

Journey Through Awareness to Our True Home

Stockholm, Sweden — June 5, 2014

https://www.youtube.com/watch?v=9mf_2tcCfIA

Friends, welcome to this second part of the morning session of our three-day program here in Stockholm, Sweden. I was talking to you in the morning about the purpose of life, that why are we human beings. And the conclusion I came to, was that it is because this is the only form of life in which we have free will. And through free will we can seek whatever we like, and if we seek our true home, our truth within ourselves, we can find it. And the arrangement we have made in order to work this out is that when we seek in our heart, we find.

A Perfect Living Master is a human being just like ourselves. No difference between a Perfect Living Master and ourselves except in his or her awareness. We are only aware of this reality of the physical world, where as a Perfect Living Master is aware of all the realities that we have created, including the reality of our true home. Not that he can access it; not that he can suddenly go there and find out what's going on; he is there all the time. Indeed, so are we. We're all there all the time—the whole show is taking place in our true home. We never left anything, anybody, anywhere—we just created it. We created all these experiences right there.

The journey to our true home is not a real journey in space or time. The journey to our true home is a journey through awareness, through opening up more and more layers of our awareness and discovering that it is a sleep within a sleep within a sleep, a dream within a dream within a dream. When we have several dreams, we don't leave our bed—we still sleep there. We can have one dream, and then in that dream we can go to sleep and have another dream. When we wake from the first and the second dreams we are back in the same bed where we went to sleep. It's just like that.

These are dream worlds that we created, but they become real because we cut off the awareness of our wakeful state. Supposing you are having a dream at night and you are also knowing what the real wakeful state is, the dream will never be real. It'll just be a daydream, it'll just be thinking about something else. The reality will still be your physical world. But to make a dream real, you must forget your physical world completely. You must change the level of consciousness in order that you are no longer

aware of where you are sleeping, which bed you are in, where you are, and then the dream becomes real, and you move around the dream with a new body.

It's that same situation continuously from our true home till this present stage. And there are several levels. The five major changes that take place is... From our true home where we are only one consciousness, only one being—we are all only one. We were never separated. We will never be separated. We are still one. But we create a dream that we are many and we are individuals—first dream—and we make it real. That's beautiful, by forgetting that we are One.

Then we go from the one individuated state, we create another dream, a dream where we can think, where we have a mind, where we have time and space. And in time and space we create present, past and future. That's beautiful. And we make it solid by forgetting our own individual self. And we think, "This is now the real world," the world of time and space and cause and effect, the world of karma, the world of the birth of karma. And we enjoy it.

Then we may have another dream from there. And there we feel that, "No, we have different sense perceptions." We can divide what we want to know into seeing, touching, tasting, smelling, hearing. We separate these perceptions, put on another body upon ourselves of perceptions, and another dream—but make it real by forgetting all the others.

Then, we put all the sense perception and cover it with a physical body and forget the sense perceptions are separate, forget that the mind was a cover, forget that we're individuated from one single being, and forget the One being. And then we create the real physical world and become a physical real body.

We've done a good job. I can't imagine how we could have done better than that. This is perfect. The perfection lies in the fact that we could devolve into all these levels of consciousness, devolve into these levels of creation and make them all real.

We did not create levels of shadows or illusions—we created levels of reality. And to be able to do that, we did a perfect job. The One did the perfect job. And then, something else tells us, "There is One, there is something more" and we separate ourselves. We call our own self, our own true self as someone separate. Call him, "God, Ishwar, Allah, Parmeshwar." So many names we give to our own self and separate ourselves, and then

say, “We are in search of God. We are praying to God.” Who are we praying to? We’re praying to our own true self.

We’re praying to that which from where the whole creation came place, including this. And the beauty is that the self that was in the One was the same self that was in the individuated one. The same self was in the sensory perceptions. The same self today sits in our head. The self never changed. All experiences around the self—the bodies around the self, the costumes that we wore for different experiences changed. The self never changed. If the definition of reality, true definition of reality is “that which never changes,” then the only thing that has never changed is our own self.

The experiencer of all these things has never changed; everything else has changed. Therefore, nothing else is real except their own self. And to discover that one self, we made a good arrangement, that we’ll meet in the physical world—nowhere else. Not in the animal kingdom, not in the bird, plant kingdom, not in the flying birds and nowhere else, not in the angels, not in the higher heavens. Only in one place we kept our mode of going back—a human body with a free will inside the mind, operating the human body with no knowledge of the future. That’s the qualification we require to go back home, to be in a body in which we can think, that we have to make decisions, and then to say, “We want to go back home,” and the home is separate from somewhere. “God lives there.” Without knowing the God is our own totality of consciousness. We separate, as we have a long way to go. We have to fly from one place to another. We don’t fly anywhere; we are there. We awaken again and again. We awaken to a new reality, we awaken again to a higher reality. Ultimately, we awaken to the truth, and then we can recreate the whole thing.

But we did some very funny things too, which make us question more about this whole thing, question the whole cause of this experience around us. One of the things we did was to make an experience in time and space real. We brought it into the level of duality. That means it should be run in pairs of opposites, that the sense perceptions will not pickup anything unless there’s an opposite of that, that there will be no knowledge of light if there is no darkness. Imagine if there was certain amount of light all the time and there was no darkness ever, none of us would have ever seen that light.

We wouldn’t have known there’s such a thing as light, because it would be there all the time and there’s nothing—no way to see it. When darkness comes, light becomes real. If happiness and unhappiness both weren’t there, we would not even call it happiness. Every experience we are having in this creation is based upon pairs of opposites, and it’s

based upon duality. We made it to enhance the experience. The duality was made to enhance the experience. The more unhappy you are, when you get happiness the more happy you are. The more intense one feeling is, the more intense the opposite feeling becomes.

Why did we do all that? Why did we create a world of opposites to have these experiences? Because we belong to our true home where there is no opposite at all. We created this world of opposites and became an opposite of the world of no opposites. For the same reason that if we had had this experience in a world with opposites, with pain and misery and happiness and joy, a world where there can be both darkness and light, a world where there can be people in heavenly styles and people living in prisons and in hospitals, where we created this kind of world of opposites, and when we go back to our true home, which is the opposite of the whole experience, we appreciate it so much more we would never have done before. A great purpose not of human life, a purpose of creation itself. Why was this created? But then, do we really need to have so much suffering and pain in this world in order to go back and see that there's no pain? No, when we go back, we don't say, "Oh, there was pain there, there's no pain here." We say, "Thank God it was a dream." We say, "Thank God it was just made up by us." Just like supposing you have a dream here in the physical world, and you have a terrible nightmare, and you wake up. You're still crying because of nightmare. Then you say, "Thank God it was just a dream." It's exactly the same feeling. The process of creating a dream was the same that the used process for creating all levels of creation. Same process in consciousness, that the consciousness had the ability to develop these levels, and therefore move from one level to another. And that's why what we did was a perfect job. But if you look at a little piece of it, it's imperfect. You look at any little piece of this grand picture that I'm drawing before you, which is the picture of creation, look at any small portion—it's imperfect.

But if you look at the whole grand picture, it's perfect. So, a human being who is aware of all these levels at all times, not that once in a while he has access to it, at all times he has that experience of knowing the whole show—how it's going on. He has a knowledge of perfection, and he himself therefore is perfect. Although he knows that the body he's wearing is imperfect, the mind he is wearing is imperfect, as everybody's body and mind is imperfect, but he's perfect because of the awareness of consciousness.

The perfection does not lie in the body or in the senses or in the mind or in the thoughts. Perfection lies in the knowledge and awareness of all levels of creation. And that is why when such a person comes into our lives, he comes with a specific purpose

as a human being. What's his purpose? Those who are ready at that time and belong to his list as a human being in this world, he takes them back home. His purpose is very clear. Our purpose of human life is to go back home, because we got a human body and a human way of thinking and a human way of deciding, human way of seeking—that's our purpose.

The purpose of a Perfect Living Master is to see which souls are ready to go back (which are called marked souls). As a shepherd he has got marked sheep and takes them back home. He doesn't care in which trap you are right now. We care. We worry, "Am I good enough to go? Why me? Why was I picked up?" Because we only see a very small part of our existence here. We see a very small part of our current life here. We have forgotten our past lives. We've even forgotten our childhood. We have forgotten most of the events of our experience. But when a Perfect Living Master looks at us, he's not looking at our body, he's not looking at what we have gone through here, he's looking at a whole spectrum of lives that we've gone through, how the readiness to go back home came over a long period of time. He does not look at one lifetime. He looks at several lifetimes that we have gone through and can know, "This person is ready, is on my list, I'll take."

But there are many others who also come across such a person with that awareness. He marks them also. But he does not mark them that he'll go on his list. So, he carries two lists. Now I'm reading from the manual for Perfect Living Master's, which are not supposed to be disclosed, that he carries list A and list B. List A is: he will carry them back home. And list B is: he will mark them to be carried back home by a Perfect Living Master. It may not be the same master, may not be in the same life, may not be another life, but it will happen. Therefore, if somebody can have a look at such a person, just see once a person, the guarantee of being in list B is there. It's as simple as that. But list A is who has to go in this life itself.

Now there are many masters in this world. Most of them are teaching us things which are creating psychic abilities in us. Their knowledge is confined to the psychic powers that exists in us behind our eyes. They talk to us about the six levels of energy centers below. All the energy that works to generate this body, create this body, sustain this body, ultimately kill this body, lie within these six centers below. They're notionally located at different parts of the body, the lowest chakra being at the rectum, the next higher at the genitals, third one at the navel or the digestive system, next one at the heart, the next higher one at the throat center, and the final one at the eyes—in the two eyes in front. These energy centers provide all the energy we have to do anything in life.

They are working autonomously. That means we don't have to use our mind to make them run.

We don't tell our heart, "Beat." It beats by itself. These are autonomous centers of energy, and we can, using the same process that I was talking to you about earlier of concentrating our attention, we can concentrate our attention on these centers. Each center generates a different experience, and there are some wonderful experiences that you can generate from each center. There is experience in the physical body, of putting attention below the eyes, along the spine, at the bottom, traveling either along the spine, which is like an elevator in the body for attention, or going stair by stair, stage by stage from the lowest chakra to the next chakra, and at some point, reversal of the position from jumping at a middle place from the staircase to the spine, which we call the Kundalini—the reversal of the Kundalini, which creates another kind of problem, another kind of experience. And then we have the heart chakra from where we can have an out-of-body experience, like we can move out of the body. These kinds of psychic experiences, a lot of masters know them. I know in India there may be among several thousand people who have practiced this and can have access to these centers.

So, they get extraordinary energy. Sometimes they get energy to read minds. When they have been able to raise their attention stage by stage by different types of repetition of mantras or words, which is one of the methods used for concentrating attention, and they then raise it to the eye level and they can even read minds of people—and they think that they have attained enlightenment.

This is all a means of getting new energy experiences. It's all energy. But there is no awareness. There is no increase in awareness in any of these cases. You do not know how this body was created, you do not know how this level was created, you do not know the real process of the creation of the universe. You do not know who your real self is. You get the powers of energy; you do not get any higher awareness. The awareness starts from centers which lie at the eye center, behind and above, never at any point below. Therefore, when we concentrate our attention, we have a choice. We can go to these energy centers below and have those experiences, or we can go behind the eyes at the center. And pulling the attention from the outside eyes to the center takes time, because we're so used to looking out from these eyes, and we think we are right in front, in the head.

If we have to say where are you in the head, the first answer will be "right in front." And to move to the back, through practice, takes a little time. But then every time we move,

awareness goes up. Ultimately, you can pull your attention from the body and experience your higher life as an astral body, a body with only sense perceptions. All sense perceptions are intact, but this body is not there, it is just a cover. You can—same way, in the head of the inner body—go to the center of that head and make that body disappear from your awareness and go to the next level and you find that the mind is your body, that what you thought were thoughts going inside is also a body, and it creates everything, so it's called a causal body, cause of all things. But that's not the end of the journey. There are masters, maybe hundreds, who are able to take you to these mental regions. And there are many types of meditations they're doing which take you to these mental regions. And they can show you that the mind in its entirety, at the top of the causal stage, is only one, that we think we're all different minds, that the mind has only one origin, that just like the soul being individuated from a single one being, single consciousness, the mind also arises from a single universal mind.

They take you there and say, "That is your true home," because they are not distinguishing between the soul and the mind. They're not distinguishing between your real self and the thinking machine. They have led themselves to believe and make you believe, "because you can think, that's what you are." They identify the living force of the soul with the thinking power of the mind and say, "There is no difference between the soul and the mind." They take you true home at the causal stage. But there is a life term, there's a timing for that also—it's all in still past, present and future. Past, present and future is the most elusive product that we created in the entire creation. It's an experience which does not even exist, and we are experiencing it.

Let me explain little more. When we say, "present," the other word for present is "now." We are living in the now. Some people came and told me, "We read a book. It says, 'Live in the now.'" I said, "Where are you living now anyway? Is anybody else living somewhere else? I've never met anybody, nor myself, who ever lived anywhere except in now. Every moment it's now. Every moment is just the present moment. And how much time is there in now? No time. Now is a meeting point with no time, between what we say is the past and what is the future. There never has been anytime in now, and we're all living in the now. What a great illusion. If this is not magic, what else could be? Then, why do we call it present? What we're calling present is immediate past. If I say "now," it went into the past, but I still think I said in the present. Immediate past we're calling now, we're calling present. It's a mistake. That the now what we call is present is actually the past.

And what about future? Is there a real future? Let me say if we remove three words from the dictionaries of the languages of the world, the English words being “fear,” being afraid of something; two “hope,” hoping for something; and three, “anticipating” something. All the three are the same anticipation. Fear is negative anticipation, hope is positive anticipation, anticipation—neutral. Supposing we remove these words and remove this activity from our lives, there will be no future. The word future disappears along with them. Have you ever noticed that, that if we did not have these functions in our consciousness, there would be no future at all, that we’re creating a future by hoping, fearing, anticipating? And how do we do that? We do in the so-called present, which is past. Listen carefully and examine it, that even as we sit today, what we are calling past, present and future is only past. Present which we call present is past. What we call future is past, because we make it through hope and fear, and the past is past. So, we’re living in the past—continuously. But how can we live in the past? How can anybody live in the past? Only through one way—memory. There is no other way. There is no other way to live in a past except in very distinct, clear memory.

So, we are just living in memory right now, and at all times, in the three worlds of the physical, the astral and the causal. We only live in memory. But there cannot be a memory if there nothing happened. Memory is a recall, so are we—life must have been lived somewhere so that we can recall it today. That means our life as we’re living now has been programmed earlier. It was shot as a film earlier, we’re just playing it out. Which leads to the question—that means everything is predetermined. It has to be. By the very nature of time in which we’re living today, this life is not possible unless it was predetermined, prerecorded earlier, and we play it out, because the nature of time is such that now has no time, and the only way to live is in now, which is memory. Therefore, we have to go back to something that was recorded in our memory, and we’re seeing it. When do we get an answer to this question? Where was it recorded? Where does it lie? There is no way to find it out while we’re sitting here. There is no record available here to say where was it recorded, no matter how many studies we make of the DNA molecules and say, “Everything is already recorded there.”

But, if you do meditation, withdrawal of attention within yourself, and go beyond the astral self—the sensory self, where you can feel, touch, taste, smell everything—go beyond that, one step, go to the causal region of the mind, you will find that memories were stored, were created first before life was made, that memory is not a recall, memory is something generated like a DVD. You make a DVD and then come back and play it. We have brought our own DVDs here and we’re playing them out, and we call it life. We picked up our DVDs. people have mentioned that there are *akashic* records,

akashic or akashic records existing in the causal plane, and that's where all our destiny is written.

Sure, that's where all the DVDs are stored. We picked up one DVD from there and brought it into life, and that's working out. It contains, DVD contains nothing but a set of memories to recall and live like it is real life. That's happening right now, and yet we're totally unaware of it. We're totally unaware. We think it's a real life, there was real time, there was real time past, now we're going to future, time is flowing through us, events are flowing, it's a continuous stream of events. The truth can be discovered by going within yourself, how this is generated. And it's beautiful. The way it's packed. That means we all picked up our own DVDs. Now people might think, "Why did I pick up a bad DVD? I didn't want this event in my life. Why did I pick up this DVD?" Because, when we picked up a DVD, it did not create one life. We picked up a DVD for one life, and we came and started playing it, but the events in that DVD could not take place unless there was an earlier DVD to that. Because we brought in the law of cause and effect into this state of living. The cause of law and effect required that every event that takes place must have a cause. If the cause is not visible in that DVD, must be in a previous DVD.

So, by bringing one DVD, we brought millions and trillions of previous DVDs to create causes and effect throughout, and we also created millions of DVDs for the future. That was a big trap. We didn't realize that we would make DVD playing into real life. We forgot that we've just come to play an adventurous thing and then go back or shut down the play. We kept on playing because we created enough to go back into earlier DVDs and future DVDs which we never brought. We lived previous lives and future lives which we never lived. It's amazing how we can create events which we never lived.

Well, we can do it anytime. Imagine we go to sleep at night and have a dream. In the dream we go to a new place. We're flying to a new planet, and we see that there are things that have happened there, millions of years ago. And guides take us and show us, "This kind of strange structure was built two million years ago." And we have an experience of two million years back. We look back in history. We study the history of that planet. We see so many things happened. And then there's a huge big sky there, and then we wake up. And we say, "All this happened in ten minutes of sleeping." The whole dream took place in ten minutes. We are awake and only ten minutes passed. We created a whole new universe in a dream in ten minutes of sleep.

When I went to Unites States in the beginning, there use to be lot of studies on sleeps and dreams. That's why I studied in one of the institutions that was studying it. They

would put electrodes and all that on sleeping subjects, and they could move the eyelids, having rapid eye movements. Then they would wake them up and say, “What are you seeing?” And then they would record, in the voice of that person they would record what he’s experiencing in the dream. And they found that every person dreams several times every night but don’t remember most of it. In fact, we remember 99 percent of our dreams. Even the dream that we are remembering when we wake up, only the last part we remember, and it starts fading away. If you don’t catch on it disappears, the whole of it within a few minutes. We can’t hold on to a dream experience. But, when they in their experiments woke up people, they were able to wake up and record their dreams. When the people woke up later on, they did not remember those dreams at all, and yet they had told what they dreamt. And what they dreamt was so realistic and covered so much more time than the actual dream sequence took (by measuring in their stopwatch when the eye movement started and when it ended).

One man dreamt that he was born in a small town, that he grew up and went to school, that there he didn’t get good grades, but then he went to another place. He was not treated well by people. He went to another place—third place. He got married to a woman and had several children. Then he got old. Then he had grandchildren, and then he died. Then he woke up. All took seven minutes. Seven minutes the man led his whole life. I was very fascinated when somebody told me to see a movie called *Inception*—I don’t know if any one of you have seen it. In *Inception*, they bring this idea into the movie. And one thing they bring in is that with ten minutes’ dream, you can actually experience several hours. And if you happen to have a dream within a dream in the ten minutes of the original time, and the several hours of the first dream state, you can live a life of fifty years, which is of course very good thought. Wherever the inspiration came, this came from truth, because maybe the producers had a dream, maybe they meditate or something. But they were able to bring out that the time frame is quite different in the wakeful state, in the other states. The time frame is also completely different in the higher levels of consciousness. So, time is a very great feature, and the differential in time is one of the ways to judge where a person has gone.

How many dreams within dreams you’ve got will extend the time into a lifetime. That was in the movie—they only went into three levels of dreams. And I thought to myself, “But we have gone into six levels of dreams right now.” So, naturally we’ve made it not only a life, but we’ve made it into millions of lives, in a single moment somewhere else where we’re awake—really awake—where we really belong. Therefore, when we find that time is created like this, does time change when we raise our level of consciousness? For example, in a dream we extend our time, because we jump from

one scene to another and think that the whole time has flown. We jump one place to another. In a dream, you can be here in Stockholm, and the next moment you can be in New York, and you think it's natural. Nobody has ever questioned in a dream, "How could I be in New York when I was just in Stockholm?" In dream it looks natural. If it happened in physical life, you'd wonder it's a miracle, but it's not extraordinary in dream. You have made the rule of time and space change in a dream.

Similarly, we have made a rule of time and space here different from the time and space in the astral level. When you will pull your attention behind the eyes and open up the inner sky, and open up that level, you will find that the law of time and space is different than the law of time and space here. One essential difference is that there you can make time stop, which you cannot do here. Nobody can say, "I like this scene. Let me hold it for a few minutes and see it." It flows. There's no—we have no choice over it. In the astral plane you have a choice over it. You can hold the scene—and looks beautiful. Whichever you like, hold on. There [is] another level of consciousness parallel to that one where you can hold time in your pocket like a watch, and you can speed it up or slow it. There there is no distinction between space and time. Here, if you're walking on that street, I can walk faster a little bit and leave others behind, and the others can walk faster and catch up with me. But we cannot do that in time. I cannot say, "I want to go five minutes ahead of you." Time is universal for us in the physical plane, it's not universal there. People control all their time. That's a very big difference and yet it looks normal there—it looks normal. And above that, when you go to the causal plane, the pure mental plane where the mind functions alone without these bodies, without senses, there time is merely laid out as a flat thing. Time never moves there; we move. We move on time wherever we like, backwards or forwards. All the events that are happening in life here, we can go and see all of them back, we can go and see all of them in future.

We have total access to all events of our lives at all levels in the causal plane, backwards and forwards. Time is so different. Actually, time is the same everywhere, but our experiences of time is different. For example, here we think time is flowing. Time is not flowing. All the events of our life are already there ahead of us and behind us. We are time traveling. People thought only Egyptians knew how to do time traveling. Well, they learned to do rapid time traveling. They learned to change the acceleration of their time, but the time travel is natural to us—we're traveling right now. We're traveling from moment to moment, we're traveling from event to event.

Ultimately, we end our life and we've just ended the journey. We're moving at a pace which we measure mistakenly with our watches. Supposing you're in good company and having good time, and you think, "Well, about fifteen minutes have passed," and it would be one minutes-two minutes. You say, "An hour we've been sitting here." No, you've been sitting two hours, because you're having a good time. Then you have a bad time or you're meditating. It's not a bad time, but it is in the beginning—you're struggling in meditation. Say, "I want to do meditation today two and a half hours, one-tenth of my total time I want to devote." And you watch, and you say, "Must be two and a half hours." Ten minutes. Time is so subjective for us. A friend of mine invited me to San Francisco once, and he said, "Oh, I'm very happy, you meditate regularly, and I do sometimes. Today we'll meditate together." I was actually very sleepy that night, I wanted to sleep. But to keep up the face with my friend, "Okay, we'll meditate together." So, early morning, three o'clock with alarm clock we woke up. And we get ready, put it our proper position, upright and started meditating with our eyes closed. Now I thought, "He's meditating, a serious meditator, and I'm not so serious." So, I would from time to time open the corner of my eye to see what he was doing. Every time I—by accident or coincidence—every time I opened my eye and saw, he was looking like this. He was looking so many times at the watch, and then two and a half hour we struggled through that process. And then he said, "Oh, Ishwar, very good, we had great meditation." I said, "Yes, we did, but the only difference is you were not meditating on the third eye, you were meditating on your watch." That's why time is so different for us.

Because time is subjective, and yet we believe the watch and the clock more than we believe our experience. We have reduced ourselves to that state, that the experience of the sunlight, the experience of sunrise and sunset determines our time, experience of watches determines our time and not our experience of how time is flowing. In the higher levels of consciousness, this changes and we have a better notion of what time really is. It's a creation. It's a creation through the mind. Time and space both are created by the mind. They don't exist, but we experience them. We experience them in a very subtle way, by using our consciousness to operate in these events like that. So, all this is revealed to us through meditation and by going to higher levels of consciousness and knowledge. This is not something that's confined to a few people who can psychically find out. No, this knowledge is stored in all of us without exception. And we all have access to it. And the method is simple: withdraw your attention within yourself, not outside. We're willing to run everywhere else to find knowledge, but not where knowledge is stored, which is within ourselves. We have questions to ask from outside

and not go to where the questions have been answered already—inside. You go within and you'll find all your questions have been answered already there.

In fact, my experience is, nobody asks a question to me to which he doesn't have the answer. He just wants me to verbalize it for him, to speak out and say, "Yes, I know, that's it." If you already know, why are you asking me? You're asking me because the question is apparent to you, the answer is hidden inside you. Supposing I gave a absolutely bizarre answer. You say, "No, that's not...doesn't make sense." Which answer will make sense to a questioner? The answer which is already inside the questioner.

The question doesn't arise if you don't already have the answer. But the answer is locked up just like the different levels of consciousness. So, when you go to higher levels of consciousness, all your questions get answered automatically. Because your questions arose from the answers that were stored there. Your curiosity, your seeking led to ask you those questions, and the answers were inside you. It's a remarkable experience. After some time, people say, "I have no more questions." After a little experience you come to know, "I have no more questions." Everything is being answered from within.

There are two ways for us to answer our questions. Question in life, everyday questions. One is by thinking about an answer, the second is by a gut feeling about the answer. First is a rational way, a thinking way, a reasoned way of using our mind to find an answer. The second is intuitive way, by through intuition, through gut feeling, through a feeling, "I just know it, I don't know how." These two ways of answering questions, why are they different? Because one is activated by the mind, which works in time and space. The other is activated by your consciousness or soul. It does not work in time and space. When you have to think out an answer, a reasoned answer, it takes time. Doesn't matter how small the question is, how small the answer is—takes time, because thought is involved, and even the smallest thought takes time. But when gut feeling takes place there is no time involved at all. It's just a feeling that comes so suddenly, there's no time in it. Therefore, the gut feeling that we get, the intuitive feeling we get, intuition that we get is from...directly from the soul. The mind has no ability to get it. When we think out an answer, the mind is activated.

Now what we have done in life is that we have depended continuously upon the mind to find answers. We have been encouraged, we've been encouraged to think—"Think more for yourself. Use your mind." All our life we have been taught how to think more. Nobody ever said, "Don't think but start your intuition and gut feeling." Therefore,

we've practiced thinking more than anything else. So, we think about everything, and thinking leads to, very often, confusion. Because the more we think, the more options spring up. If a person comes to me and says, "Oh, I'm very certain about something." I say, "Let's think about it a little more." And after ten minutes, we're both confused. Thinking is not a process that solves problems, thinking is that raises more issues, brings up more facts in front of us which we didn't know.

Intuitive answers are very different. Intuitive answers don't come from what your question in front is. Intuitive answers come from all the wisdom you have accumulated over several lifetimes, and the gut feeling operates from there because that is registered from the soul, not from the mind. But what do we do? Even after hearing that intuition is a better way to make decisions, we still want to think and make decision. And when we think, we say, "Oh, I made a mistake." Why? "I didn't see that earlier." Very often, our intellectual and reasoned thinking and reasoned answers go wrong, because we discover we didn't have full facts, that new data springs up all the time and demolishes the answer we found by thinking. Intuitive doesn't go that way. At the end we say, "I should have gone with my gut feeling." I've heard this all over the world saying this.

Then why don't we practice living by our gut feeling? What is the function of the mind and the function of our soul? The basic function of the mind is to think and find ways of doing what your soul wants. That's what the mind was supposed to do. Mind was supposed to be of service to us. The mind was given as a beautiful, wonderful slave to us, to work things out and communicate, use language, use process of writing and speaking, use processing data inside, make out means of implementing your purpose in life.

Mind was supposed to be for these things. What did we do? We started asking the mind what to do. Mind has become our master, and we've become its slave. It's reverse. We were supposed to be the master to use our mind, but we are being used by the mind today. We reversed the position. Therefore, intuition comes from the soul and is the voice of the master, and the thinking process is the voice of the slave. The master should be giving instructions to the slave what it should think. The gut feeling should be a decision-making thing, and the thinking should be how to implement that decision.

Just try this little restructuring of your life—your life will go up immediately. You put your horse in front of the cart. Right now, the cart is in front of the horse. Just straighten out this, that we were supposed to make our own decisions intuitively and make the mind implement those decisions and find ways to do it in this world. This is not

something spiritual I'm talking, I'm talking of worldly activities here. Just make that switch and you'll see the difference. But the mind will always argue as if it is something that's sitting inside our head teaching us what to do. We want to go with our gut feeling, mind says, "No, how can you be sure. Is it a gut feeling?" It can create doubts right there. But that's the function of the mind. We trained it to do that, to be a skeptic. Nothing in us was a skeptic to start with. We were believers, seekers, believers, and the mind made us skeptics. "Oh, how can you be sure? This is dangerous. Maybe this will lead you to hell. Maybe the devil you're talking to." It can create so many things in our head and sway us away from our truth. But when we go with our own feeling, on the soul, we go right. Mind should be used for the purpose it was given to us.

Also remember that the power of speech, the power of using language and words is being used through it. The soul never speaks; the soul listens; and the mind speaks. When we want to speak, we use the mind, when we want to write we use the mind, when we want to communicate, we use the mind. But we don't use the mind to find out what we're listening. Listener is our self. You will notice when we get time, and I want you to do a little practical meditation with me—how many of you will be interested in practical meditation? Okay, we'll do that—when we do that, you will find how to distinguish between your soul and your mind. You will see. The soul will be listening all the time, mind will be speaking all the time.

Very big distinction, even in the head, even in thoughts. When the mind speaks in the head, the thought comes. Who listens? You listen. Your self listens. That's your soul. The listener is the soul, the speaker is the mind. And because of this, we have an easy way to practice meditation then. Then we know how to use the mind and how to be our selves. It's a big thing. Many people who are properly instructed how to meditate make this mistake of not realizing that the mind is only a speaker, that the listener is important, that spiritual progress does not take place by speaking more, by thinking more—it takes place by listening more. The more you are a listener, the more advantage you have to making progress on the spiritual path.

So, these are some of the experiences I wanted to share with you. Its not based on books. Maybe books contain these. I am not a very well-read person, by the way. In fact, in half my life I didn't read many books. I started reading books only when I went to United States, because there they ask questions from the books. "You're saying this, where does it come in the book—show me." So, then I had to take the book and read it and show them on which page it exists.

For example, I told them that I, in the beginning of my initiation and meditation, when I was very young, I had a problem. I didn't know where the third eye center is. I didn't know how to concentrate there. I was sitting in a physical body and trying to meditate, and I was always remaining in the physical body, because I didn't know where to concentrate. When they said, "Concentrate behind the eyes, do this," I would put all the pressure on my eyes to see where I had to go in. Somebody said, "Oh, you have to roll your eyes backwards." I tried to roll my eyes backwards. It was very difficult, to roll these eyes to see what is inside. I was making all kinds of these mistakes.

So, I went to my master, Great Master Hazur Maharaj Baba Sawan Singh, whose picture you see here. I went to him and I said, "I've been trying this meditation for so long, but this is such a difficult thing to find out where one should sit. He said, "There is nothing to do with the body. That practice has nothing to do with the body." I said, "But you always say, 'go behind these eyes, go inside the head.'" He said, "That's only a starting point, a notional point. What you have to do is to imagine. When you can imagine you're standing there, you can imagine you're here, imagine you're inside." And he gave me a very practical tip. He raised his finger. He said, "Can you imagine...?" (He said... He asked me to raise [my finger].) I said, "Yes." "Can you imagine you're sitting on top? There's no weight on your finger." "I can imagine I'm there." He said, "Is there any strain on your eyes?" "No." "Any strain on your head?" "No." "Are you trying hard to find out?" "No, I'm—it's imaginary." He said, "Now bring that imaginary self, sitting on the finger like this, and jump in." So, I jumped in. It's so easy. So, there are some simple things in meditation. We can go wrong for years and not know what to do. So, that is why it's also very important, not only important to have a Perfect Living Master in your life but to have continuous guidance as you go along in mediation. So, we'll talk more about it.

I think we have a...I think time for lunch break is twelve, and I hope you get something for your food. I'm only feeding your souls and your mind. Thank you very much. See you later.

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