people... None of them are going to go with me.” Nothing goes with us. Nothing that we...looking around us...is going to go with us at the time of our death — neither our body, nor our relationships,

nor our attachments, nor our possessions — nothing goes with us at all. What goes with us is our inner self. What goes with us is our consciousness.

So if we have worked upon our consciousness during this lifetime, then we are carrying something worthwhile even after death. But if we are only attaching ourselves to these ephemeral things which come into our experience for a short time, then we are burdening ourselves with something which will become a distraction even in dying. We will not even have a dignified death if we are so attached to those things which we are going to leave behind anyway. In fact, these are the very things — these very relationships, these very possessions that we are taking so much care of now — will be the ones that will pull us down again and again into different forms of life that we'll come back again for. And human life does not come all the time, every time. Let us not make a mistake that just because we are human beings now that we have always been human beings or that we will be always human beings.

But what is so special about being a human being is that in this particular incarnation, in a physical body, we have a very unique experience which we do not have in any other form of life. And that unique experience is called “the experience of free will,” the experience of feeling that you make a choice, the experience of knowing you make choices, that there are options available to you out of which you can choose what you like. And this very free will makes you a seeker, and when you seek, then only you find.

So that is why it's all set up like that...that in the entire course of our incarnations, reincarnations, coming again and again, different life forms — some very good, like angels, rulers of different levels of consciousness, or some not so good like being snakes and spiders and crawling on the ground, some somewhere in between like birds flying — but those forms of life none of them have the ability to seek, because none of them have the experience of free will. The only form out of 8.4 million types of forms of life that have been recorded in some of our literature — the only form of life in which we have that experience, in which we can seek — is the human form. In this life has come in such a form that if we are tired of this whole cycle of birth and rebirth — if we are tired of this whole cycle of incarnation and reincarnation — there is an opportunity to get out of it, because we can seek to get out of it during this time. And that is why — since this is the rare opportunity in the entire cycle of different forms of species in which we can come here — therefore, I say, let us not to waste this time and make the best use of it. And the best use of it is: If you are tired of this cycle, if you feel you've had enough of this show, if you feel that it is time to go back home, this is the time to strike. There is a time to seek — the time to seek your true home and go back. The secret of going back to your true home to which you belong, in which there is immortality — no birth and no death — in which the

soul alone survives, our spirits, our soul, our consciousness alone survives, all the forms are shed away, all coverings are shed away, and that true home, which is where we belong, can be found by one simple thing and that is: Seek. Seek your true home, you'll find it. Period!

If anybody says more is required, then they are not understanding what seeking is, because when you seek you don't stop seeking because of any distraction that comes in the way. If you keep on seeking, you'll go to your true home. But if you seek a little bit along the way — a little distraction comes, some temptations come, and you give up seeking and go after that distraction — then you won't go back to your true home. Therefore, seeking should be a persistent seeking till you reach your true home.

Now so difficult to imagine — when sitting in a physical body, looking at this physical world — it's very difficult to imagine where is our true home. Where is it located? People are talking of ideal things, ideal towns, ideal places, and they can't find where they are. Everything here seems to be an imperfect place.

When I was studying some of the Jewish literature, trying to understand the Torah and the Kabbalah, and somebody was telling me the real thing to find is the Shambhala, the idyllic place where everything is fine. Where is the Shambhala? I even went and saw in some Tibetan monasteries a picture drawn of a beautiful town they call Shambhala. But Shambhala is not anywhere in the physical world...at all. If you have to find that, then you have to find somewhere where you haven't looked before, where you cannot look with these physical eyes, where you cannot travel with these physical feet, where you cannot go with this physical body. If you want to find that, then look somewhere different than where you have been looking all the time. We have been looking all the time outside of our body, outside of ourselves, and we've always searched everything outside. People want to find the truth...they go and read books; they go to attend talks and seminars; they go to different kind of discourses; they go to meet saints; they go to meet holy people — all outside. It's the same direction, and nobody has found the truth by going in this direction. Therefore, one has to understand that the direction we are traveling to find the truth itself is faulted, because we are going in the direction of imperfection, going in the direction of that where there is contraries in direction of duality, in direction of pairs of opposites, not a direction which puts you together to your totality and to your true home.

Therefore, the very first thing to understand if you are interested in going to your true home is that the true home requires you change the direction of your travel. Instead of traveling outside, travel

within yourself. Now this is not something that is new — it's not a new statement. We have heard this statement at every religion. Every religion has said that the truth lies within you, the kingdom of God is within you, that's your...that this is a "*nar narayani deh*" — that means the body in which God himself sits. And all these statements have been made in every religion — that the truth lies inside, which means the direction of going outward itself is faulted.

So if you want to go to your true home, the first thing to do is to change the direction of your travel. Now that makes it even more difficult. Outside you can travel on foot, by train, by plane, and there's so many ways of traveling outside. How do you travel inside? And what does traveling inside mean? And where do you travel? And how far is the destination that you have to travel? How long is this journey?

Somebody once asked me to write a chapter for his book on the spiritual journey. He said, "You write a chapter on the spiritual journey." I said, "It'll have to be very short chapter, because the journey is so short." He says, "How far is it?" I said, "Right inside you, inside this head." He said, "You mean to say it's just these few inches of your head?" I said, "Much less than that. Actually the journey is to go where you are now. There is no journey."

When we go to sleep at night and have dream at night...in the dream we go far away. Supposing we are going far away in a different place in a dream. Somebody meets us and says, "You should go back to your wakeful state," and we ask, "How far is that?" He says, "It's very far, because you've traveled so much." When we wake up we find that the dream was taking place in the very place where we slept — we went nowhere. This is the truth about our true home — we have gone nowhere.

Then what does the journey mean if we have not even gone anywhere? Then how come we feel we are so far away from our true home that we have to make the journey back to our true home? It's just like waking up from sleep. It's an awakening. What we call "the spiritual journey" is a series of awakenings — awakening at the same place from where we have never moved, because there was nothing to move into. What we think we can move into is a created space, a created time, and these were just created to give us the experience of moving away. It did not mean that we actually moved away. So we never moved from our own place.

Somebody said, "Okay, I understand. You can't write anything about a journey because you're already at the end of the journey. Can you write a short chapter on the way to go there, the easiest way to go there?" I said, "That'll be a short chapter." He said, "How short will it be, just a couple of pages?" I said, "No, maybe less than a page." He said, "How short will it be on a page?" I said, "Not

very much.” “Maybe a sentence?” I said, “That’s too long.” “Then if the journey cannot be described because you are already there, and this method of reaching there is so short, what is that method — what is it that can take you there to your true home?” And I said, “Actually that chapter can be written in one word, and that word is love: l-o-v-e. Period.” If you can experience true love, you can reach the true home — it’s as simple as that.

Now we all say we love each other: we love things; we love people; we love children; we love parents; we love friends; we love lovers; we love beloveds; we are loving all the time. Then what’s the difference? Are we not experiencing love already? Not really, because when we say we love somebody, what we are doing is that we are expressing our interest in somebody, expressing our fantasy about somebody, and we’re expressing our desire to have somebody or have something. We can love a thing, an object, or we can love a person. We are expressing our interest to possess that thing, to make it one’s own.

And how does it operate? What we call love here is operating by there being constantly an awareness of two — “I love you,” “I love this,” “I” and “you,” “I” and “this” — are always two. Have you ever seen them become one? Always two. These attachments that we have here — we call them “love.” These fantasies we make about people—we call it “love.” This is not love. If you have experience of true love, you’ll find that one of the things that happens in true love is you forget who you are. The beloved, the object of love, can pull you to a point where you can only think of the beloved, and not yourself.

In fact, I was studying a very big issue that comes in spiritual literature: the issue of how to control your ego. Because all the spiritual literature told me that the main obstacle to our getting to our true home is our own ego. Our I-ness. “I am doing this.” “I am going to try this.” “I love you.” “I do this.” “I” is always there. How to handle this “I”? And I find that people have tried very hard to fight ego, and they try to use words to suppress this ego: “I am very humble.” Do you know how egoistic that is? “I am the humblest of all.” “I am beggars.” “I am like a stone.” “I am the lowest.” It is the highest ego, because if you say “I’m the greatest,” anybody can tell you you’re not, but if you say, “I am the humblest,” nobody is going to correct you even. The ego remains strong. We are trying to deal with ego in a way it has never been dealt with, because the I-ness remains “I” when the ego — which is the front part of our mind, which is the face of our mind — when that asserts itself, there’s no way we can handle it. It continues to assert itself. Therefore, I found out that the only time when we forget the “I” is when we are in true love. In love the beloved occupies even the place that “I” occupies in our mind, and in our thoughts. Therefore, true love is the answer.

Yet we don't know how to love. Everything we do in this world we think we have to try and do it. Even love: "I try to love everybody"; "I want to love you also"; "I want to do this." Is this love? The "I" is so prominent. "I" is coming before everybody. But when there is love, you don't have a chance to say, "I love you." You're captured by it, enchanted by it. Therefore, to say that you could practice love — you could *do* love, you could make it happen by your own ego — is impossible. You're moving away from it, because you are asserting your "I." Just like being "the humblest" — it's the same thing by saying "I love you." That is why these words have no meaning in the realm of true love. In true love, you forget who you are.

And where do you experience this true love? Is there any place you can experience this true love in this world? Yes, you can, where it comes from a place in which there is no ego; where it comes from a place which identifies with the entire creation as one; where it comes from...where...if it comes from our true home; if it comes from totality of consciousness; if it comes from that...where there is no division...if it comes from that source — it is true love. And when that happens, we are touched the same way as if we are ourselves in the same state...what we are experiencing is true love. When we experience true love, we react to it, we embrace it, we feel it. We feel it somewhere — not in our thoughts, not in our mind, but we feel it in our hearts and in our soul. And when we feel it, we feel like reacting in a way which is called by another word — devotion. We get devoted. Whenever we have experienced true love, we feel devoted. The relationship of love and devotion is so close: Love is experienced and leads to devotion. That is why the way to our true home is love and devotion.

There is a possibility to experience true love in this world. It'll come from somebody — a person, a human being like ourselves. It won't come from stones and walls and buildings or trees and plants. It won't come from there. You can appreciate all this. You can appreciate all the beauty. But true love will be experienced from a human being who is expressing that love, not by trying to express, but it flows from the consciousness of that human being, coming from totality of consciousness, our true home. Such a person, a human being, who comes in our life, at any time in our life...who comes...and the love flows from that point where his consciousness is...and his consciousness and the totality of consciousness in our true home, that love will hit us.

And when will it hit us? It'll hit us the most when we are looking towards our true home and seeking. If you're not seeking, it won't hit us because our attention, our direction is somewhere else. But if we are seekers for the very thing from where this love is coming, it hits us. It hits us in a very deep sense. It hits us in a strange way, because we can't explain it. It's not a mental thing. It's not coming from anybody's mind, nor being received by anybody's mind. The thoughts don't accept it. The

thoughts wonder what it is. The thoughts question what it is. The thoughts doubt if it is there. The mind will question all this, but still it comes. You will feel like the thoughts are saying, "This is some kind of a trap. I don't want to get into it," and you will still go into it. It's that kind of a thing.

Therefore, the true love which you can experience comes from such a person whose consciousness at the time when we see him in a physical form is in our true home at that very time, not that such a person has had an experience of true home, because that's where we all had experience of our true home — that's where we came from. It is not that some unique person has come and found our true home. We have all come from there. We are all there, and we just lost our awareness, and we have come here, and we have a current awareness of a physical life. And that person is holding that awareness while still holding the awareness of being a physical person. That's the only difference.

What is the difference between a truly enlightened person...and any one of us? The difference is that while we are locked out of our true awareness of where we are, who we are, a person who has retained that awareness and retained all levels of awareness that's opened to us by successive awakenings, who holds onto that awareness of all awakenings and knows all of them are dreamlike and all of them can be made into reality and is constantly aware of it even when he is in a physical body in front of us, such a person when he comes into us...that person affects us if we are a seeker. If we are seeking our true home, that person automatically affects us, and we automatically become devotees and devotion is a natural reaction to love. So therefore, love and devotion — these two things — lead us to our true home.

Now this is the simplest statement I can make about the ultimate truth: The ultimate truth is that we are all coming from a single source. We are all part of that single source — totality of consciousness. There's no split there; there's no division there. Even the word "oneness" is not appropriate for that place, because oneness also means there's more than one, that there can be many. So no words will split that, but that's our true home. All the division — that we look different, we become different — is for the sake of different experiences. And this division into the many...why it was necessary to do it? Weren't we pretty happy in our own oneness, in our totality of consciousness? Why was it necessary for us to come down into a world of pain and pleasure/morning and evenings and night/light and darkness? Why did we come into this world of duality if we were happy right where we were, and we are now trying to go back to that state? Why did we come here? Because...and that's an important answer...because if love and devotion is the secret of going there, what will be the quality that is retained by us even when we reach our true home? And that's the quality of love.

Therefore, it will be quite appropriate to say that the ultimate creative power is itself love.

Therefore, love is the secret, love is the ultimate. And that is why...because love is the ultimate, we came to experience love in various ways. The entire creation of the many — the division into the many — was to manifest that experience in many ways. And that's exactly why we are here. At every level of creation, at every level of consciousness, we experience love in a different dimension, in a different way...right up to here. In fact, it becomes the basis of all our experiences, in every level of consciousness. That is why the experience of the many, the experience of an expansion of universes, the experience of expansion of time and space, is a means to expand the experience of that love, which is our essential quality, our essence of our being. And therefore we go into this area and go back. The best way to experience this is to get into that and still have the experience of all levels of consciousness.

When you set up a show...you set up a play and actors play upon it...the actors know that they are acting, but they won't be very good actors if they keep on thinking they are actors. They become the best actors when they think the act is real. That is why, in order to have these experiences — not in a play, not in illusion, but in reality — we created not a play but a reality, a play set in such a way that we should be able to act like we are real actors, we are characters, we are real.

Therefore, when we create the levels of consciousness in order to have the experience of love at different levels, we are creating levels of reality, not levels of Illusion. If we say, "This world is Illusion," do we know any other world of reality at this time? No. This is our only reality. Therefore, when you use the word "reality," it's a very relative term. To what we can compare it with? You can compare it with a shadow: "The shadow is not real; I am real." We can compare it with a dream: We can go to sleep, have a dream, which looks real when we are dreaming. You wake up: "No, this is real. That was a dream." Reality is always stated in terms of a comparison with another state of being. When you wake from this state, this becomes like a dream also, but till then this is our reality.

Similarly, when we go to any other level of consciousness, it remains a reality till we can reach our ultimate true home in which the whole show took place...in the show of all the levels of consciousness took place...it did not take place any outside...where it took place...then you see how the power of consciousness, the power of consciousness being conscious of anything it desires — consciousness functioning as a creative power — that consciousness could be conscious of what it wanted to be...it became reality. It could create realities of the several levels; it could create illusions and use them as realities; it could make an illusion and cut off all of the reality and that illusion becomes a reality. What a wonderful method! It has been employed by us.

Consciousness has played such a wonderful game, and it has created all these levels using “illusion”— if you could use that right word. I could use the word “creation,” which is equal to “illusion”— that if the illusion or the power of illusion of consciousness could be created...a world is created with that power and then shut off from all other awareness — that becomes reality. We are living in levels of reality created by illusion. But we can’t call it “illusion” because we don’t have a simultaneous experience of more than one level. If we could have simultaneous experience of more than one level, we could then compare and say, “This is real; this is unreal.”

What if we ultimately leave to your true home from where all levels are equally real and equally unreal? Then you understand the significance of this creation. All possible questions you could ever have are answered at that point, because all the questions are answered with the discovery...personally...in your own knowledge, in your own consciousness...how this creation has taken place, why it has taken place, what is our role, why are we here, why are we human beings, why are we different — all the questions are answered right in one go if you can reach “this-is-our-true-home.”

So that is why these most enlightened people who have reached the highest level, where there is no separate level to go to, where all levels combine as an experience...these highest people of enlightenment, who have reached their true home...they tell us that our goal on the spiritual journey, on the spiritual path, should be that true home. All other goals can give us different experiences, like we’re having here. If you want to just go and have a great vacation, why go to the astral plane? You could go to Hawaii on the beach and have a good vacation. You can...somebody told me, “You know you can fly astrally?” I said, “Everybody can fly astrally.” He said, “Then do you use flying astrally to go to places?” I said, “No, I take a plane.” What’s the difference? Here we are at the physical plane. Why are we mixing up these things when we are having experiences of different kinds? And each level has its own rules. All are following rules. We call them “laws of nature.”

And do you know the laws of nature — of every level of consciousness — are different, totally different? Look at the laws of nature in a dream state. I’m taking that example because we all dream. Now we are awake from the dream state, and the physical level we are awake, so I can take that example just to illustrate a point. When we are in a dream state, we are in one location, and a second later we’re in another location and see it changes suddenly. It looks absolutely normal to us. Nobody in a dream has said, “How come I’m suddenly in a different place?” Nobody is asked this question. It’s normal. In a dream state, you can fall from a height and not get hurt — and you wonder why. You can

have many experiences which would be so different in the physical plane. And yet while we are dreaming they all look normal to us. They follow the laws of nature of a dream state.

When we wake up, the laws change. Here we are bound down by the laws of time and space. You can't go anywhere unless you make arrangements to go there — you can't suddenly be anywhere else, you can't contract space. Time seems to flow independently of you — you have no control over it. In a dream state you can be a child, then you can be grown-up, you can be old person and die — in seven minutes of dreaming. You can't do it here in the physical plane. The rules of the game are different in different levels of consciousness.

Now go up to a next higher level of awareness. Let's say we wake up from this state. There are two ways of waking up from this state: one, when we die, naturally we leave this body we automatically go into the next state, because we go into a disembodied form, which we call our "sensory system" or our "astral form." Whatever word you give it, we are in a form in which you don't have a physical body. Yet we are there. Sense perceptions are there. We do things there. What happens there? There we have a memory, which is far better than the memory here. There we can see things with the inner eyes, which you can't see here. We see brightness, and a range of experiences of light and color, which we can't see here. There we can stop time if we'd like — it's in our control — which we can't do here.

Well, let's wake up further. Let's wake up to the causal state, the mental state, where there is no body at all, not even sense perceptions, only the mind and consciousness put together work. What happened there? We can see how destinies are made. We can see why we were, who we were, and how many times we have come in different destinies. We remember all our past lives. We can jump into a past life and be there. We can come back and go to a forward life and be there. Can't do this here at all.

Every level of consciousness...and it is this systematically created levels of consciousness where we descend from a single truth of our true home, the totality of consciousness of our true home...breaks down into an experience of the many and multiplies in different ways in different levels.

The experience of light, for example: Here we sit with our physical bodies...we can't face the sun...and we go above our bodies...we go above the physical body...leave it behind...we leave it...leave our causal body behind...we leave our mind behind and we go into our true consciousness...a unit of consciousness...still separated, still many...and still we see our own light that's coming out from ourselves is equal to 16 of the solar suns put together. You can see it. We

can't see one sun here in this covering, and there our own light is much more than that. Any item you pick up of our experiences here, sensory or otherwise, is so different at every level. And that is why these different levels of consciousness have been created, generated, to have different kinds of experiences, all kinds of experiences. In fact, we have reached a point where you could say we have exhausted the permutations/combinations of experiences we could have by these levels of consciousness.

The amazing thing is that without dying you can...at this time...sitting in the physical body...and that's unique to the physical body...sitting in the physical body you can have the experiences, not only of what a person gets after dying in the physical body when it disembodies, not only what a person gets when he loses even the sensory perception that becomes only the mind, not only when a person leaves even the mind and becomes the soul alone, but even when we are in our true home eventually — that can all be experienced while we are still in a physical body. That's the most amazing thing about a physical body.

This physical body has arrangements built into it. They're part of the physical system. They're built into this body that we have, different parts of the body useful for experiences which are totally non physical, which are...which can be called truly mental, can be truly sensory beyond these senses and they can be called purely spiritual. All those experiences are built into a physical body. So that is why it's an amazing thing that we are sitting in — amazing. Think of that we are using right now in which, apart from the fact that we can all use it to have our experiences of the physical world outside, the material world outside, which we all do, which is the primary reason why we created this...in order to have that different experience of the material/physical world. But within this we can get the experience in the reverse order, of discovering all these different levels of experiences while still sitting in the physical body, without dying, without leaving this body, without leaving the astral body, without doing... How do we do that? How can we, while sitting in this body, do this reverse...reverse journey back to our true home when we are still sitting here? The secret is the same. The same secret which created this physical body is the same secret that we use to go back. The secret of the creation of the body was the expansion of consciousness into different levels of awareness.

Now we discover a way of becoming unaware. We create unawareness of one level and go to the next... unaware of the next one and go to the next one — withdrawal of awareness. We are expanding our awareness to come down, and we can reverse it by withdrawing our awareness. How

can we withdraw awareness? Well, that requires a little understanding of what is creating our awareness right now.

What is creating our awareness of this physical world? If you examine closely, you are seeing a physical world because you have a physical body. Would you have a physical world if you didn't have a physical body? No, it's just a speculation. There must be something there. When we die, do we see the same things that we are seeing now? Do we have the same abilities we have now? Do we have more abilities than now? We can't tell. We have no access to that thing because we have never been there. It's all guesswork what happens when we die.

But supposing you can die while you are living. Supposing you can have identical experience of dying. Whatever you have at physical death can be simulated, can be created, while you're in the physical body. At least you will have some information about it. Now I am going to say that the art of withdrawing your awareness from one level to another is the art of dying while living. That means if you can die — have the same experience of death without dying — you will have the same experience when you will actually die.

How does that happen? If you see people dying — I've seen a lot of people dying in hospitals... otherwise...friends die...so many...my relatives have died and I have had a chance to watch them die... some of you have seen in hospitals people dying slowly, where you could watch the process of death coming on the physical body — you'll notice that death is not a sudden disappearance of consciousness from the body, it's a withdrawal of awareness of the body. If you watch carefully a person dying, you will notice that the person becomes unaware of his feet and his hands while he's still aware of the rest of the body. Then the legs die, and the arms die. They die in reverse order. And then the torso begins to die. The person is still talking to us. He's telling, "Where am I floating in the air?" or "Where is my right hand? Can you put it there?" It's already there. The awareness of the extremities goes first. Then the awareness of the torso goes from bottom up. And when it comes over to the...near the neck...person can't speak, and yet he is still thinking, his eyes are still looking — you can see the person looking. And then when it goes up to the eyes, into the head, the brain dies, you're dead. The body has nothing in it. The process of dying is a gradual withdrawal of awareness from different parts of the body.

Now can we simulate this? Can we effectively do the same thing by a practice? Yes, we can. True meditation is the art of dying while living. True meditation allows us to function in a way that we become unaware of the extremities of our body. We become unaware of the withdrawal of

awareness...takes place. Ultimately we can lead into the head and separate ourselves from the body as if we are dead. We are not dead, because we are simulating something. The body is still working, the heart is beating, autonomous systems are working.

Now what is it that we are withdrawing really? If the body can still work and the heart can beat and is still alive, what exactly are we withdrawing then? We are not withdrawing life. The body is alive. If we're not withdrawing life, what's the distinction between withdrawing an awareness from the withdrawing of life? The difference is that we are withdrawing awareness of something that we are experiencing without losing our life, and what we are doing is to discover what causes us to be aware. You will discover that the secret of awareness of the body is the placing of attention from the head on our body. This is the greatest secret that was discovered by the old meditators, that the secret of awareness at all times of anything, whether the physical body or the world, was the use of our attention from consciousness, and creating an awareness of things. Wherever the attention went, that became part of our awareness. Therefore, what we are really withdrawing is not life; what we are really withdrawing is our attention. And attention can be withdrawn more easily than you can withdraw life.

If you go to a concert, and you see several musical instruments playing, but you like the drums more than the pipes, you like more than the stringed instruments, and you listen to the drums, put your attention on the drums and just try to listen to the drums, the drums become louder, the other instruments become faded out. If you continue to concentrate, you will not hear any other instrument except the drums. What did you achieve? You were able to see that the power of attention can be put in a very closed place, which is called the concentration of attention. It's a great gift to us. According to me, the greatest gift given to a human being — to find the truth about himself and about any level of consciousness — is the power of attention and the power to concentrate it where we like.

Now if we know that when we die ultimately the awareness ends up in the head, let us see if we can use this very experience of death that we have observed outside in our own case and use this central point in the head, where the attention ends when we leave the body. Now where is that point where it ends? This has been examined very carefully. Where is it if it is a single point? If it is an expanded point, of course it can be the whole head/the whole body — everything is creating experience for us. But if it's just attention creating expansion of our experience, where is it coming from? Analysis will tell us it's coming from that point where we think we are thinking from now, where, when we open our eyes and the two eyes are looking out at two pictures and combining them to create a distance,

to create spectroscopic effect and we are seeing one image joined together, not in either eye behind the eyes.

How far behind the eyes? Well, possibly, if you examine carefully, where are you seeing from with your eyes? Where are you thinking from? Where are you? Where are you existing if you are a single point of consciousness? Examine it. Contemplate on it. It'll come to the center of your head. It will come behind the eyes, and within the eyes and behind...between the ears...at a central point from where you are functioning where you are awake in a physical body. If we can determine...and people in physiology, in anatomy...in anatomy you can even pinpoint...the point is very close to the top of the pituitary body, the medulla oblongata. It's right close to the pituitary and pineal glands. It's right close there. The whole of our conscious process of wakeful living here is our attention flowing from those points and going and creating awareness of the body, and from the awareness of the body getting awareness of the whole world through sense perceptions. It's such a simple thing.

So let us see what would happen if we were to withdraw attention — just withdraw your attention to that point. What would happen to us? Try it out. Put the whole attention there like you put attention on the drums in a concert. Now put the attention on yourself — inside. One big difficulty has come if you haven't done it before. And the difficulty is you are never used to withdrawing attention. You never practiced it. You're always practicing focusing attention on things. You were taught that; we grew up with that. We were used...we were always made to use the physical body to go outside of the physical body, to use our attention: "Focus on this," "focus on that," "concentrate on this," "concentrate on the book, on reading of the book," "concentrate on listening to people." We were always told how to focus attention outside of yourself. Here we are trying to withdraw attention — not focus.

Now that is a big reversal, and many people are caught up in that because they can't do the difference, can't know the difference. They try to focus their attention inside, and that is not the correct way. When you try to focus your attention, you try to make yourself, because you think the body is real, so you make yourself into miniature person and say, "I close my eyes and there's my miniature person. Now I'm withdrawing my attention to that little piece in front of me — that's me." That's not you. You're the one looking at that piece. Then where are you? You are not there where you see that little piece that you make of yourself. You are the one looking at that piece — behind that.

To be able to go there, which is not easy...and this is...these are the crucial earliest parts of good meditation that we should learn...in order to go there we use another gift given to us by the creator. It's called "the power of imagination." It's a wonderful gift. Whereas you cannot always focus your attention on something, and you cannot do it when you try to focus on yourself (thinking it is meditation), it keeps you dragging in front of you...never withdraw to where you are. Whereas, to experience dying while living, when you withdraw your attention there, the power of imagination can make us feel that we can be anywhere we like.

Supposing now we want to imagine that we are not sitting here. Our body is sitting here; we are sitting up on the roof — not difficult. You can imagine we are there — we're not there — we can imagine we're there. We can see the sky outside — we can see that — we can use our sense perceptions there. What have we done? We have placed ourselves there — not by focusing on it. You're not focusing on it. You're imagining it. There is difference between the two. We are imagining we are there. Now use the same power of imagination that you imagine you're inside the head — not focus on anything. You imagine you are where you are actually there. A little practice...will make you...this happen. When this happens, you will find that this is what's causing the withdrawal of attention.

So long as you can imagine you are in the center of your head in the body — that you're actually sitting there, not looking at yourself sitting there, that you're actually sitting there...in front of you are your eyes, the physical eyes; in front of you are...on the side of you are your ears; your whole head surrounds you; the rest of the body is below you; that you are sitting up there doing whatever you like — do you know what you can do there with the power of imagination? You could stand up there; you can sit down there; you can pull a chair there; you can decorate a room there; you can make a garden in there; you can do whatever you like. Supposing you imagine you are doing all those things — not outside but inside, in your head. What happens? You will be withdrawing your attention and awareness from the extremities of your body — identical to what happens in dying.

When you keep that practice, your awareness of the body gradually disappears in the same way. And ultimately you're only aware of being there, and the "there" disappears, the body disappears, and you discover in that form of yourself you awaken to a new world, to a new self, and a new world around you. There you discover that the rules of the game have changed. You can fly up in the sky; you can do things; you can move very fast in space; you can do things you can never do here, nor can you do in dreams. So you've awakened to a different level, the starting point of a good meditation

and a good step forward toward our true home...because true home, going to our true oneness and totality, is just a series of awakenings like that.

When you awaken to that level, you'll find your own self; you'll find who you are (other than this physical body); you'll find you are trapped in the physical body; you will know you are separate from a physical body, that you have lived a long time. You'll discover in that form you've had long experiences, way before you were born in the physical body. You will recall those experiences. It all comes up like that is your real place...that only temporarily you have gone into dream state called the physical life.

That's a great awakening, and with that awakening you can start your journey to higher wakefulness. And method: still the same, because...the self...the power of knowing you exist...the certainty of knowing you exist... People say, "How can you be certain of anything"? I say, "You can't be certain of anything except one, that you are there." Can you deny that? Can anybody deny that "I don't exist"? You can't deny that you don't exist. You can deny what form you exist, what is real/unreal, but the fact you exist...this experience, the experience of knowing you exist...let's say we call it "the experience of the self," that you know that you are your self...we found out that the body is not ourself...first of all because it dies...and all this talk about immortality of the self/immortality of soul would go waste if this body was our self. Further, we can leave the body and awaken another body. This can't be, none of them can be the self, but the fact that the self is experiencing being inside the head of this body cannot be denied by anybody. There are very few things on which you can be absolutely certain; this is one of them.

This certainty, that you are there, and that which you are certain of is the self. Now the self remains the same no matter what level of consciousness you're going to. Have you noticed that when you go to sleep and have a dream...in the dream it's the same self that is moving around that went to sleep? It's not somebody else you're watching going around. You see other people watching and going around; you see other people there; you see other scenes there; but you are still the same. The self in a dream is the same.

Supposing the self changes. Supposing — like one Chinese philosopher, Fa-hien (Faxian), dreamt he was a butterfly — supposing you go into a sleep and find you're a bird flying in the sky. You will be still in the head of that bird; you will be still looking through the eyes of the bird; you'll not be looking at the bird; you will BE the bird. When you wake up and say, "I was that bird," you can't say, "I saw a bird." How do you know it is you then? You have a physical body; it was a bird body. How

are you so sure it was you? That certainty it was you will still be there because the self that transformed into a new form did not change the nature of the self. The form changed.

You will notice if you observe this creation that the self never changes. Everything else changes. The self that asserts itself — “I am there,” “I exist”— never changes. It’s always there no matter where you are. It will be the same self that’ll be in the true home; it’ll be the same self that’ll be the totality of consciousness — no change. That is why to say you want to find the truth, know yourself. Find yourself, you found the truth.

Find your true self, not the cover. All these are covers upon our self to generate different experiences. Leave the covers behind and then find the self. And what’ll be the self? Totality of consciousness with nothing else except consciousness, in which the whole show can take place of different covers. Go and check it out. See because that possibility exists now in the physical body. The same self will be there if you have no form whatsoever. The self will not go away. The experience that you are there will remain at every level. It never goes away, and therefore that’s the truth, unchanging truth. So the self never changes. No matter what level of consciousness you go into, what level of experience you go into, the self will be the same.

Supposing you have a dream in which you see 20 people, and they all look like strangers to you because you are meeting 20 people. Then suddenly you realize that “these five people I know. They are my neighbors; that’s my brother; that’s my so-and-so; I know these people; I don’t know about the other 15; they look new.” And you wake up...you wake up and find that there’s no replica of these 15 people. They were created for the dream. But the five are still there. They’re even in the physical bodies there.

Okay, I’m just giving an example. Supposing you wake up again and you wake up again and you find that out of those five people who are physically alive, three are still there in that state. Two have again disappeared. Then you will say, “These three were there in my dream state; these three were there in my wakeful physical state; these three are there in my astral wakeful state. They must be more real than all the others who have disappeared.” Then you wake up again and you find one more disappears, and then you say, “These two are real.”

What would happen if you successfully wake up all the time to the true home? You’ll find only one was there. All others were created for the sake of experiences at different levels. You don’t discover one by combining all of us to become one. You discover that these are creations of dream-like states.

These are creations by illusion to create the many, to create experience of the many. And eventually the ultimate dreamer wakes up to find there was only one dreamer.

Now when you have a dream, and there are again 20 people, and you're discussing if it is a dream or it is real... It looks real because there's no...no experience of wakefulness at that time...so dream looks like real... You ask everybody, "Is it a dream?" One person says, "Yes, it's a dream." And then you ask a question, "If you know it's a dream, then who is dreaming? Are you dreaming? Or this person is dreaming? Or are we all dreaming? Is it a collective dream we are having? How come we say, 'It's a dream,' and you are saying...you're telling me the truth that it's a dream? We're not really awake; we are dreaming. Then who is dreaming? Are we all 20 dreaming?" And then you wake up and then you find the person who told you that it's a dream was part of the dream. But who was dreaming? The self. Who was the self? Only one who slept and had a dream. That 20 were the creation of that dream, and yet it looked, while you were dreaming, that how could 20 be dreaming?

Now here if I say that we are the 50 people gathered here, and it's a dream, and you'll say, "But who is dreaming? Are we all dreaming? When we wake up, will we all wake up?" No, only one will wake up; the rest will be part of the dream. And by the way, this will happen every time we wake up, that you will find there's only one dreamer. The dream creates the people, and not that the people have to be...because they look real in the dream, therefore all have to participate in the dream. But while we are dreaming, we argue about this. We will argue, "Who is dreaming? Are we all dreaming? Who is dreaming out of us? Everyone thinks we are dreaming. You talk like you are dreaming. I am dreaming." When you wake up, the dreamer is the self...whoever the self is...looks like so many selves here...they will look so in a dream also. When you ultimately wake up you'll discover only one self, and that's our true self/our true nature; that's what we really are. We are that great dreamer. We are the creators of our dreams, and that is our reality. And from that reality we have created successive dreams and come to a state here now where we can have any kind of experience...by what we can make a dream into a reality. So we have made these dreams into realities.

Now these enlightened people tell us that while you're in a human body with his capacity to discover your own self, wake up. Methods are simple: that you use imagination to place yourself where you think the self is. At every point you will know that you will know where the self is. The self is from where you are having your conscious experience of everything around you. Put your attention on your own self and place it where the self is at every level, not only this physical level. Even at the level of the astral plane. We have a body-like structure there...similar...with sense perceptions on it. Put the attention in the head of that body — you'll awaken to the causal plane. We have a center in

the causal plane which has no form like the physical body. Put your attention on that. Every time you'll awake by withdrawing attention to your own self. It's the self that awakes. The rest is an experience, that ultimately the self awakens. Finally we discover the whole show was yours, the whole show was one single totality of consciousness, which is our reality.

Final question: Is it worthwhile doing all this? Aren't we pretty happy what's going on around us in this... we set up a show? Let's say we set it up. Somebody set it up. We call it "God"; we call it "somebody else"; maybe our own totality, our own self. Whoever did it, is it worthwhile now going back into all this? Not really. If you're having a good time here, why should we try all this? So I recommend to everybody who is having a good time not to try it but have a good time. It's only for those who say, "We have had enough of this good time; we have had enough of this experience; let's end it now; we want to go back home"...that urge is there. Then I recommend do this — not otherwise.

A friend of mine came to me many years ago. I remember he came to me...he said, "I hear your talks, and I think that I'm having a great time here. I have a lot of money. I got a big house. I've got this thing. All the goodies are with me. Why should I follow what you are saying?" I said, "Don't. That's not meant for you. Go and enjoy. Your time is not yet to think of these things. Don't even try to go on the spiritual path. Have a good time." Next week he came back again. He said, "I am the most miserable person. That girlfriend of mine left me. I lost there. That man cheated me." He came up with a totally different story, that in spite of having all the physical things that he was talking of — he was not telling the untruth — but his emotional side/his mental side he only shared next week, and told me how miserable he is and wants to go back to his true home.

We have to look at our own life: Are we ready? Are we ready for a spiritual journey? Or are we still saying, "No, no, this is good. Let's have a little more time." I can assure you: those who want a little more time will get a little more time. There's no hurry about it. If we have the creators—if our consciousness/ totality is the creator of the show — then obviously the show will last while we want it. It will only end when we don't want it. We only become seekers, and we only become seekers of the ultimate true home when we are tired of this, when we feel we've had enough of it. So only when you feel you have had enough of it, then try these experimental things I am telling you. Otherwise have a good time; enjoy yourself. We'll have a break now.

<https://youtu.be/IX457WlvWdU>

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