

## Marvels of the Human Body and Its Energy Currents

Good evening, everybody.

The title of today's talk is: "The Marvels of the Human Body and Its Energy Currents."

The human body seems to be the most perfect thing that was ever created in this universe. When we look at all the wonderful things that have happened and that were made, we cannot be left in any doubt that out of all the wonderful things the most wonderful is the human body. This is one piece of architecture by the Great Creator which surpasses all other architecture that we know of, whether made by him or by us. In a very compact little body he has packed the entire creation that you can see outside. Whatever you can see outside can be seen inside. The packing of such a huge macrocosm into such a small microcosm is a great thing.

Many years ago, when I first came to this country as a student and I had occasion to visit a few computer centers, they used to tell me of the large computers they have made. They used to take lot of space; now they have reduced it somewhat. But the largest computer would've taken only about 10 million bits of information for storage and retrieval. When I expressed surprise some years ago at the compact size (well, about the size of this table maybe) of a large computer which could hold 10 million bits of information, the man who designed it laughed and he said, "Well, do you know, sir, on your head you are carrying a computer this size which contains 20 billion bits of information." We may not be very certain of the number 20 billion—it is certainly not less than 10, 10 billion. That means at least a thousand times more information is stored and used up in this little computer on top of our body. You can imagine what a sophisticated piece of equipment we have been handed out. And not only it is a sophisticated piece of equipment, the best part of it is that it houses the observer.

I was going through a videotape of a series of TV programs on Albert Einstein. In those programs Einstein makes the point, which is now being repeated by so many scientists, that the nature of time and space is related to the location of the observer. If you are observing from this Earth, time moves at a certain pace. But if you observe from the edge of a black hole, time hardly moves, but the time is the same. In one of the programs I saw a man, who in an imaginary journey in space, sends a twin brother. They have mechanical clocks with them, and the mechanics of the clock is the same. It moves at the same pace for each of them. When they see their watches, it's the same time moving, identical watches or near identical brothers. But if they see each other through the equipment of radio-photo equipment, then they see one who's staying back on Earth—he's surprised the other fellow is not moving at all. When he wants to speak his voice comes very slow. That chap looking to his brother on Earth—he finds this fellow is aging so fast. So after that man has had a two-month journey into space, he comes back and he finds his brother died 40 years later. The clock was the same. They have conducted experiments now with atomic clocks of which they say they are certain that the error is not more than one second in 1 million years. And with those clocks they've taken them up in planes at certain heights and found that as you go away and raise your speed, as you go away from the Earth, you are slowing down time. But for the observers who are checking the time

there, the time works at the same tic-toc speed. The whole...it's not that the clock is slowing down; time itself is slowing down.

Now I was very pleased to hear in these programs that they emphasized that the real answer to the problem "What is the pace of time?" "How is creation coming to being?" depends on the location of the observer. Whether you are located on this Earth or on the Moon, or on the Sun, or in the black hole, will make all the difference. If we just examine where are we located on Earth—where is the observer being located who did any experiment of any sort—was in the human body. It's a terrific place to be in, because this is the only place from which we have gathered any experience.

Today if we know anything about creation, it is from the point of view of the observer in the human body. It's a different matter that we have not spent any time with the observer. We spent all our time with the observed. We have not had any time to turn around and see who the observer is who's sitting in the human body. But we have spent all the time (at least all the time that we remember from birth till now) with what he's observing. We've just been keeping ourselves out. If we took a little trip inside the human body, we'll be amazed at what it contains. Now I'm not talking of any subtle stuff at all. I'm talking of this body in which we are sitting. We are familiar with this body. We know its functions. But we've never been into it.

Well, one can ask a number of questions on a statement of this kind, that "Well, you can't go into a body—you are the body." If you are the body, then why do you say, "It is my body," since what is mine cannot be me. We say, "It's my body. It's my hand." Whose hand? The body's hand? When you claim that it's yours, you must be distinct from what is yours. Who is this claimant? And where does the claimant go when the body dies? There's no one left to say, "It's my body." There is certainly something called consciousness, the ability to observe, which is the owner of the body, which is the possessor of the body, the user of the body. And if that consciousness is the user of the body, where is the consciousness located? What does it do with the body? Where does it function from?

Sometimes people have asked me whether the talks I give and the subjects I cover are not a set of assumptions, all religions and doctrines and these are just assumptions being made. And am I not adding to the assumptions? And I tell them, "Yes, many of them are assumptions. But I don't want you to make assumptions. I want you to give up the assumptions you already made. And you catch me if I make an assumption and tell me, "That's an assumption," and stop me from making more assumptions.

Therefore I say, "Assume nothing, but see: do you have any direct experience which you will say is not an assumption?" Supposing you say, "I'm the body." It's an assumption. You may not be the body at all. If you have the power to step out of the body, you are not the body at all, you never were. Then can you say, "At least I'm talking to you!" No, this may be an assumption. It may be somebody else talking, you are just hearing, listening.

Is there something, direct personal experience, which you can call your experience and not your assumption?

I venture to suggest that the fact that you are conscious is an experience and not an assumption. In fact, I venture to suggest that's the only experience of which you are sure that's an experience and not an assumption. The fact that we are a conscious being is the only experience of which we are sure that it is an experience and not an assumption. From that point we are going on making more assumptions.

I suggest you reject all other assumptions. Hold on to this fact that you are conscious. Why? Because you are conscious—you are experiencing right now. You are experiencing all the time that you are conscious. Hold on to this consciousness of which you are certain and then proceed to investigate the facts, not make any assumptions.

The first fact you should investigate is, "I am a conscious being. Because I am conscious, I am aware of what's going on. This awareness is mine, it's my experience, I'm certain of it." Where is it happening? Locate yourself. So the first step is—locate yourself wherever you are, whatever you are, whatever that thing is, which is conscious.

Now you have many ways of locating it. The easiest is just to pull back to where you are operating this consciousness from and be there. You are all certain that you are in the body. This consciousness is not operating from outside. If I were to say you are operating from this book, it's not true, you know it. If I say, it's from the corner of the room, it's not true. Even if I say, in the body you are operating from the hand, it is not true. You know you are not in the hand. That this consciousness of my talk which you are receiving, you are not receiving in your hand. It's not sitting in the tip of the finger that you are listening to me. You are listening somewhere else. Maybe you are not sure where you are, but you can make an approximate guess, an approximate judgment of where you are sitting in this body. Now I suggest you make that guess. Pull back yourself and say, "As a conscious being where am I?" Now if you examine that in the state of wakefulness in which we are right now, in the state in which we are conversing with each other, and we try and examine this, we'll find we are somewhere up in the head. You can try it. If you come with another answer, you tell me. You will feel that this conscious spot (if you are a spot), this spot of consciousness which is receiving the message, is somewhere behind the eyes. I could pinpoint you more, though I would like you to locate yourself. But if these two finger tips are the eye balls, you are somewhere where the fingers meet, in the head. If you close your eyes and withdraw the attention that you are giving to me, withdraw for a moment, close your eyes and just contemplate, be aware of yourself and your ears and your head and your throat, and your body. Be aware and see: where is that spot of consciousness from where you are listening to me. Do it right now. Don't look at yourself behind the eyes. Don't look at yourself in the eyes. Look at that who is looking. Just be where you are.

Those of you who have located yourself or the point from where you think you are operating as a conscious being may raise their hands, as and when you do it. Those who cannot locate where they are may now raise their hands.

Okay, thank you. I was just conducting a little experiment in enabling you to know where you are, because people say the spiritual journey is a long journey—you have to go all the way through the

higher regions and you have to go into several skies and whatnot, we keep on hearing. That's all nonsense. You use another word for nonsense—I'm not going to use it. But you will know that you don't have to go anywhere to have the higher experiences. You have to stop going. You have to be where you are.

The secret of meditation is to be where you are, not to go anywhere. If you stop going, you are where you are. Now you notice the difficulty of even locating yourself behind the eyes where you are. And yet you are there and you know it. The only piece of little definite information you know is you are in the body somewhere in the head behind the eyes, and yet you can't go there, you can't be with yourself. These eyes themselves, the physical eyes, become a wall—they don't let you get in. When you want to see with the consciousness that is there, these eyes start seeing and pull you out. When you want to feel you are there, this chair and this body in which you sit says, "No, you are here, not there." It is as simple as that. We have got so accustomed to identifying ourselves with the body that we have forgotten that we are just consciousness in the body, using the body. If we could get back to where we are, it would solve many problems. One of the problems it would solve would be we would come to know who we are.

There was a man who was a mystic in India, I remember. And a man used to come and knock at his door. And he would say, "Who's there?" There would be knocking again. He'd say, "Well, I asked who is there?" Again knocking. He says, "Who are you?" Then he would answer from outside, "If I knew who I was, why should I knock at your door?" That's precisely what I've come to find out. I have been thinking I am the body. Now it looks to me that I am using the body. It is not difficult to be where you are. All you have to do is to withdraw yourself to where you are. You have stretched yourself out. Consciousness which is our only known sure experience has spread itself out, scattered itself through the process known as attention. The scattering of attention has brought us into contact with experience. And we have been so attached to the experience, to which our attention has been scattered, that we are unable to come back to ourselves. We threw out our consciousness in small beams of attachments through attention. We gave our attention to an experience that we were having. Experience was there in consciousness. But we threw out our attention outside to the experience, not to the experiencer, and got so tied up with the experience that we are now unable to come back. Everything to which we are attached, came into our experience through the process of our giving our attention to that thing. Attention flowed from consciousness. And every time we threw our attention out to an experience, we tied itself up there so that we can't come back. We have tied ourselves up with all the experiences around through attention. We have attached ourselves to our experience. And now we are trying the difficult process of detachment. Why? Because all the wise men from the East said without detachment you can get nothing. So we are trying to detach ourselves, and it doesn't work. Even the simple thing of just being where we are didn't work. You saw it now. How can you detach yourself? That is why it is necessary, if you want to study the human body in which you reside, which is your house, which is your mansion, and is the most beautiful mansion, the most sophisticated mansion—nothing has been created equivalent to this, not all the heavens put together will equate the beauty of this human body—if you want to explore this lovely mansion, you must get back into it. Not be busy

with the exteriors of other mansions. Get back into your own mansion. And to do that you must detach from the experiences, which are not letting you come back to yourself.

Unfortunately, nobody has yet achieved detachment by the practice of detachment. I say “unfortunately” because so many people are trying detachment. I meet them. And they say, “Oh, we are practicing detachment from this world so that we’ll go and link up with God. We’ll go to the other world after we detach ourselves.” And I ask them, “How far have you detached?” They say, “Well, we have...it’s pretty hard, you know...” In fact, every day they attach themselves more in the process of detaching. Some people run away. They go to the Himalayas, they go to India, they go to China and Tibet, and they sit in the mountain tops. They say that’s the best place to detach because when the things to which we are attached are not there, we are naturally detached. So they go and sit on the Himalayas. Their minds are still on the show pieces that were here. Even when they feel hungry, the pizzas call them back. And all the things that they think they’ve left here call them back and they find that those strings which tied them down are far stronger than the journey to the Himalayas. And they’re as attached to those things as they were here. In fact, after a while, if they spend a few months there, they find they are more attached to those very things by sitting there than they were here. Because if you were attached to a pizza, and it’s tasty and very nice, you eat it, you are at least less detached, less attached. But if you don’t get it sitting in the Himalayas you are more and more attached. The craving for it grows. And the ability to pull back your mind becomes even less. You can’t do it. The practice of detachment is a myth. Nobody has done it. I’d like to meet any person who says, “I have successfully practiced detachment.”

But there is a way of experiencing detachment, and that is attachment to something else. I know, a child that will not leave a toy, a child whose mother calls him and says, “Look, it’s time for your breakfast!” The child is deaf, hasn’t even heard that the breakfast has been called because of the toy. So attached is the child to the toy, he has become deaf to the mother’s call. Even this great attachment can be instantly made into detachment by giving him a better toy. When that comes before him, the new attachment gives it the detachment from the previous one. That’s a truth. So it is not impossible to experience detachment. You can have detachment by practicing attachment.

The eastern mystics have been very clear about it. And they have said, if you can attach yourself to a guru, you can detach yourself from the world. If you don’t do this, there is no other way of practicing direct detachment. And then they can teach you the process of withdrawal of attention to yourself. Through that process you can cut off each one of these little strands, step by step, and bring your attention back to yourself. If you are able to bring your attention back to yourself, at least you will discover how you are conscious, where you are conscious, what’s going on. And that will happen inside the body, from where you are operating.

It is only in the wakeful state that we *feel* we are behind the eyes. It doesn’t mean we are there. I have now suggested that you are there, behind the eyes. I even drew this map to tell you exactly where you are. This is only a focal point, a point of illusion, which seems to suggest we are there. It doesn’t mean we are really there.

If you're feeling very sleepy at night, before getting into bed, when you're still awake, you say, "I...where am I?" You close your eyes and you see, "Oh, there I am." You can touch with your hands. Do this experiment tonight. "Yeah, there I am, just behind this, I can't reach there, but I know where it is, it's at this level, yeah, I can see the eyeballs come in front of me, I know where I am, I can see it." You feel like that. After doing that when you really go to sleep, you put your head on the pillow and you are about to sleep, touch the same place where you are. When you close your eyes in the wakeful state you saw the eyes before you. You touch that point where you think you are—you'll touch the nose. You try it tonight. If you go into deeper sleep you may even come lower down here. If you could know your body when you are really asleep and having a dream, you will touch here.

Therefore, this is not the seat of consciousness. It is just the illusion that you are there in the wakeful state. In the sleep state you are descending. That focal point, that spot from where you seem to operate as a conscious being itself shifts in the body and descends as you lose what is called the wakeful consciousness. Well, this you are doing every night. You are losing the experience of your body gradually and after this from the chin downwards completely, going into another world of dreams over here. And deep sleep, when you forget the dreams, over here.

But those who practice yoga—that means use of the human attention to locate yourself deliberately with your volition—they shift from center to center and explore the whole body. They can travel in the entire body. Anyone can do it. All you have to do it is to travel with your attention. If I raise my finger and say, "Put your attention on it," you can do it right now. In fact, if I said to you, "Imagine that you are sitting on top of my hand," you could all sit on top of my hand without moving from your chairs. If I tell you, "Imagine you are sitting behind the eyes," with practice you can do that also. And if you have established reasonable proficiency in the ability to concentrate your attention on small spots, you can then practice withdrawal of your own self, the conscious self, to small spots in the body anywhere you like.

Now you know, when the body is operating it has so much energy of different kinds. We look and the energy flows out. We meet people, and there is energy. We shake hands, and there is an energy transfer. All the time we find that there is an energy circuit going on in the body. Sometimes we marvel where this energy is coming from. Some people have their own auras of energy. Some people can feel them, some people can see them. Some people know their own energy circuits and their own flows of energy, where they're taking place.

Now is energy just flowing haphazardly anywhere or is there any method in its madness? If you study the flow of energy in the human body you will find it is a very systematic arrangement of energy centers. And when human consciousness—or the focal point of human consciousness, with which we are becoming aware of anything outside—when that shifts in different levels of consciousness, it is really moving from one energy center to another energy center. It's not just scattering itself in any cells of the body. It is choosing those spots for making its focal point, which themselves are the centers of energy.

If you start a little exploration with me I could take you to these energy centers. Right now I'll give you a description. Maybe at a suitable time you will like to make a trip to the energy centers. Right

now we are at the wakeful center, just behind the eyes, and that's where we seem to be operating from. This wakeful center is the one which yogis have described as the center where you discover the self. Because when you are there, you find that is what you were, and not the body. This is where they say you find yourself. When they say, "Know yourself," they say that's where you can know yourself—nowhere else. It's the highest center where yogis can reach through the system, through any system that involves physical yoga.

Next below it is the center in the throat, which is called the *Shakti* center. To describe its nature the yogis have ascribed the Goddess Shakti to this center. They say this is the location of the Goddess Shakti. Shakti means power. Energies connected with power seem to flow from here. When the consciousness is here, we're all going in the power energy circuit. When we feel very powerful, you can see emanates from this center—any power.

Next below it is the heart center, the region of the heart. The yogis call it the center of *Shiva*, the destroyer. The energy flow from here is destructive. It can give you the experience of death, or nearly like that of death. Many yogis have had that experience. It can give you out of body experiences. It gives you what is called astral projection in this country, the ability to let your body be here and yet see something elsewhere. What should normally come by leaving the body on death you get it only by using the energy of the energy center at the heart region, the Shiva center.

The next lower center is in the navel, just around the navel. It's called the *Vishnu* center, the center of the sustainer. The digestive system and all processes that sustain happen to be located there also, and this center gives you the feeling of continuation. The yogis who by performing meditation have been able to locate their attention here, are able to sustain themselves far beyond what they would if they did not do that. They're able to stop their breathing, they're able to stop their pulse and circulation and live many days more than they would live otherwise. This is the Vishnu center of energy.

Below that is the center of the genitals, the reproductive center, the creative center, the pleasure center. And it's also called the center of the Creator, the *Brahma*. It's called the Brahma center.

The last is at the rectum, the *Guda* center, the center of expulsion.

All these six centers are centers of energy. And in these six centers the energy flows go in rhythm with each other, and the whole body functions as one whole unit with consciousness using the energies of all the centers. By use of the yogic practices one can visit these centers, one can concentrate on these centers, one can awaken the latent power of these centers even more.

Behind these six centers is a mainstream of consciousness called the spinal cord. The spinal cord goes down, and there is a way of traveling with your attention in yogic practice, either directly level by level, or along the spinal cord. You can rise up in one route and go the other route. And when you make a transfer of route, the junction is in the creative center, Brahma center.

Behind the Brahma center and before the spinal cord is the main energy complex which lies coiled up and is sometimes referred to as the coiled serpent—the Kundalini. The Kundalini means “the coiled serpent.” Just because the energy flow, the current flow itself is coiled between the spine and the center, this has been referred to as the coiled serpent. And the yoga that transforms these energies into useful power, which operates from the Brahma center and uncoils the coiled power, is called the Kundalini yoga. By operating through this yoga you are able to get the effective power and energy harnessed to your use. The awareness becomes different because of the new energy you have harnessed to your awareness. The experiences are different. They are most unusual experiences. Some people have been able to kick these centers a little bit through drugs, and got those experiences. And they think they’ve found the answer. Some can do it and can turn on without the drugs. But these are the energy centers which give you those unique experiences. But all these are physical. Even though the experiences look so weird, so far out, and there’s nothing common in what is happening now and what happens when the energy center is awakened, they’re still physical. They’re physical for the simple reason that after the trip you come and tell your friends what happened. That’s a sure sign that it’s physical. Sometimes by mistake people call it astral. If one really had an astral experience, one would realize that the wakeful experience was like sleeping.

Now what experience we have here, we never go to sleep to tell people in the dream state what we are seeing now. We tell people in the wakeful state what we saw in the dream, and not the other way round. Nobody says, “I’ve seen this now while I’m awake, let me go back and talk to the guy I met in the dream last night, and tell him what I saw.” If somebody says, “I had an astral experience and I’m going to tell you about it,” he has no such experience. The experience was at the physical level. Of course the experience was unusual, was not what we ordinarily have. He got it through one of the energy centers in the physical body. It was not astral. It was not a higher level of consciousness. It was only different experience at a different energy center in the body. These six centers in the body are capable of giving us the most unique experiences, the most beautiful experiences. Therefore, the yogis who practiced the yoga of the six centers remained in these six centers, and when returning either via the centers or via the spinal cord back to the place behind the eyes, they said, “There we have found the self, and the self was God,” and that’s the truth. They came back to where they were and found the truth.

The fact of the matter is that the best part of the human body is not below the eyes at all. The real microcosm which holds the entire universe is in the upper part, just in this small section. The small section from the eyes up contains the entire microcosm. It contains everything. It contains these six centers also. These six centers are only reflections of the six astral centers that exist in the forehead. They are gross representations of what exists in the forehead. Now that needs higher meditation. You can’t do it by the yoga of the six centers. You can’t do it by Hatha yoga or by any Raja yoga or any Ashtanga yoga or any of the yogas that take you through the physical systems connected with breathing, the pranas, connected with the body, connected with postures. All the physical yogas, whatever name you give them, is confined to combination of energy forces in the six centers. But the yoga that takes you above the eye center into the higher six centers that lie in the forehead—first of all makes you unaware of the body—it’s not a physical yoga at all. You have to be

unconscious of the body altogether before you can have even the first step towards the higher six centers. Those centers start from behind the eyes upwards, not downwards. And those six centers which are above the eyes constitute the astral region, the astral experience. They constitute our human self without the physical systems.

Today we are having eyes to see, and ears to hear, and tongue to taste, and nose to smell, and hands to feel, and all that kind of thing, all these senses. We are operating our senses through the physical body. And therefore, we think the physical body has these senses. If we are unconscious, we can keep our eyes open, we can keep our hands here—we have no sensation. Sensation is not coming from the body. It's coming from the sense perceptions in consciousness. When we are conscious, the mechanism that triggers all the sense perceptions operates. It does not operate in the body at all. In fact, it is quite surprising that this body is not an aid to perception. It's an obstruction to perception. What we can see, if we could just see, is reduced to what we can see with the eyes when we see with the body. We can see far more. But because we see with these eyes, we see only what these eyes can see. We are not seeing because of the eyes; we are seeing just as much as the eyes can see with the eyes.

The capacity to see is not in the eyes. The capacity to see is in the consciousness. If we could experience seeing without the eyes, experience touching without the hands, experience walking without the feet, experience hearing without the ears and so on, if we could experience sense perception without the body, we have indeed reached the astral level of consciousness. Because then we are doing what we ought to do without this restriction upon us, the constraint upon us. The ability to have sense perception is the astral ability, is the ability to know, to perceive without linking it with the human body. So when we want to have the higher yoga, the yoga of the higher regions of consciousness, of higher levels of consciousness, as distinct from the yoga of different levels of energy, when we want to have a higher jump into a level of consciousness that is different, we have to proceed to the higher centers in which we have to use the sense perceptions without having to use the body at all. There's no yoga required in the body. For that purpose, all you require is to withdraw yourself to where you are and then move upwards, to using the sense perceptions per se, without this body.

The astral region is not the end of a story though. In fact, it is the beginning of the story. The story of discovery of the self only begins at the astral region. You've only thrown off the physical body. The astral body, the senses, is also a body. If you can see even without the eyes, you still see with what you think is your body. It's not you. Even if you see imaginatively, you are seeing with your imaginative eyes. You are not seeing. Consciousness by itself is not seeing. Experience is still being broken up into pieces, functional pieces: seeing, hearing, touching. It's not necessary to break up experience. You're breaking up experience into functions through senses because of your astral body. It's as good as a body. The capacity to have sense perceptions only reveals that this is not the only body that comes in your way, that there's an astral body also to overcome before you can go to that consciousness which is your own self, of which you are sure. But the process continues to be the same. If you can withdraw your attention from senses, withdraw your attention, pull it off from senses as you did from the body, onto yourself, that spot of consciousness from which you operate,

which is yourself, then you will find that the senses were never required for being aware, that awareness did not depend on the ability to see, hear, touch, taste and so on, that the mind, that the human mind has a capability of mental experience which takes from the total experience without having to break it up. So the mental experience, which human consciousness is capable of, is a direct experience without breaking up into senses and therefore it is a direct experience of our own mental self without the use of the astral body, which is merely sense perceptions.

From the astral body in the sense, it is also obstructing you from being yourself. As a conscious spot you are not the mind. The mind is doing three things: sensing, reasoning, creating. I explained in yesterday's talk how these three functions are performed by the mind. And I told you that these three functions are being performed in time, space and obey the laws of causation. How could this be yourself when you can operate beyond the laws of causation, and beyond time and space? Then this merely a body of time, space and causation which you call mind. When your experience is put into a frame of beginning, middle and end, this frame is the body, called the mental body. All these experiences in time are being created by the mind which serves as a body, and therefore as an obstruction to your reaching your own self, to your being just yourself. However clever the mind may be, whatever its capacities may be, it does not have the capacity to survive without time, space and causation. Indeed, Immanuel Kant said that there is no mind, only time, space and causation. These are the categories of the mind. These are the categories that constitute the mind. And the moment experience gets framed—that is the mind. There's no other mind. He went that far. Therefore, this mind which creates experience in timeframes and is therefore called the causal body, the causal mind, is a cause of all things as we know them in time-space, is no more than a body and is part of this, in this part, just above this forehead, over here. And this causal body, just above the forehead—I say, "Above the forehead," we have gone away from the body, how could it be in the forehead? Well, just like when we went into sleep. we were here, but we have gone away from the body, like that. If you can retain awareness of the body (which you can do by meditative practice), if you can retain awareness of the body and also awareness of where you are—you'll be there. These are centers in the body which are triggering off the experiences of being only in the mental body.

But the mental body which operates in time, space and causation, which is an obstruction, can also be transcended. And the system is the same—just withdraw. Withdraw yourself from the mind. Function in your own self, in the spirit, in the soul. Function in the three functions that the soul performs, live in them. I mentioned the three functions yesterday. The three functions of the soul which is within the mind, beyond the mind, which you have to transcend the mind to reach onto, those three functions are intuition, love, aesthetics (beauty). These three functions of human consciousness which we are experiencing even now, do not require time, space and do not obey the laws of causation. An intuitive flash that comes before you has never got any duration. It was not there, and it's there—there's no time involved. In thinking about what has happened, how did it come, time is involved, because that's a thought, that's the mind coming in.

Love, when you get the experience of it, completely instantaneous, there's no time involved. Thinking about how it happened, why it happened, has it happened—it's mind. And most of the thinking destroys the experience too, especially when you say, "Has it happened?" Beauty and joy—it's only possible in a flash. It doesn't come by analyzing. And I gave you the example yesterday of the picture. If a picture's beautiful, you cut into pieces, analyze it, the beauty will disappear. Examine each line—and the beauty will disappear.

These functions which are the functions of the human soul—they are the ones if you live in them, you demolish the wall of the mind. So in fact, what we are doing is to go within a body and a body. That means this is not the only body. We thought this was the only body. But it appears that the senses themselves constitute another body called the astral body. The mind itself constitutes another body, called the causal body. And only within the third body does the soul reside, which is ourselves, and if we have to find ourselves and know ourselves, we have to go beyond the three bodies, give up these three bodies.

Now we can't cut up these bodies and go in. How do we go in, how do we discard these bodies? Again we use the system of the human attention with which the yogis went into the lower stages. The yogis used the principle of human attention to concentrate the attention and reach one center, and get the energy excited. In the same way we can use human attention to withdraw from a body. If you are listening to music and you are interested in one particular instrument playing in an orchestra and you place your attention with concentration upon it, the other music becomes dimmer. You don't hear it as much. If you concentrate further on one instrument, the rest of the instruments silence out from your attention. This capacity of attention to pick out one thing and become unaware of the other is the secret of meditation and of going into the higher regions of consciousness. The capacity of human attention not to pick out a thing but to be unaware of other things is what helps in meditation. The capacity to blank out is more important than the capacity to pick up. This capacity to concentrate attention on yourself behind the eyes where you are gradually helps you to become unaware of the body. To be unaware of the physical body is as good as leaving the physical body. Because then you are experiencing conscious self without the physical body. The ability to blank out an experience is a great ability. It enables you to see the nature of your own consciousness functioning in the body without the trappings, without the obstructions, without the constraints of these covers called the bodies. And this can be done progressively at each level. You can be unaware of the physical body and you will know exactly what the astral plane is like. You withdraw yourself within the astral body and become unaware of the astral body and you come to know what is the causal body, the mind, like in its pure form. You withdraw within the mind and become unaware of the mind and you know what the soul is like. Progressively you realize your own self in this body, and in this process you will see experiences which will surprise the most skeptical of people in this universe. You'll find that the astral body is not a body. It's the creator of this body, that like a dream which we see while we are here—when we go to sleep in this body we see a dream, the dream is being created from the experience of the wakeful state. Similarly, this experience in the wakeful state is being generated from the experience of the astral state. The physical state of wakefulness is a dream compared to the astral state of wakefulness. We are sleeping and because we are sleeping we are taking it as real. Even in the dream we take it as real.

People argue a lot in this state to find the truth about this state. It's just like telling in a dream—have you ever had a dream in which you say to yourself, "I know it's a dream"? I frequently had a dream in which I came to know it was a dream. And what did I do? When I found out it was a dream, I ran about telling everybody there in the dream, "You know, it's a dream! It's a dream!" And when I woke up I told nobody that it was a dream. I just knew. And when I was telling everybody, "It's a dream, it's a dream," I did not know. Making a truthful statement does not give you knowledge. This is what we are doing all the time here. We are stating the truth without having any knowledge. In the dream we say, "It is a dream!" That's a true statement, but we don't know because if we knew we wouldn't say that in the first place. We cannot crosscheck a dream from the dream itself. There's only one way to know if it's a dream and that's to wake up. Because when you wake up you know it's a dream. Then if all the world assembles on one side and said, "No, that was not a dream, that was real," you'll not believe them. Because you have yourself raised your level of consciousness completely from the dream state into the wakeful state and discovered that not only was it a dream into which you had gone, that the dream occurred in your brain, there was nothing outside, that the outside experience was generated by you and your mind. You come to know all this, but there's one other proof, and the major proof. When we wake up in the morning, how do we know we are awake? You know, we are all sure we are awake. Nobody—I don't know anybody who pinches his body, opens his eyes to see if he's awake. I just don't know anybody. Even while lying in bed in the same position without stirring a finger, without opening the eyes, without doing anything, we know we are awake. And we are certain that we are awake. Why don't we call for proof? Here everybody wants proof, about wakefulness to higher levels we want proof. What's the proof? How are we sure? How are we sure when we wake up in the morning? We don't call for a proof. Nobody's testimony is required in the morning. And every day it's happening. What makes us so sure? Can we apply that proof there also? What is it that makes us so certain in the morning with no subsequent experience to tell us that this is another world, you have come back. The proof is that we remember that we went to sleep. Every morning when we wake up, we remember that we had gone to sleep. What comes back to us is a continuum of the previous wakeful state which renders the intermediate experience into a dream. This continuity through memory of a previous wakeful state is the ultimate proof that the middle experience was a dream from which we have woken up.

The quality of proof obtained at the astral level is identical. When we raise our level of wakefulness of consciousness to the astral level we recall personally—we don't have to see anything. The memory comes back of how long—thousands of years—we have been there. And what we regarded as a human life was merely a dream, just a small sleep. Not that we had gone anywhere. When we go to sleep and have a dream we don't go into the dreamland. We are remaining in bed. We remain in this physical world. We remain in the same world in which we have been living all these years. We only go out for a night to sleep. We're where we are. We only go into an experience from which we wake up back with continuity in the wakeful state. The astral state of living is exactly like that. We go back into where we always have been—we've never left it.

The shift from the astral state into the causal state is identical in terms of levels of consciousness. And so is it to the soul. And if we can move from the individuated soul to its own totality within,

which is also within, which is our reality, which is God, which is the Creator, with is everything, when we shift to that we discover we were always there. We never moved out at all. We've not come anywhere out. People are worrying about having to go back to their father's home as if we are very far away. We never left it. We only left our awareness of it. And what we have to get back is the awareness of it. We never left the location. That is why I said it's an illusion that we are here, an illusion that lasts so long as the awareness of a body lasts. It's an illusion where we'll be in the astral body, an illusion that will last as long as the astral experience lasts. When all illusions are shed by withdrawing attention to our own real self, we will find we were where we always were. We were God. There's no change. We were the Creator. This is a game of the Creator—the Grand Illusion successively through levels of consciousness. And this discovery comes by going back to your own self. And all this right now as I speak to you is in this human body.

Look at the marvel of this human body. Look at the tremendous things packed into this. You'll find all the hells and heavens that you have ever heard of—all existing within the astral level. And some sub astral energy levels also—you will see them. Anything that you have ever heard of can be explored and found within this. In fact, whatever you heard of came from here. The causal direction was from consciousness out, not the other way around.

We created. How did we create? We didn't sit down to make things. That would be too difficult. I don't think a good wise creator would have done that in the first place, to sit down with wax and models and so on, starting making a world, when he could have done it much easily, as he did, just to project it in a dream and then become a participant in the dream to make it real. Creation is so simple. When you want to create an illusion, the simplest way is create the illusion, become a participant, particularly a participant not sitting at the top, and the illusion is perfect.

There's a book called *The Canterbury Tales* by Geoffrey Chaucer. That's a very interesting book to illustrate the point that I am making. In that book a group of pilgrims are going to Canterbury. Chaucer, who wrote the book in 17<sup>th</sup>-18<sup>th</sup> century, becomes a party to that pilgrimage. He says there was the lawyer going, there was the attorney, there was a wife of Barth, there was so and so, there was this baker going. He describes all the people of English society of those days going to Canterbury in coaches and walking, and passing their time. And Chaucer says, "I was also going with them." So he recreates an illusion of a story and becomes a party. Then, as they go along they tell stories, they recite poems to keep themselves busy—it's a long journey of those days. So they say, "Come on! So and so will tell a poem." And lovely poetry, lovely characterizations. In literature it's considered to be a classic. Such beautiful poems you can find in that book. Who's written them? Chaucer. In the middle, one of the characters says, "Chaucer, you are such a good poet! You also tell us a poem!" And he says, "But I don't know any," the one who has written all this. Then they insist, "No, no, no, you must come out with something. You are a good poet!" And he comes out with a doggerel rhyme which is the worst in the whole book. And not that he didn't know it. He's immediately criticized by all those other characters whom he has created. They say, "Oh, we never expected that stuff from you and so on." They criticize him.

Why does Chaucer, the author of the book, who could have taken the best role he liked, he could have said, "I am the best poet!" and given the best piece to himself. Why did he participate in the play on the way to Canterbury and take on the worst role and get criticized and rebuked by his own creation? People have likened this to the crucifixion of Jesus. Why did He who was the son of God, was one with God, was God, come amongst his own creation and get crucified by his own creation? Why? Whatever answer you give to one question will apply to the other. Why did Chaucer get crucified by his own creation? Why did Jesus get crucified by his own creation? The answer is simple. Because he was aware that he was the author of entire things. The best poems were also Chaucer. The worst rhyme was also Chaucer. And Chaucer knew it, he was aware of it. This awareness made him take on any role that he liked. But in the story he loses that awareness by becoming a character.

Such is the nature of this creation also. The Creator has created all these parts and become a participant as the self, the role that we as a self are performing. And we are willing to be crucified. Why? Because the awareness exists, which we have blocked deliberately to make it real, to make the illusion real. The awareness exists, the potential for awareness exists that we are the author of all, that we are all parts.

Now when I say, "The potential for awareness exists," how are we sure it exists? Supposing we have locked ourselves into illusion forever. It's terrible. And the Creator couldn't take such a big risk—to create an illusion, lock himself out from his own home, and lose the key, and never find himself back. How could he do that? He must keep some connection between the illusion and the reality. The connection exists within the human body. It's an amazing structure. What is the connection? All right, I ask you, what is the connection between the dream, that you see when you sleep, and the "you" that is awake? Supposing in a dream you thought you were a bird that flies out of the window. Now there's no resemblance between the bird and this physical body which is yourself. Yet when you will wake up in the morning you will say, "In last night's dream I was a bird and I flew out of the window." What makes you say, "I was a bird"? Why don't you say, "I saw a bird flying out of the window?" You say, "I didn't see a bird! I flew!" "How are you sure it was you? You are not a bird! You don't have feathers." "I know I flew out of the window, it was my experience!" "But there's no resemblance between the two!" "So what?" Now what is the link which asserts the "I" in the bird and asserts the "I" when you are awake? The link is consciousness. If you did not have the same consciousness of the self of which I said you are now certain—and that's the only thing of which you are certain, if that link between levels of consciousness, that string was not there—then you would be lost forever. But the string which connects the self in whatever form it takes—it can take any form whatsoever or go into formlessness—that link continues of the same self asserting itself. It is the self. It is the experience of the self.

Do you know you know no other experience except the experience of the self? There's no other way of knowing any other experience. We see somebody, that's your, you are seeing. If you hear somebody, you are hearing. Is there any possibility of experience except through the self? There's none. It is the experience of the self, the assertiveness of the self, the continuity of the self. This continuity from level to level of consciousness, which has been sometimes described as the real

Creator, the continuity creates the lower level, has been called for want of any other words, the Word. All religions of the world have called it the Word, the link. It is said to be as equal as God. Every religion says it's as equal as God. It's the same thing. There's no difference. It's the same Creator. It's that link which helps us to go back all the time. When we are sure that we have a link back into the higher level of consciousness, we have not thrown the key out. Therefore, the ability to get back to where you are, where you always were, to wake up, exists. And you must wake up when the sleep is over.

But sometimes it is nice to wake up earlier. Some people like to wake up early, especially if the dream is a nightmare. Then you like to wake up. But there's no way of waking up. If somebody's sleeping and wants to wake up, what is the way? He can't wake up. The way is if somebody else is already awake, he gives him a little nudge. If he nudges him, of course he'll wake up earlier than he would otherwise. This business of nudging is a good way of waking up. Get nudged by somebody who's already awake and you are awake. In our system a guy who gives a nudge is called a guru, the master. He wakes us up before time. And we get to the next higher level of consciousness. This ability to get nudged is very interesting because if the dream is very absorbing, even the nudge doesn't wake us up. He keeps on nudging and if we are holding on to something... Supposing in the dream I'm doing something very important. I bought a new recorder, video recorder. It takes all my energy, and I'm holding to the video recorder. And somebody's nudging me. And I'm saying, "What about my video recorder?" There's no recorder, it's a dream. Then what happens? The guy who's going to wake me up he's going to say, "Look, I'll take care of your video recorder. You get up." On that assurance I get up. And when I get up I don't ask him where the video recorder is or he never took care of it. Nor do I say, "You are a liar! You told me you are going to take care of my video recorder. Where is it?" The purpose of the one who is awake—to speak to one who's sleeping, and to speak to him of a dream sequence which is not real, is not that he is believing it to be real—the purpose is to wake him up. One who is awake can use this technique of participating in the dream of one who's sleeping in order to make the nudge more successful and to wake him up. This is precisely what the masters do. They participate in our, this level, physical level of awareness. And we hear them, and they nudge us and wake us up in good time.

This ability to wake up is all within the human body. I have mentioned to you that everything that anyone can ever experience is within the human body. Anything that you can ever reach is within the human body. The highest creations, the loveliest places ever made in this universe are in the human body. The Creator of all these things is also in the human body. What more can I describe as the marvel of the human body? Thank you very much!

Any questions? Yes.

Q. When a person dies, where does the soul go? If it doesn't, if it leaves the human body, and you just mentioned that everything is in the human body, right? Now the soul is behind the eyes, supposedly. Now when a person dies, the soul leaves the body, right? Supposedly. Now where does it go to get reincarnated again?

A. Okay, that's a good question. First of all, I have mentioned that there are many other things between the soul and this physical body. There's the astral body, there's the causal body, there is the soul. And then there is the oversoul or God himself. All this is enclosed by the body. When a person dies, only this outer shell goes, the rest remains intact. So what reincarnates is not the soul, but the entire complex—soul, mind, astral body. That takes up another physical body. The rest of the complex is held together. It's very interesting that the experiences that we have gathered here go along with us because of that complex we are carrying around the soul. If the soul alone went, then there would be nothing left to carry. Then there would be no reincarnation. If the soul went alone there would be no reincarnation. The mind has to accompany the soul in order to have a reincarnation. When one is liberated to the extent of having no mind, there is no reincarnation. So when we commonly talk of the soul going and taking birth somewhere, we are really meaning the soul, the mind and the astral body have taken birth in other physical body.

Yes.

Q. What very precisely are *Sanskaras*?

A. Sanskaras are the impressions which the mind carries in this complex.

Q. That I know, but I mean really precisely, like from, from the beginning till now.

A. Very precisely if you are angry with me now I'll carry this picture of you being angry on my mind mental screen. When I die I'll carry this mental screen with me. Next time I'll somehow run into you, and that will be my sanskara—I'll react to you in certain way because of the sanskara I'm carrying.

Q. But does this include all of, all of the impressions way back from literally the beginning of creation?

A. That's right.

Q. And uh...

A. Now there must be so many, you can't carry all of them.

Q. Why not?

A. Because there are so many. For the simple reason there are so many. Even if you're carrying all of them, you couldn't apply all of them. When you are holding to all of them...

Q. I could see why you can't apply all of them. Why couldn't you carry them? And if you don't carry them...

A. No, you are right, you carry them. All I meant was that when you carry everything you don't know what you are carrying except what comes into application.

Q. Right. See, that's, that's why I really mean specifically because this...

A. Yes, I will explain to you. We call it the Law of Karma. Sanskars are the karmas we are carrying from life to life. What is karma in one life becomes a sanskar for the next. The karmas of several lives are carried as sanskars. Sanskars are mental attitudes created by previous experiences. So what is happening is that we are carrying such a large bundle of the sanskars right from beginning—it's all carried with us—that only a small part of it can be applied in a life which we are living. Therefore, although the entire sanskar is there and some mental attitudes will arise out of the totality of the sanskars in actual relationships with individuals that we come across, only a few of these sanskars and a few of these karmas will be put into application. The ones that are put into application in one given life are called pralabda, pralabda karma, destiny, fate. What we call fate. "This is my fate". When we say, "It's my fate," "It was my fate to marry this girl, I didn't know what she was like," "It was my fate to be born in this house, I didn't choose my parents"—all these things we ascribe to fate are pralabda. The selection of sanskara picked up for this lifetime was called pralabda. But then as these pralabda are applied, they raise situations, create new impressions and new sanskaras. And those new sanskaras add on, some of them can become karma for this very life, can be written off, paid back. Some of them are carried on further and may become part of a pattern of a future life. So when a particular set of the sanskara or karmas is picked up for application in one life and more are created for the next life—the ones which are created further and added on are called kriyaman, kriyaman karma. And the rest of the store we are carrying all the time is called sinchit, the reserve karma. The reserve karmas are also part of sanskaras. They create attitudes. But the actual application is confined to pralabda and kriyaman in any one life.

And how is the choice made? Oh, there's a very complex system how the choice is made. We make the choice. When the new birth takes place, whatever was foremost in our desires and wishes, that begins to pick up the karma that best fits and makes a new pralabda. When this body is made, the belief is that the body itself is made by the pralabda. That first the combination of that sanskara which will make the body is picked up. That guides the body in the very early part of a conception to take a shape. The shape of the body, at the fetal stage itself—that is evolving according to the sanskar and karma. So that particular group that has been picked up by ourselves through the desire process, the process of desire, when we are afraid, "Oh, that's too much for us," the natural system which has been set into motion for birth and rebirth and reincarnation, that natural system provides that if you are too afraid of taking a karma—fine, keep it away. Take good ones, but keep it hanging in your head. What hangs in your head creates attitudes. What you do, you may be very rich and very happy in a particular life with a terrible attitude carrying the sanskara without taking the karma for this life. And then next time, you'll say "No, not like this, what's the good of all this that we got? I better take care of some of these things that have been bothering me." So you'll take and you come miserable. You say, "Everything wrong is happening with me. What shall I do?" So the cycle of birth and rebirth goes on automatically with our own volition, with our own mind. Our mind is operating this system automatically and beautifully.

Yes.

Q. [A question about horoscopes—do they have any significance?]

A. It is true that horoscope is nothing but the planetary positions. They take the planetary positions and they see where the planets were located at the time of birth. And they find certain characteristics can be noticed in that person depending upon the aspecting of the planets to each other, the positioning at that time and therefore the horoscope is nothing but the record of the positions of the planets and their aspecting with each other. And once you have noticed that there are some characteristics which continually recur with that kind of aspecting then you say, "Yes, the horoscope can be read to find out if this will happen." This is only empirical. And it is actually happening. Now what is the cause, whether the planets are doing this or you are doing to the planets? You don't know. It does not establish any causal relationship. This does not say that because of the planets you will have this life. It only says, when you have this life, the planets have that, this position. That is true. Astrology has become a very popular science, or a pseudo-science, or a hobby, or things like that. So has palm-reading become.

Q. Can you read the future from a horoscope like some astrologers claim they can do?

A. Yes, they can. Sometimes they're right, sometimes they're wrong. The trouble is we don't know when they will be wrong.

Yes.

Q. [Question about the astral region, about a silver chord attached to the body in the astral region.]

A. When you, when you wake up from sleep—you've been moving about in a dream and you wake up—do you have a silver chord attached to you?

Q. I don't know.

A. No, you know. You wake up every morning. Have you ever had a dream?

Q. Yes

A. Did you ever have a silver chord to link you with the dream?

Q. I don't know. I never saw any.

A. Exactly. How could there be any when it didn't exist in the dream? It was only created from your mind.

Q. But who brought up the idea that there's a silver chord attached to you to bring you back?

A. Those yogis, those yogis created the idea who did the astral projection from the physical energy center of the heart. They never went to any astral level. It was a physical level. In a physical level, like you can imaginatively now walk to me. Supposing I say, "Be on your chair but imaginatively walk to me, shake my hand and go back". And you can do it like that, you can make it very real by doing the projection with the energy center of the heart center. In that case the silver chord of consciousness follows you. And that's the one they call the silver chord.

Q. Can it be seen?

A. Yes. It can be seen. It's all below the eye level. It's not an astral level in the sense in which I am using it.

Q. [Question about whether a satsangi has an silver chord attached to him...]

A. The moment you go into the astral region there is no silver chord. There is no body. You see the unreality of the body in the first place. It's only when you experiment within the body when you are in energy centers—energy centers are different from the centers of consciousness.

Q. So in other words as a satsangi we don't have to worry about silver chords...

A. No, no, no, please don't. Don't worry about silver chords.

Yes.

Q. [Question about the levels of the mind...]

A. There are several levels of the mind, you are right. In fact, the mind creates levels depending upon where it is operating. When the mind operates in the physical body, the mind itself becomes physical. We call it physical mind. When we become unaware of this physical body, the mind is still the same but its level shifts and it becomes the astral mind. When the astral body is vacated, it becomes the causal mind. So the mind itself shifts levels even in this experiment that I am suggesting. But from life to life, if you could be born as a tree, the mind is still the same, carrying all the sanskara. It'll behave like a wooden tree. It will not behave like a human being at all. That intelligence, that grasp will all be lost. So depending upon what vehicle covers the mind as an astral form and what vehicle covers the astral form as a physical form, affects the level of the mind. And the mind sometimes looks very intelligent, sometimes dull, depending upon its cover and his karma and pralabda. But if these covers are removed, then the mind is the same.

Yes.

Q. [Question about awakening with the help of a guru and the purpose of those who are never nudged, who die still asleep to the knowledge of the Word.]

A. The purpose is that those who die awake, should know they are awake. If the rest of them don't die without this knowledge and die asleep, how would you know that you are awake? You know all knowledge is relative, relative here. There's no absolute knowledge on any of these levels of creation. All knowledge is in pairs of opposites, in relation to something else. If everybody went to Sach Khand, there would be no Sach Khand. If everybody rose to astral level, there would be no astral level. You might as well call it physical level. These levels and descriptions are being given because the majority don't go there. And when you get something which a large number of people are not getting, then only you know you got it. That's it.

Yes.

Q. [Question about how beauty works in relation to intuition and love. What's the purpose of beauty in meditation or in satsangi's life? Are we suppose to develop a sense of beauty in everything?]

A. No, it comes automatically. When you are more with your soul and less with your mind, the sense of beauty will come automatically.

Q. But sense of beauty of what? Of seeing beauty in everything?

A. In everything.

Q. Does that mean goodness?

A. No, goodness and badness is not part of the soul. It's part of the mind. Beauty is quite different from good and bad.

Q. By beauty you mean a physical outlook on the world?

A. No, no. Even when there's no physical outlook. It can be beautiful idea. There's nothing physical, still beautiful.

Q. So by beauty you mean we are not supposed to see anything bad in anything?

A. No, I said, it's not a question of good or bad at all. Beautiful means you don't see anything ugly in it. Not bad.

Q. In anything?

A. In anything.

Q. Even if you see wars and famine and everything in this world, you are not supposed to see the bad part?

A. Not supposed to. You won't see. It's not a question of supposed to. You will not see.

Q. Where's the beauty coming in that kind of respect?

A. Because you will see that the wars and all those have been placed there in experience created by you just to give the value to peace. This totality—beauty comes from totality, never from part. If you see a war, you can never see beauty.

Q. Yet Master said there's never peace in this world.

A. Yes, in this world there's no peace, therefore, there's no beauty. When we are talking of beauty we are talking of the stage beyond Brahm, beyond the Creator. In Par Brahm, in the soul, soul region.

Q. So that's what you mean by beauty?

A. Yes, that's right. And that's what I mean by love also. I don't mean the attachments that go by the name of love here. I'm not referring to these terms as they're loosely applied here. Nor am I talking of intuition—the feminine emotional hunch—I'm not talking of that. Sorry, ladies.

Thank you very much.

<https://www.youtube.com/watch?v=qL54N2K17zI>

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