

Mind Creates Doubt and Fear

Mumbai, India — July 8, 2013, Part 1

All speak English? I will speak in English. All of you understand it.

Friends, I am very happy to be in Mumbai and to see you here. I have come with a very small purpose. I've come to share with you some of my experiences on the spiritual path. I got initiated, got Naam, from a guru long ago. To be precise, it was in 1936. Most of you were not born at that time, so I am now going to talk to you about the long experience, what happens when you come on the spiritual path.

The first problem is that you are beset with doubt, because we have a mind, a thinking mind that creates doubt by its very nature. There is no uncertainty in real life, but the mind makes it uncertain. Life is very certain. What is going to happen will happen whether you like it or not. The world is as it is whether you like it or not. You will go through life as it is whether you like it or not, but the mind is uncertain. What will I do? What should I do? Is it right to do this? Is it wrong to do this? The mind creates doubt. If it only created doubt, that would not be too bad because you could resolve the doubt. From doubt it leads to fear. We are afraid, insecure. We are not sure what is going to happen, and because of this doubt and insecurity, that is why we are leading a life of misery. We were not supposed to lead this kind of life. If our true home is not this world and a higher world, and we believe it that we are here only temporarily...if we are here only temporarily, we must have come for a little joy ride. We must have come to have a good time, to have an adventure in a new place. How come we are miserable? Unhappy? Unsure? Uncertain? Something must have gone wrong somewhere that a journey into a new world like this physical world should turn so sour that we don't even enjoy it. Even when we have all the means of having a good time, people who have the best of situations, plenty of money, good house, number of cars, and good children, family, friends, job, they are unhappy. When I meet those people, those who have more are more unhappy than those who have less. What kind of situation is this in this world where we are supposed to be having a good time and we are not having a good time? Who is responsible for this?

It needs little thinking to find out the only responsible agency that has caused this is our own thinking mind. We think too much. People say, "You should think more. Think before you speak. Think when you study. Think when you read." The problem is we think too much. Something is very clear, and we start thinking—it becomes unclear. Thinking is supposed to be a means of clarity, supposed to clear up things. What is happening is thinking causes confusion, thinking causes conflict. Whenever we think, it raises a doubt and fear. Are we sure? And we are never sure. So, this business of loss of certainty, loss of who we are, loss of clarity is causing most of our trouble. Ignorance is especially responsible for this. What kind of ignorance? Ignorance of what will happen in the future. We don't know what is going to happen tomorrow. We certainly don't know what is going to happen a year later, two years later, ten years later. We make plans for tomorrow. They all break. We plan one thing, and something else happens. Therefore, we are always in a state of uncertainty because of lack of knowledge. Supposing we knew exactly what is going to happen tomorrow and a year after this, and then what would this world look like? It would look like a carnival. In a carnival you go on a ride, and you go on the merry-go-round where you sit on the merry-go-round, sit on those horses going up and down. You know where it will go. You know how long it will go. You enjoy the ride, and you get off when the time is over. That was the intention of this life, that we would come into this life, go through the ups and downs of this life, and get off and go home.

What happened? We got attached to those horses, people, things to such an extent that we try to make those things our own. Imagine if we go to an amusement park and there are those little rides. We sit on the ride and say, "This is going to be mine. I am going to take it home." It looks so silly! We are trying to make something our own which was only temporary for us to use. Don't we realize that everything we have here in this world is temporary? Nobody has ever taken anything at the time of death. You leave everything behind, and how much time and attention we put on acquiring things and making them our own? Nothing becomes our own! We leave everything behind, and we die with regret. "Oh, I wish I had known earlier. I wish I knew these things won't go with me. How much time I spent acquiring these things! I thought this was my house, this is my car, these are my children, this is my property." Nothing is going with us, neither people nor things. Yet we spend so much time trying to make them our own.

We lost an attitude. We lost an attitude of understanding that we came for a temporary ride here. These things were only for our use while we were here, and after the end of this life we have to go back home. So that is why this thinking, which leads to desire, and then desires lead to attachment—that is causing all the problem. Imagine if you didn't have this,

attachment and desire, life would be totally different. You would not have the kind of suffering we are having. Do you know that suffering is arising because of our attachments? If we are detached and we say these are things to be used, and then we will leave them and go home, there will be no pain and suffering. Pain and suffering is coming because of our attachments. And then we go and listen to the saints, we listen to holy men, and they say, "Oh, no attachment. You must be detached." Then we try to practice detachment, and nobody has been able to succeed! I have never met a person who said, "I practice detachment" and got detached. How do you practice detachment? My experience is that if you try to detach yourself, you get more attached. I went to America, and I liked their pizza. It was very nice, and I liked it so much I got afraid. "I will get attached to it." I said, "I should not get attached to the pizza," so I would close my eyes. "No pizza, no pizza!" Every time I said that more pizza would come in front of me.

The thing is that the association of the mind through thought attaches you more if you try to push things away. There is a story that a seeker, a spiritual seeker, from America, from the west came to India because he heard there was one swami ji, a very holy man living up in the mountains in the Himalayas, up in a cave, and he had a special mantra, a special mantra by which, if you repeat it, you get enlightened. He said, "I want that kind of instant mantra, so I can get enlightened." Americans like everything instant. If you have been there, you would know. So, he went to all the trouble of flying in to India, going by bus, then walking up the mountain to that cave. Swami Ji was sitting inside the cave. He waited outside with patience. Ultimately swami ji came out. He said, "I am your unknown disciple. I have come from a far-off country, America, and I understand you have a special mantra, some special words. If one speaks them, repeats them, one gets enlightened. Is it true?" He said, "Yes, that is true." He said, "Can I have those words?" He said, "Sure! You have come such a long distance. I will give you those words. Come near me." So, he got near the swami ji, and swami ji whispered in his ear. He said, "The special mantra is abracadabra." Abracadabra is used by magicians all over the world. And he said, "Is that all? That is the mantra that will enlighten me?" He said, "No. There is a little catch. When you say abracadabra, don't think of bananas at that time." He tried for years. Every time he said abracadabra, bananas would come in front of him.

The mind is such that it picks up these associations, and the harder you try to push off, say, "I won't think of bananas now." Next time I say bananas in front of him, every time the image would come. The swami had indicated to him that the mantra is not the words. Mantra is to still your mind, and the mind has to be detached. It is not possible just to use words and get detached from anything. There is no mantra known to us by which repeating

words you can get detached. Therefore, whoever says, "I practice detachment," cannot prove that he ever got detached. I have never met anybody. I have traveled around the world, met so many yogis, swamis, gurus. I have never seen anybody who could practice detachment. But yet detachment is necessary. So, what is the way of achieving detachment? If you cannot practice detachment, how do you achieve detachment? The answer is you can only achieve detachment by more attachment. If you get more attached to one thing, you automatically become less attached to something else. When young girls are playing with their dolls in their house and they like their dolls, they get so attached to those little dolls. They say, this is so and so. They give names to their dolls. If you tell them, "Now you are grown up, and we are going to get you married. Leave your dolls behind." "Oh, no, we'll never leave our dolls behind! They are my dolls. How can I leave them behind?" The child will never leave the dolls behind. When she gets married and falls in love with her husband and children of her own, dolls are forgotten. They remain packed up somewhere, and they are gone. What caused the detachment from the dolls was not practice of detachment, but practice of attachment to something else.

Therefore, the actual situation in our life is, if we want to be detached from the things to which we are attached—and because of which we are having suffering and because of which we are not prepared even for death—we are not prepared for the end which all of us will have. Nobody has ever lived forever, neither the saints nor the gurus. Nobody ever has lived forever, not even things have lived forever, not even planets have lived forever. Everything comes and goes. In this kind of world, how can anybody say, "I am going to hold onto something?" But this knowledge that I am here temporarily, and I am not going to be here—that kind of thing, attitude, can come if you practice a certain kind of attachment that pulls you away from these attachments and, therefore, you are detached.

What kind of attachment would that be which would pull you from this world? Obviously, it cannot be another thing in this world. If you are attached to one thing and you pick up attachment to another thing in this world, you have made no progress. You have shifted from one to another. Therefore, it has to be something not in this world. Now where are things which are not in this world? Do we know anything which is not in this world? It is only the saints and mystics and people who meditated and practiced inward journey within their own consciousness who give us the answer. They say, "Yes, this world is one physical world. There are other worlds also, but they are not outside of yourself. They are inside of yourself." If you go within yourself, you will open up a new world, a more attractive world, a world to which you will get attached much faster than you get attached to this world. If you open up that door and go to that world inside you, detachment will be automatic.

Therefore, the answer to the question of how can we detach ourselves from this world is to go to the other world which is not physical and is lying inside us. But it doesn't look easy because inside us, what does that mean? Inside what? Is it inside our heart? Is it inside our throat? Is it inside our head? Where is that inside?

Well, if we try to see if there is anything inside the body, we close our eyes and contemplate where are we sitting in the body? If we are not this body, if this body is physical and we want to find who we are who are not physical, that inside the body we know that we are thinking in the head. We know we speak with our tongue, but first think in the head before we speak. We know even if we have to move our hands, we give instructions from the mind, "Now move your hand," and we move our hand. It looks like the control center of all our actions and control center for all our speech and thinking is right somewhere in the head. If you look at it very carefully and just sit and examine, "If I am merely a point of consciousness and not a body, where am I at any time?" At any time, consider if I am not this physical body and I am just a point of consciousness, where am I? You can close your eyes to be more able to remove this scene from your front and then say, "Where am I," with your eyes closed, you will see you are not in your hands. You move your hands by giving direction from the head. You will find you are not in the limbs. You are nowhere. It takes only five minutes to find out that you are somewhere behind the eyes from where you are operating.

The seat of the soul, the seat of consciousness continues to be behind the eyes in our wakeful state. Therefore, if we have to find something inside, it has to be found in a very small area just behind the eyes. In fact, the area is so small it is almost like a point. It is not scattered. Our attention is scattered. Our attention is scattered throughout the body; therefore, we know we have a physical body. But if the attention is being scattered, where is it being scattered from? You will find that the point from where all attention operates and goes into the body and outside is only one single point right behind the eyes, between these two physical eyes, almost, say, a couple of inches behind the forehead in the center of the head.

Some of the scientists are trying to determine what is physically in the head from where we seem to operate, and they come to a little part. There is a skull and a brain, and in the center of the brain a little body is hanging. They call it the pituitary body. They say that must be the center of consciousness. There is another small gland just next to the pituitary body called the pineal gland, and they have not been able to determine what these glands

do. They say they do something. Maybe they control the entire hormonal system of the body, but they are very central to our consciousness.

I remember once upon a time when I was working for the Punjab government, a foreign dignitary came and had a car accident, and he became unconscious. They put him in the best hospital, and he remained in a coma and had no consciousness. So, we got the best doctors from Mysore, Bangalore, Chennai, and overseas and got one specialist, a brain specialist, from Montreal in Canada who had performed more than one thousand brain surgeries. He came, and he examined, and he said, "This is a deeper coma. He is in a comatose state because a central part of his brain has been affected." I was working with a chief minister at that time, one Partap Singh Kairon, who was very curious to know these things. He said, "Doctor, you have opened one thousand brains. Tell us where consciousness comes from. What makes a person aware and awakened and get life?" He said, "Sir, this question has been asked for two thousand years, and we are still trying to find an answer. As a doctor, all I know is that if you put a laser beam anywhere in the head, consciousness does not go away. Different parts of the sensory system go away. You touch the optic area, and the eyes can become blind. You touch another one, the ears cannot hear. It is only the central part right behind the eyes, in the center, if you put a laser beam there, a person becomes unconscious, that when we say we give anesthesia, the nervous system that carries the message ends up in that very small area." So, it means that if it is an *atma*, a soul, seat of consciousness, sitting in our physical body when we are alive and awake, it must be sitting very close to that area. Having this knowledge, it should be very easy for us now to find out what is within, what is inside us. The only area which we should examine is the area behind the eyes in the center of the head. That is where our *atma* is; that is where our soul is; that is from where life is starting; that is from where we are experiencing the whole world; and that is from where we can experience other worlds. That is a great thing to be able to experience other worlds just by going inside your own head.

The problem is, how do you go into your own head? Do you have to cut the head open? One Buddhist monk told me that we actually drill a hole in the top of the head to reach the center of consciousness. So, the point is that can we drill a hole in the center of the head to find consciousness? Is there no better way? A person would mostly die if you drill a hole in the head. There should be a simpler way of going to the center. The simplest way that has been found to go anywhere is through the power of attention. Today you are sitting here. You put your attention outside on the street, say, "I want to think what is happening on the street," and you will be on the street. Your attention can take you wherever you want. The

attention can take your consciousness wherever you want. Your attention can take you inside, outside, anywhere!

I have done some experiments with people who are able to take their attention in any part of the body, in any part of the room, even on top of the roof. They were able to see the top of the roof just by putting attention there. Attention can go and make you feel you are there. Such a powerful thing! We have no control over any other system or opportunity to use our consciousness except attention. We are looking at this room. It is fixed. You can't change it. You go outside, the world is fixed. The awareness does not change anything. We can't say, "I don't want to see the street, change it." It doesn't happen. Everything is fixed around us except we can decide to look in this corner, look in that corner, or not look at all. When you say, "I want to look in this corner," what are you directing to look in the corner? Your own attention. You can put your attention anywhere. You can open a book, put your attention on the book and start reading. If you open a book and your attention is somewhere else, you can't read. It is front of your eyes. You can open a book and think of something else. The eyes are open, book is in front, you can't read. You put your attention on the book, you can read. Therefore, the only real available thing out of all the layers of consciousness, out of all the layers of awareness which is available to us to move where we like is our attention. Therefore, the secret of finding the inner world, the secret of finding out who we are, who are we that is sitting inside the head and operating the body and seeing the whole world.

What is our atma? What is our soul? What is the basis of our consciousness? To find that, the easiest instrument we can use is our own attention. We can place our attention inside our head, and by placing our attention inside our head, we can see what is inside. It is that simple. Of course, it takes time to put the whole attention. We can put a little attention, and the rest of attention is all here. We don't see much. So how do you put more attention anywhere is by concentration of attention. We concentrate it. If you go to an orchestra band playing music, all the instruments are playing. The drums are playing. The string instruments are playing. You say, "I like the drums. Let me listen attentively to the drums." They are all playing at the same rate. You put your attention on the drums, and the drums become louder. Other instruments become weak. They have not changed. How come you can hear the drums louder now? Because you concentrated your attention on the drums. You shift immediately to another instrument, and the drums become weak and the other instrument becomes loud. How does that happen? Because the attention has the capacity to not only move from place to place, it has the capacity to get concentrated and directed to a particular spot and make that the chief area of experience for ourselves.

In the old literatures I read that one of the teachers of arrow shooting was telling how to concentrate. He said, "Do you see the eye of the parrot?" He said, "Yes." "What else do you see?" "I see the trees and all that." "Then you are not good enough. If you only see the eye and don't see the trees where the parrot is sitting, then only are you a marksman. You will shoot." The idea is that you concentrate your attention on one point, withdrawing it from other places, then you succeed in seeing anything you want to see.

The secret of meditation, the secret of performance of a technique of going within lies in our power of concentrating our attention wherever we like, and we can do that in the center of our head equally well. We can close our eyes, imagine we are in the center of the head, keep on imagining, keep on sitting there. Gradually you will feel you have no body. It is only a question of practice. If you practice sitting in the center of your head behind the eyes and you feel you are there, you feel your ears are on either side of you, you feel these physical eyes are in front of you, you feel your head and hair is on top of you, you are in the center. It is like a chamber in which you are sitting. The longer you can imagine you are there, imagination leads to concentration of attention. If you imagine you are right there, you will open a door and a sky and another world. Not only that, you will open another form of yourself. It's in every one of us. It is not something unique I am talking to you. We all have got the same thing. We say, "That man is very enlightened, very wise. He has gone to higher levels." Those same levels are in all of us.

If somebody says, "He is a Maha Purush, Maha Sant...something," the same Maha Sant system is in us, all of us. There is no exception. A small baby, a child, has it. Old man dying has it. There is no exception. Indians have it. Europeans have it. There is no question whether your color is black or brown or white. Everybody has it. Therefore, it is not something designed for any particular group. It is a gift given to all human beings without exception. The only thing is that if we are attached to things outside and don't even think of what is there, we never get it. It is a question of first knowing that the knowledge and truth is inside—and outside is a temporary thing. Maybe that thing is longer lasting. Can we check it out if that is longer lasting or maybe just a dream-like thing? Maybe it is just lasting one hour while we try to meditate or is it longer lasting. At least the world outside, we see it for fifty, sixty, seventy, one hundred years during our lifetime. What will we see inside? Is it going to be something better, something more long lasting than this? If you can pull your attention to the center of the head through the power of your imagination, through the power of concentration of your attention within yourself by purely imagining that you are in the center of the head and hold it there long enough, you open up a world which is more beautiful than this, a world which has none of the problems of this world, a world in which

there is no sickness, a world in which there is no weight in the body, a world where there is no gravity, a world where your own body can fly, a world where your own inner body lives much longer than this. Average life of your inner body which you are carrying right now is between one thousand and three thousand physical years. You will not only find your body, you will find out what you were doing two hundred years ago in that body, how many times you have come into this world in the physical bodies temporarily. This discovery anybody can make, that here you are sitting here thinking you are this physical body with a short life, and you think that is all? We become born, live, eat, drink, be merry and die? Is that our life? Even the very first step you take of withdrawing your attention and going within reveals to you that your inner body, which is like this body, similar to this body. It has eyes, ears, and face like this body. It is very light, *suksham*, very fine. That body we all have, and that body has so much longer life and a longer memory. You can remember two hundred years, one thousand years ago what happened, and you can also know how many incarnations you have taken. You suddenly find that what you thought was your name was given only to your body. You are thinking that is your name. You have a different name there. You have had so many names there in physical bodies and one name in that astral *suksham* body. Therefore, this discovery is of great importance because it convinces us that what we were spending our attention on, on this physical world, was such a temporary experience, was such a limited experience, not even a very happy experience most of the time, and there was a much more happier experience lying inside. We are missing it, whereas we had the opportunity to examine and see while we are alive.

Of course, when we die this physical body dies. We don't die. We stand by the physical body and say, "What is this happening? I'm still alive!" People are crying, "Oh, he is gone." You try to tell them, "No, I'm not gone. I'm here. I'm standing next to you." They can't see. "Oh, he's gone." "I'm not gone," but they can't see. How frustrated will you be that they don't even know that nobody dies, only physical body dies? The physical body is like a jacket, like a cloth, like a shirt. You take off a shirt, you don't die. You take off your physical body, you don't die. We read about it, we don't experience it, that there's an *atma* inside, a soul inside us which is immortal. It was never born and never dies. Of course, it is not the astral body. The astral body also dies. Therefore, good meditation does not stop there. Good deep meditation goes beyond the astral body. You have to go within the eyes and behind the eyes of the astral body. The method is the same. Go within yourself whatever body you have. It doesn't matter. Physical body, go in here. Astral body, go in there behind the eyes of the astral body. Put your concentration there, the astral body disappears like this one disappears by concentration of attention. Then what happens? Then you open up another

body which has no form like this. It is a body which consists of thoughts, ideas. It is the mind. What we think is the thinking mind is also a body. We don't know it, but you do two steps. First, withdraw your attention from the physical body and see your astral body. Withdraw your attention from there in the same system of concentration of attention, and you open up a body which you find was the thinking machine which you were calling your brain, your mind, your thoughts. It was merely a body that was expressing all that.

Thoughts are no more than the function of the body. Just like our heart beats here, the thoughts beat in the causal *karan sharir*, that body which causes everything. Then you discover a wonderful thing, much more interesting than the memory only of past life, memory of what happened two hundred years ago, one thousand years ago, that which happened at the astral plane. You find something new. You find that all the lives, maybe millions of lives, which you took over here by the process of reincarnation into 8.4 million kinds of species in the physical world, that all that program was all programmed and put into, for want of any better terms, like a DVD. There was a DVD placed in the causal *karan* state, causal plane, and you picked it up, and that is what created all your destinies here. That *akash*, that sky of the second stage is responsible for all destinies. Then you find that what we thought we are making our own future here, whatever we think we are making was made there. We are just playing it out. We are playing a DVD here and thinking it is the only life, the real life; we are making decisions here. Those decisions have been made earlier, and you can see them. Imagine if you can go to that state, which is lying inside you right now, just by two steps of meditation, withdrawal of your consciousness currents.

When you try to put your attention, what actually happens? If you have seen people...if you have seen people who die, terminal death, slow death...if somebody dies quickly, you don't know what happened, but if you see somebody dying slowly, you will find that the hands and feet die first. The person does not know where the feet are or where the hands are. Then the legs die, the arms die. It is like a systematic death. The person is still talking to us. They say, "Put my arm on this side." It is already on this side—he doesn't know. Then when the rest of the body begins to die, the person feels he is flying up in the sky, because there is no contact left with the surface here. Actually, it is just the gradual progress of death. When he dies, he is still speaking. The patient is still speaking and is dying. When he is dead up to this point, he can't speak. It reaches the tongue. He can't speak, and you can see his eyes are still looking at you. When he goes up, he dies completely, brain dead, he's dead, gone, body is gone. He is not in the body anymore. This is a natural process of death. It can happen quickly, or it can happen slowly.

What happens when you meditate? When you meditate and put your attention behind the eyes, first you don't know where your hands and feet are. The longer you stay there, you don't know where your legs and arms are. The longer you stay, you seem you're flying. The longer you stay, you don't know you have a body. It is like dying. True meditation and pulling your attention behind the eyes is exactly like actual death that takes place when you leave the body. The one difference—this is being done deliberately. This is simulated, a pretended death. The other one is a real death. In the pretended death, the heart is beating, breathing is going on, all vital systems are going on, and yet you are experiencing like you are dying. So ultimately, when you pull your attention sufficiently and you are unaware of the whole body, the other body opens up. So, this is sometimes called dying while living. That means while you are still living you can experience death.

Supposing you have that experience just one time. You will never be afraid of death after that. You will know exactly what happens when you die. You will find you never die. You only leave a body and have a better body, a longer-lasting body, which you already had before you were born. You find all that inside. If you go higher up and find that what we thought we were making decisions were made earlier. We made the only decision to pick up the entire package of our destinies, and we played them out. All this knowledge, real knowledge about how life is created, how the world is created, comes to us when we go to the second stage, a two-step deep meditation. Anybody can do it. This is not so hard. It is not a hatha yoga or something where you have to stand on your head or put your position, contortions of your body, or you have to fast, or you have to stand in the river on one leg. It is not that kind of thing. It is simply using your imagination, using your attention, concentrating it at the preselected point within your head. That's the whole thing. It is very simple. It is difficult but simple. The process is simple. What makes it difficult is that when we try to do this the mind, which we are trying to subdue, fights and makes us think of all the things that we don't want to think even. People who try meditation see how active their mind becomes. It begins to think of everything in the world. If you have lost your keys, you will find them in meditation. If you are trying to go to sleep as quickly as you can...people who have insomnia can try meditation—they will get good sleep! This is a fight of the mind against us that not to leave. We are transcending the mind. We find the atma, our own soul, and we are discovering that the mind is merely a body.

We thought the mind and soul were the same thing. It is the soul that is thinking, the soul that is speaking. Soul never speaks. Soul only listens. The capacity of soul is only to listen. The capacity of the mind attached to the soul is to speak. Mind speaks. Soul listens. And we have never distinguished this. We have never seen what the difference between the two is.

We have not realized that mind has a limited life, like the body's. It's like a body. Of course, it is a long life. Unlike the astral body, which is only a thousand to three thousand years physical time, the mind's physical time is three to four million years of physical time. So one mind can have several number of astral bodies, and each astral body can have several physical forms. This cycle of birth and rebirth is very complicated. It is not a one-step thing, that atma comes and makes a body. No! That would be easy to go back to the atma. There are other layers in between. These layers of the sense perceptions, senses which is astral body, layer of thoughts, which is the causal body, prevents us from the physical system to go and find out what the atma is. Even going to the causal plane, the karan sharir, we do not know what the atma is. We only find out what our mind is, and mind is not atma.

Mind is not immortal. Only power of consciousness, the power of life, which makes the mind alive, which makes the mind think, which makes the senses work, which makes the body work, that's atma. It is the life force. It is the power of consciousness that makes all these alive. But these are not alive by themselves. Our atma is giving power. Our soul is giving power to all of them, and yet after so much meditation and going so deep, which very few swamis have done, very few people have done in this physical world, they are trapped in the very first region. They go one step and they say, "We have found Ishwar Parmeshwar, Ishwar, God, Allah." Everybody is found there. All the gods we worship are the very first stage where we go. It looks like all the heavens are there, all the hells are there. Everything we read in the literature is right in the first stage, and that is where we have an astral body which looks like the soul. People say, "His atma went from here to there." Atma never goes anywhere. Atma never moves. It is the creation around it that moves. Atma is still in its own eternity, its own timeless, spaceless point. Atma never moves. The mind moves, our bodies move. All these things move around the atma, and yet we have no knowledge of this. We go to the mind's state, and that is a very big thing, of course.

I understand to be able to see that there is only one mind at the end, a universal mind. All physical minds are taking part in that. This is also a big discovery, much better than discovering hells and heavens, but we still have not found the atma. We've still not found who we are. We have no self-knowledge. When you say, "Find out who your Self is," we have still not reached that point. We have to go beyond the three worlds of the mind. We have to go beyond the physical world, beyond the astral world, beyond the causal world, beyond this Pinda, beyond the Anda, beyond Brahmanda, in order to find out what the atma is. Atma is hidden beyond these covers. We have to remove these covers one by one. What process? The process of withdrawal of attention within us, within each form that we take. All these three regions create forms. Two are very similar. The physical form has been

made in a certain way through evolution, and the astral form takes a primordial form of the physical—and looks like this. And then above that, the causal form is merely a light, is merely formless, but you are still the Self sitting in that form. Self never goes outside. Any form it creates, it is inside. It doesn't operate that I am sitting here and make a body there. It will never do that. Self remains within the body.

There was a Chinese philosopher whose name was Fa-Hien. He had a dream once. In the dream he felt that he was a butterfly. He was flying with his wings as a butterfly, and he saw the flowers were so beautiful he had never seen in his life. There were colors and lights coming out, flowing out of them. Light and color flowing out of the flowers. He said, "This must be heaven! I have never seen these flowers in my whole life, and I am flying from flower to flower in the whole garden. What a beautiful experience!" and then he woke up. He said, "Am I Fa-Hien the philosopher who had a dream that he was a butterfly, or am I really a butterfly who is now dreaming that he is Fa-Hien the philosopher? Because that looked better than this!" His friends told him...when he shared this news with his friends, "You know, I had a dream I was a butterfly, but the world was more real than this." They said, "Fa-Hien, don't make a mistake. It was a dream. You saw a butterfly in a dream." He said, "I never saw a butterfly. I *was* the butterfly! I never saw any butterfly. I saw flowers. I was flying. I was a butterfly." They said, "Fa-Hien, how can you say that you were a butterfly, with nothing resemblance between a human being and a butterfly?" He said, "I was flying," which means the Self remains the same Self no matter what the form. You can be a butterfly, you can be an angel, you can be God. Self will remain the same.

Self never changes. Self is created by the atma. Self is not created by the form. Therefore, to discover yourself is to discover your atma, to discover your soul. How do you discover that? One step more. After you have reached the karan state, the state of cause, all causes are there, all destinies are there, don't stop. Keep meditating. Who can tell you this to keep meditating? Only that person, that particular meditator, who has gone beyond that. Otherwise there is no way to know there is anything beyond. There is no way for anyone to say there is something beyond that, except there are Perfect Living Masters, Sant Satgurus, who have gone beyond that stage to the state of realization of their own atma. They can tell you, "That is not the end. Go further. You can even concentrate your attention within the causal form that you have, and that will also disappear. You will then find your atma. Atma, full of light, knowledge, love, beauty, joy—things that we thought belonged to the body. There are some things which the body does; there are some things which the astral body does; some things the causal mind or body does; and there are some things the atma does. They are all separate.

For example, we can walk and talk with a language in the physical body. We can speak English, speak Hindi, Marathi, whatever you want to speak. We speak with the physical body. We go to the astral body, and we don't need any of these languages. One person can speak Marathi, the other is understanding it in Hindi. What is being conveyed is not the sound of the words. What is being conveyed is the meaning in your head is being understood by the other person meaning in the head. A little example of that is when people have a telepathic experience here. Some people say, "I thought something at the same time somebody, a friend of mine, understood what I said." Have you ever examined if you think in English, the other person not understanding in English but hearing in Hindi? The other person could be hearing in French or Greek. Telepathy defies language, and the normal mode of communication in the astral body is telepathic. It is conveyance of what you are thinking and the other personal understanding is normal in that body, which is not possible in the physical body. Therefore, there are different functions—sense perceptions, seeing, touching, tasting, smelling—we think it is coming from the physical body in the physical organs. They are all coming from the astral body. That means if you die, the power to see, power to touch, taste, and smell is identical with this, except it is sharper than this.

This body is hiding some of our powers of perception, not enhancing it. We wear glasses. Our eyes are not sharp. We get old. Go to the astral body—20/20 vision everybody. Nobody is wearing glasses there because vision, the power to see, exists in that body, not in the eyes, not in these physical eyes. All these powers of the senses which we think belong to this body are belonging to the inner body and being cloaked and being organized through the physical organs of this body. How do we know it? Go there and check it out! You will have all the perceptions sharper than ever before. So that's another function.

When you go to the causal body, all thoughts are coming from there. We think we are sitting here thinking in our head. Where is it coming from? Go in and see. All thoughts arise from the causal body. Not only thoughts. The causal body, which is our mind, can also assemble information and come to conclusions, uses logic, two plus two makes four, and all the other assembly. This is white, this is blue, this is...all the interpretations of what the senses are seeing it puts together and gives a meaning to us. Mind is doing it. Causal body is doing it. They're doing a different thing. Physical body cannot do that. Physical body does not think. The thoughts are coming from somewhere else. By leaving the body, those are still working. Thoughts are still working. Leaving the sensory system, thoughts are still working.

Everything is being done separately, but there are some functions which none of these three can do, only atma can do. One of these is the experience of love, experience of devotion and bhakti and prayer—does not come from mind, does not come from body, does not come from senses—it comes directly from the soul. The experience of bliss and beauty and joy. You feel very high. What has happened? I am so pleased something is happening. I am seeing so much beauty. Where does it come from? Not the mind, not the senses, not the body. It comes directly from our soul. Our soul has these functions independently of these covers upon itself. Of course, it is operating right now, and we say, “No, no. Because I saw something beautiful there. It was beautiful.” Of course, it was beautiful, but what made it look beautiful, what made you feel it was beautiful, was not the mind. In fact, try it out. If you see something beautiful and start thinking, “Why is it beautiful?” beauty will disappear.

Supposing we have a work of art, a large painting, and you look at the painting. It is wonderful, beautiful, and then you cut that painting into little strips, small, and put them on the table and then say, “Let us see the painting again piece by piece.” You can see those pieces a thousand times and you’ll never see the beauty, because you have broken it up. The mind breaks things to see and understand what it is. The soul joins things and sees the total view at once. Big difference in the function of the two! We are using all these things together, but we don’t know where the origin of the experience is coming from. But by deeper meditation, if you can go stage by stage and see the function of the physical body independently from the function of the sensory system, which is the astral body, independently from the function of the mind, which is the causal body, go back to the atma, leaving all these behind, you know what the Self is, and you know the Self has its own beauty and is immortal. It was never born and will never die. It has taken so many minds by creating time and space, it has taken so many minds, so many astral bodies, so many physical bodies, so many different species of physical forms from trees, insects...8.4 million species exist in the physical world alone, and many more exist in the astral world and even more exist in the causal world. You go there—there is no comparison. Those are vaster, much vaster regions of experience. They are bigger worlds than this world. But we are all shutting it all inside our head.

Whatever I am saying is not to be found anywhere outside. Outside is an extension of your experience from here. Everything outside you are experiencing from here. It is extension from here. Whichever side you look, you are extending from here. You will go inside and find out you are not only extending from here, you are creating it from here. What looks like outside is actually inside, and we don’t realize it. Unless something is inside, it never

will be seen outside. It is like seeing a movie. You go to the movie hall. First you pay a price, a ticket, even if the movie is terrible, even if the movie involves murder and all kinds of crimes. You love those horror movies, but you pay a price to see them, and then you sit in the audience and you are looking at the screen. Those colorful shadows are falling, and they are looking real. You are crying, to look at them! Oh, no, what has happened? What is going to happen now? You are taking it as real. You forget that it is just a movie, and you even forget that the movie is not on the screen. It is in the projector behind you. The projector has the whole film loaded behind you. It is the light behind the film that is creating the image. There is a light which creates the image through the film on the screen. You don't think of that. You say, "No, that is the movie going on in front. I don't know what will happen now," as if something will happen which you don't know. Maybe it will not happen.

I remember a villager in Punjab. I remember he once went to see a movie long ago. In that movie there was a scene in which a woman takes off her clothes and jumps into a pond to take a bath. But before she takes off all her clothes, a train passes in front, so he can't see that woman. His curiosity, that young man's curiosity is, "I should be able to see, but the train, by the [time] the train passes she is already in the water," and then the scene changes to something else. He went to see the movie twenty times hoping the train would be late one day. This is our life! We are doing the same thing, not realizing that what has to happen will happen. We think maybe we will make a change, maybe we will do that. Those maybes are also pre-recorded. The thought that leads to our choice making is also pre-recorded. Therefore, this knowledge that everything is pre-recorded only comes when you go to the source. Then we find that what we thought was an outside world is a multidimensional screen, and it is coming through a film which is loaded by the DVD at the causal plane in the mind, and behind the mind is the light of the soul which is projecting this whole thing outside. It is exactly like a movie. The projector is inside; the film is inside; the light is inside; and the screen is outside. We are taking the screen, the shadows, to be real and not having any knowledge that the projector is behind us.

By going within you see where the film is. It is in the causal plane, in the mind. The mind has the whole destiny pre-programmed and is acting like a film, and the soul is the light. The soul is the light...if the soul goes away, there is no light, there is no projection. It is the soul that throws the light and the mind that carries the image, and this external world is the screen through which we see. We get so attached! It is like going and saying, "I like that particular scene in the movie. I want to take it and make it my own." The advantage of going to a movie in a theater is that at least you are sitting in a chair away from the movie. Supposing the movie extended all over the audience, and supposing you are taking part in

it, something which has been tried in America in an amusement park called Disney World, Disney World made by Walt Disney in Orlando, Florida. In that place they have what they call three-dimensional movies, which you might have here also. You have to put special glasses, Polaroid glasses, or green and red glasses, and the movie is actually two pictures. When you see, though, they combine like the eyes combine, and it looks like things are coming right at you. Something flies right here, you jump in your seat in the theater. There is nothing here. It is all there on the screen. Nothing moves from the screen. It looks like it is coming near. Now they have added another thing to it. They have put in the chairs vibrations, and they have put in the chair little air. In one scene, one of the shows, they show there are mice, *choohe*, rats, all in a truck. They are carrying them. Somehow the truck door opens. All of them run out, and they come into the audience. As they come, they go to your feet, and everybody raises their feet because they feel they are there. Actually, it is just air being pumped in little pumps at the bottom of the chair. Everybody screams, "Oh! The rats have come!" They can simulate this thing. We are living a life like that. Not only that. Then they make the place so stinky, and the stink comes from the chair also. It is pre-programmed, and they say, "Oh, this is horrible! Animals have come here." They have been created. There are other shows there where they have created virtual reality. Virtual reality is they not only put glasses on you, they put gloves, they put other things, arm rests and so, which have all sensory systems. Through that people are coming. They come and shake hands with you. They talk to you. They are like real people. In the beginning when the show started, those people looked like cartoons, so people could see it was just a cartoon shaking hands. Now they have replaced them with real images, real people, men and women walking and talking to you. You run amongst them. It is like you are a part of the movie on the screen. If you had a screen in which you could walk in, what would it be like? It would be like life as we are living now.

This is the same screen. It is a multidimensional screen in which we are not only the audience but also the actors. Who is the actor in this show? A show is going on, on the screen. Who is the actor? Everybody we see is an actor, but we who think this body is me is also an actor. Where is the audience? The audience is sitting very cleverly behind the eyes in the head. This is not the audience. This body is also an actor, and the whole thing is an act, including your body. Just by saying, "This is my Self...now I am seeing a show," misleads you. Okay, why the show like this I am seeing? No, you are part of the act. You are an actor yourself. Therefore, your real Self is sitting somewhere else and operating through these systems that have been set up, the system of senses, system of thoughts, system of enjoying beauty and joy through your soul. Even this self-realization you found out that you are an

atma through deeper and deeper meditation, three steps of meditation, deep steps of meditation, is not the end of the story.

The Perfect Living Master, the Param Sant Satguru whom we call—not Sadhguru, not yogis, not yogeshwaras—I am talking about Param Sant Satgurus who have reached the very top, which very few are there in the whole world. There have been more than one but very few in this world. They are the ones who say even knowing your atma is not good enough. You have to know more, and they say that the area even beyond Brahm, beyond the creator of this universe, which is the causal plane, Par Brahm, where you discover your own soul is not the complete reality. You have to go beyond that. Where do you go beyond? Within the atma there is something else? You find that although the atma is immortal, it is permanent, it is part of something else, so you go one step higher to your true home where you belong, and you find you were always a part of Param Atma, one only. Atmas are many; Param Atma is one. You are always part of that one. That is the final stage. If you want to know where your true home is, that is where true home is. We call it Sach Khand, our true home, true place. The true place is where there is only one, and the whole show of the many is taking place there. All the regions are being created there, and we have never moved from there. The scenery has moved around us.

Therefore, to discover that, all the questions are answered. Before you reach there, before you reach that end state which we call Sach Khand or the true home, you will see only one reality at one time. You are in the physical world; this is real. Nothing else is real. We have nothing else to compare more real than this. This is real! If you go to sleep, a dream becomes real. How long is it real? Until we wake up. Dream is only real until we wake up, but when we are dreaming this is not real, the dream is real. When we wake up, this becomes real, the dream becomes unreal. When we go to the astral plane and withdraw our attention, that becomes real, this disappears. Only one reality. You go to the next level, that becomes real, all others become unreal. You go to Par Brahm and all the things look unreal, all maya, mithya, unreal, illusion, and that is real. At one time we have only one reality. Therefore, supposing you have a higher experience, say a glimpse like Fa-Hien had a glimpse, that you are an atma flying in the sky. You see beautiful things there. You see heavens there, and then you wake up. Was it a dream or was it real? It looked like a dream. Why? Because this is real. When you make one state real, no matter if you have had a higher experience, that will look unreal, this will look real. When you are there, that will look real and this will look unreal. Reality is a very relative concept, except when you reach the top where all is one, where you discover all regions have been created from there and they exist there. If you reach that state of oneness, all things become real, including this,

and all things become unreal at the same time. They are unreal because they have been created through the power of illusion of consciousness. They are real because at each stage they look real. Therefore, these Param Sant Satgurus, these Perfect Living Masters of the highest order, who have that experience and come between us like ordinary human beings, they carry that knowledge, not when they go into meditation but all the time. If you go there, you will carry that knowledge all the time. Anybody who goes to the top carries the entire knowledge all the time. For them, everything is real, and everything is unreal. It is real because reality has been injected into it. It is unreal because illusion has been used to create it. This world is not merely illusion. It is reality using the process of illusion.

There was a...you remember Mrinalini Sarabhai, who ran a dance school. Once she invited me to her school, and after that we were having tea. She said, "I want to understand from you, because you have written some books or something. I want to understand what is this concept of maya? Why do we say this is mithya, maya, unreal, and it looks very real? What is the secret behind it?" I said, "The secret is that maya does not mean unreal. People think maya means illusion, unreal. It is not unreal. Maya means having an experience, a real experience which makes you feel things causing the experience are real." I gave her an example when we were having a cup of tea. The taste of the tea was real. We were having it. Picking up the cup is real. We are picking it up. We pick up the cup and taste the tea. It is real. We immediately jump to the conclusion the tea and cup are also real. Otherwise how can we have it? We make them the cause of our experience. Later on, we find, when we rise, the experience was real, the cup and tea were not real. This is maya. Maya is not unreal experiences. It means real experiences generating the feeling that the things causing it are real.

Same thing can apply to a dream. Supposing you have a dream that you are having hot tea in a cup. Oh, it is very hot! It is burning my mouth, and the tea tastes too sweet, and you wake up. The burning in the mouth is still there. You remember that the tea was there, hot tea. There is no cup and no tea. That was a dream. The dream was not your experience of having the tea. The dream was that there was a cup and tea that caused your experience. Maya has a very complex definition. It does not mean unreal. It means creating reality of an experience and making it feel it comes from real things, real people, real things. When you arise to the top, the experience is still real. It has been generated into consciousness. Things are not real, and you immediately jump to the conclusion that external projection is real and the experience is coming because of those things. It is a reversal of the cause and effect. We think because the cup was there, the tea was very hot, therefore your mouth burned, that the cause was the tea. You find out in meditation that you burned your mouth,

therefore the cup was there, therefore the tea was hot. It is reverse. The truth is that the cause and effect are totally opposite of what we think they are.

You see, this is a very old debate going on amongst philosophers. Some people say, "There has to be a hot cup of tea before you can experience hot tea. There has to be, somewhere. Otherwise you can't have that experience." These people are called the materialists. They believe material is right, material is the cause of our inner experiences. A second group of people say, "No, you experience the hot tea first, and then you see the tea. Therefore, the hot tea is the cause and the experience is the...experience is the cause and hot tea is the effect of it. Now the debate is going on. Then they said, the materialists said, "There is no difficulty in finding it. If you think that the experience of hot tea comes first and then comes the cup of tea, then that should come first, and teacup should come later. If teacup comes first and then you get the hot experience, then the teacup must be real. Why can't we find out simply which came first?" Then they examined which came first, the experience of the cup and the experience of the hot tea, which came first? To their surprise, both parties found they came at the same time. If you say, "I want to look at a tree. Is the tree there because I am looking at it, or am I looking at it because a real tree is there?" Supposing you put this question, and you say, "Well, if tree comes first and then I see it, then the tree has to be real. If I see it first and then the tree comes, then it is not real—I am seeing it first." But when the tree and seeing of the tree is simultaneous, no time lag, you can't know which is coming first and which is later. So therefore, this debate has been going on for a long time between the idealists, who say the idea comes first and the experience comes later outside, or the materialists, who say, no, there has to be a material world outside before you can experience it through the stimuli of the world that is created outside. How can you find a true answer to this question?

These mystics and saints who have done meditation say, "Go within and see how the experience arises." When you go within, you find the experience film was loaded of the tea inside before you ever saw the cup outside, before even your mouth was hot because of hot tea. The teacup existed, and the experience of the tea existed, both existed, prior to the experience. They were built into a system, into a film, into a DVD, placed inside. Therefore, the whole thing is coming from inside, and every part of creation has been packed into us inside and from there is being projected and being seen. This is an experience, and they challenge anybody, go within and tell us what is the cause and effect. The cause and effect go together. Why are you saying that the time factor is so important? This time and space is very relative; it is moving so slow. They say that if you are looking at the sun and the sun disappears, you keep looking at it for eight minutes more. Why? Because the light from the

sun takes eight minutes to come to the earth. You will think the sun is still there—there's no sun. You look at a star which is one billion light years away. You are not seeing the star that is there. You are seeing the star that was there one billion years ago. There is no way to see the sky today and see what is happening there today. Because of the limitation of the movement of light, it does not travel more than 186,000 miles per second. They are billions of light years away, and it takes billions of years for it to come here. What we are seeing around us is all at different times. It is not at the same time. There is no way to see things at the same time.

Therefore, there is a great confusion of how we are seeing things, where they are. Therefore, physics has now gone one step ahead. They said Einstein, the great scientist, he said nothing can move faster than the velocity of light. Nothing has ever moved greater than 186,000 miles per second. One scientist in America has accelerated a particle at a speed slightly higher than the velocity of light. It shot from here right up to here, a small distance, but all photographed, all photographed. What happened? The particle shot from here at slightly higher than the speed of light and reached the destination before it left. Does the mind understand it? This is not metaphysics. This is not philosophy. It is science. How can a particle be at the destination and also be at the origin and it's only one particle? It has confused everybody! Yet it's science of observation. When you look at all these things happening, the whole concept of cause and effect has been overturned. The effect seems to have preceded the cause. That means what we thought that this must happen first for the second thing to happen has been reversed. When you look at this, then you understand how we have been mistaken about the creation of the world and putting the world as the cause of our experience, whereas the exact truth was that experience was the cause of experiencing the world, that the experience preceded, was prior. Although it looked like an effect, it was actually the cause. But there is a way to find out, easy way to find out what anybody—not a scientist—anyone of you can find out. How? Go within and see where is the cause, see how the experience is being generated. Ultimately the buck stops here, that this is to be experienced, not debated. You can keep on discussing this forever. You can keep on writing books, reading books. Nothing can convince you except your own experience, and that is why these Perfect Living Masters tell us, do not believe anything except your own experience, even if a guru comes and says this is so. Don't say, "I believe my guru; therefore, I am sitting at home." No, check out what he is saying.

Don't lose your own common sense. Don't lose your own understanding. This has been given, gifted to you by the creator. Try to say, "Is it possible? Can I check it out? Is there a method of doing it?" The simple method is withdraw your attention within yourself.

What makes it difficult to withdraw our attention? What makes it difficult is that we have never done it. What have we been doing with our attention? Focusing it outside. We have been taught. A little child is born, and we say, "Is the baby able to see properly?" and we dangle the bells and rattles and all that and say, "Yes, yes, baby can see." We start pulling out the attention from the birth and keep on doing it: "Now read books, now look at that, now look at this." And all our life we are focusing attention on outside things. Have we ever done the reverse? Then let's pull our attention back from where it's coming? We have never done that. Therefore, it looks difficult. Therefore, experiences are difficult in meditation, but once you cross this hurdle and are able to pull the attention, which is called withdrawing attention, not focusing attention. People make the same mistake in meditation. They close their eyes and try to focus somewhere. No matter how close the focus is, you can make a little image of your *isht*, say I am seeing Bhagwan in front of me, and therefore, I am doing my meditation. Bhagwan has come in front of me. Bhagwan is your image, not you, not God, not the creator. Where are you? The one looking at the Bhagwan. It is behind that! You make any image in your head, you will start focusing on it because that is what we have learned. We have never learned to go back and say, "Who is looking at this Bhagwan? That is me, that is the Self," and that little difference of not looking at something but being where you are, being where you are sitting and looking at, that point is the third eye center, the center of consciousness, and that is where all the doors will open.

So, the point is simple. If we can learn the simple techniques, how to do it, you will find there are only two or three obstacles that come in the way of trying this process. One is, the biggest obstacle is, the mind starts thinking of other things, outside things, very rapidly when you try to do meditation. And then you try to put your attention inside. Minds start thinking all the other things outside; therefore, it distracts you. Second thing is it starts making some images in front of you; therefore, you are distracted by looking at those images. You move away from where you are. Thirdly, the sounds outside and inside disturb us. I met a Japanese meditator in an international conference, and he said, "I want to find a place where there is complete silence, no noise at all." He went everywhere. Birds were chirping, cars were running, sky was there. He said, "This is no good. I have traveled all over the world. There is no silent place. All have some noise. How can you make your mind still and withdraw if there is noise attracting you?" First thing is to prevent the distraction of noise. So he built in an ashram near Tokyo in Japan a soundproof meditation chamber and invited me to see it. I went! I went to see his soundproof meditation chamber, and that was a glass thing where even the air (oxygen) was sent so silently you could not hear it. So

it was closed completely so no sounds could come. When he sat in it or I sat in it, we heard so much of our own heartbeat, thump, thump, thump, which we never heard before. We heard our breathing so loud, which we had never heard before. There were more noises in that chamber than outside! There was no still place.

If you look at it, there is no quiet place. We are surrounded by sound inside and outside. Therefore, these sounds are big distractions. Our own sounds are a distraction. Some of the swamis and yogis said, "Let us use the sound itself, which is a distraction, use it for concentration, especially if it is inside." So, they picked up any good sounds inside. The rumbling in the tummy and all that was not a good sound, but they said any better sound, and they found the best sound was the sound of breathing. They also realized that when a man is alive and has prana, life, he also has prana, breathing. So, they started pranayam, a method of meditation using the sound within ourselves. So, it worked because the more you concentrated on your breathing sounds and on the feeling of breathing through the nose and through the lungs, the less distracted you were from outside. Only one problem. The problem was by doing pranayam, you were constantly lowering your attention from the third eye center into the nose and to the lungs. You were constantly going down to the lung area, and the best you could do was to concentrate your attention on the heart center. This is a center, because below the eyes there are six centers, including the eyes. There are six centers, six chakras of energy. The six energy chakras drew the attention very quickly, and they said pranayam is a great answer to all these problems, except they could not get any knowledge of the Self. They could get good experiences. They could even see how a body can shift from outside the physical by putting attention, so concentrated attention, on the lower centers, they could do that. But no awareness of who we are, no idea what the mind is, no idea what the atma is because that was lying behind the eyes, behind and above.

These eyes were almost like a dividing line between energy and awareness. All the awareness lay behind the eyes and above, and all the energy lay below. It is a very clear demarcation. By pranayam we got caught up in the energy and thought energy and awareness are the same thing. So that was a very long, big mistaken notion that by breathing exercises we can have higher awareness. Nobody ever got it. I met a lot of yogis, pranayama practitioners, kundalini yoga. All these yogas are the centers. They give you energy, energetic experiences, but none of them tell you what your soul is. None of them tell you about your mind. None of them show you millions of your lifetimes. None of them tells you how destinies are made. They only give you some experiences. We are having pretty good experiences without doing that, too, in this physical world. Therefore, the truth

is, if you want to hear any sound, in order to avoid the distraction of the sound, there are sounds available even behind the eyes and above.

Now that's the beauty of it! People don't know it. Some know, some don't, that there are sounds that are not below the eyes but behind the eyes and above it. So, how do you know? Allow the attention to concentrate behind the eyes, and you will hear sounds, many sounds. But there is one sound which is very powerful, because when you concentrate your attention enough behind the eyes, that sound resembles the sound of a bell, *oooong*, *ooooonng*, big bell. When that *ooooonng* comes, it pulls you up, and you feel you are dying. You are afraid in the beginning. Many people get frightened when they hear this sound, because it is so powerful it throws you off your feet and pulls you up, and then you wonder, "What kind of sound was that? Where is it coming from?" Where does that sound come which has so much power that it can pull you up without trying? It takes time to know the sound is coming exactly from where your atma is. Actually, you might as well say it is the sound of the atma, the sound of your soul. It is the sound of consciousness, because consciousness does not depend only on being conscious of something. It has its own independent resonance, its own power that in the physical body looks like a sound, the sound of the bell. In temples we play bells. In churches we ring bells. Other places, bells. Why? Because we model these places of worship like that is where God is sitting, but God is sitting here. This is the real temple on our head, and God is sitting inside and in the temple the bells are ringing forever. We try to ring bells outside. If you go within and hear those bells, those are the sounds which pull your attention up into higher awareness and not into the level of energies below the eyes. There is a difference in the two kinds of sounds. That sound, when that is heard, all other sounds get silenced. It has such a power to pull you within. It is the Royal Road to your destination. That is what I would like to call it, because then you don't have to try. It is the sound that pulls you, not that you push yourself towards your home.

In America, we have two kinds of cars. I don't know if you have it here. One is called rear-wheel drive. The engine pushes the rear wheels and the car moves. The second is called front-wheel drive. The engine of the car pulls the front wheels. The difference between the two cars is one pushes, the engine pushes the car, and the other one pulls the car. Meditation is like this. One is with your own efforts. You try very hard: rear-wheel drive. You are pushing yourself. Other is to hear the sound and be pulled by it. That is front-wheel drive. It is better to have front-wheel drive. It does not involve your effort. Your effort is only to the point of reaching where the sound is. The real sound comes with a power. You can travel on that sound all the way to your destination, one body into another. Different

sounds, variation of the sound will take place and take you, and that is why this particular kind of yoga, which these Sant Satgurus have been teaching, is called Surat Shabd Yoga. Surat means attention; shabd means sound. Attention can be placed on the sound, and you can have higher experiences. This I have found with all my experimentation with different kinds of yogas as the most convenient in modern times at this time. Many years ago, I made a resolution. I will never tell anybody to do something if I have not done it. I will never tell anybody, "You will get it" if I haven't got it. Why did I make that resolution? Because somebody told me a story that there was a swami who was a very good with children. Whatever he said, children would listen to him. There was one mother whose child ate too much *gur* and got pimples on his face and just wouldn't stop. She tried very hard. Other friends tried to tell the child, "Don't take this gur. It is not good for you if you eat too much of it." He wouldn't listen. So, the mother said, "I should take him to that swami because children listen to him. Maybe my child will listen to him." So, she took the child to the swami. Swami looked at the child. He said to the mother, "Bring him next week," so she took him back. Next week she took the child again, and the swami said, "Child, don't take gur." The child stopped taking gur, and the mother went back and said, "Swami, if this is all you had to say, why did you tell me to come after one week?" He said, "When you came, I was eating gur myself, and my word would have had no meaning. If I am eating gur and tell a child don't eat gur, he will eat gur. I had to stop eating gur myself for one week, and then I could say and the child listens to me.

Therefore, the effect, the power of persuasion only comes when you have your own experience with this, not hearsay, not from reading books, not from listening to discourses, not attending satsangs, but following up what they are saying, experiencing what these books are saying, what the satsangs are saying, actually experiencing, then you have a right to say something. I learned that many years ago. It is very important. Otherwise it is all talk in the air. There is nothing to follow up with this, whereas there are so many obstacles that come in the way. Today being old—I mean, in November I will be 87 years old—that is quite bit of experience of this life! I am not talking as a young man projecting what will happen. I am on the end stage of my life, looking back upon it and saying there are so many hurdles that came. I was rebellious. I rebelled against this very whole concept of God. I rebelled against Sant Mat. I rebelled against this path. I said this is all made up because somebody told me. I went through all those phases, and then when I meditated there were so many difficulties that came in the way. I have gone through them. Somebody asked me today, "I have this problem," I can tell him what to do because I did it. So there is no equivalence of experience, personal experience. Therefore, do not believe anything

according to me unless you experience it. Supposing you experience a little bit. Believe that little bit and be prepared for more. Don't say, "No, this doesn't exist because I haven't seen it." Somebody else may have seen it, so keep your mind open to an experience but believe only, act only on what you have seen and experienced yourself.

In true spiritual path, there is no scope for blind faith. The moment blind faith starts, spirituality becomes religion, and religion is all blind faith. Religion says the scripture says this, believe it. That swami said this, believe it. Somebody has said it two thousand years ago, believe it. You say, "But my experience is not that at all, but I have to believe it because my religion says believe it." That is blind faith. In pure spiritual path, there is no blind faith. You only go by actual experience. It is an experiential path. It is not based only on what you believe or what you don't believe.

A hint has come to me with a cup of water that I am talking too much. Maybe people's patience is being exhausted. They used to give me hints long ago when I did not know what the time was; therefore, they would give me a little food: "Now eat." It was not to feed me. It was to stop talking! And also, the truth I am talking about cannot be talked about. The regions I am describing cannot be described. They are not like this at all. We are trying to make those regions look like the physical world. We are trying to feel there are beings like this. There are no beings like this. Think of it like this. We talk of Par Brahm where we say the soul is there with the light of sixteen suns. A description. It is a description, a physical description. In Par Brahm there is no space and no time. Zero space, zero time. Now allow your mind to think that millions of people are living in that. Can you think of it? It is beyond the mind and therefore, beyond description. You can't describe those things.

A famous saint, Bhika, says, "*Bhika baat agam ki Kahan sunan me nahi. Jo jaane so kahe nahi jo kahe so jaane nahi.*" So, it is beyond the verbal description. These things are only to be experienced and not to be just discussed. But we sit outside. We don't go inside, and debate and discuss, read books. This book says this. No, but that man said that. Contradictions. I did not read any books until I went to America. I had to read my own Indian spiritual books. I had to study even the vedas in American university library, because I did not think it was necessary to go by books when you can experience something by practice. But there they would say, "What about page 52? What did that say?" I had never seen page 52 up to now. I had to go to the library, open to page 52 and then give an answer to them. I said, "The answer was known to me, but I couldn't say it was page 52." Therefore, I had to read books there only. But books contain descriptions. Books contain hints, but if you keep on reading books, you don't get anything. Just like saying Juhu beach has very nice wonderful

things, and you read about it every day. You don't eat the chaat masala that they sell, or anything else. You have to go to these places. You have to experience them. Of course, experience can make a big difference.

I heard a nice story about Juhu Beach. Surprisingly, I heard it in America about a beach in Bombay-Mumbai. There were two boys, young boys. They went to the Juhu Beach to have ice cream. believe there is nice stall that sells ice cream, and they carried...one boy, a friend, carried five rupees in his pocket so both of them could have an ice cream. When they reached there, there was a man, a holy man, sitting there making some kind of structures with the sand there. On the beach he was making...you know, people make houses, little towers, but he was making a whole house with the sand. It looked so beautiful. He made one house, then he made another one. They were all scattered, and one boy who had the five rupees, he said, "This is so beautiful. I want to buy it." His friend said, "We came to have ice cream, and why are you buying sand?" "No, no, no, I like it." So, he said to the holy man, "Sir, can I buy this house of sand?" He said, "Yes. Do you have the price to pay?" "Yes, how much is the price?" "Five rupees." "All right," and he took the five rupees, gave it, took plywood, put that house on the plywood and carried it. The other boyfriend cursed him. He said, "You are a silly fellow, spending five rupees on sand from the Juhu Beach. You could have enjoyed the ice cream. What have you done?" And they went home, this boy grumbling and the other boy happy to carry that pretty home. But the boy who was grumbling had a dream at night. In the dream he felt he was flying in the sky, and he saw many houses there, all lighted up, full of light. They were made of light. He said, "This must be heaven!" As he was flying, he saw one house just like the house made of sand which the little friend of his bought for five rupees. He said, "This looks like the same kind of house," and he saw outside the house the name of his friend written there. He said, "I couldn't imagine for five rupees my friend has bought a house in heaven!" and he woke up. He said, "This was a big mistake." He went to his friend and said, "You bought the sand. I was criticizing you. I am willing to buy it for 10 rupees." He said, "No, I am not going to give you that house. If you want one, go to the same man. He has so many houses there." So he ran to the beach the next morning and saw the man making more houses. He said, "Holy man, sir, can I also buy one of these houses?" He said, "Have you got the money to pay for it?" He said, "Yes, five rupees." He said, "No, the price is five thousand rupees." He said, "What kind of inflation is this? Yesterday it was five rupees, and today it is five thousand rupees?" He said, "No, it is not inflation. The difference is your friend bought it without seeing it. You are buying it after seeing it. When you believe something on faith, you always get a bargain. He went on faith."

That is just a story to show the importance of faith. Faith is necessary for taking the next step. Faith is not necessary to develop living faith but to change blind faith. Faith is, you have seen one step and you are willing to see the next step. You are willing to go the next step. That is faith. So, living faith grows. Blind faith remains the same. If somebody told you God is sitting in that corner and you believe it, that is blind. Nothing happens. It will remain the same. If you see one miracle happening today and you say, "This is great what has happened. Maybe it will happen tomorrow" and more happens tomorrow. Faith grows. It is a living faith. It is different from blind faith. Religion gives you blind faith, and spirituality gives you living faith, a distinction.

All the religions came from spiritual leaders. They gave their message for the whole world. And it was universal method. It doesn't matter whether it was for the whole *kutumb* of the universe that they gave a message or that the Islam gave a message for...not a *Rab Mussalmeen [but] Rab Al Alameen*. That's what they say, for the whole...for the whole world. And what did people do after those leaders? They made a small group called one religion, one society. I belong to this society. I belong to this one. Oh, yours is wrong. Mine is the only one.

In the Widener Library in Harvard University in the U.S.A., a big university, there is a huge library, and there I enrolled for a class which was not required for my graduation, class on comparative religion. I said, "Let me see what religions say," so I studied sixteen religions, major religions of the world, and I said, "There must be some common things in all the religions. I will find out what the truth is which would run in all the religions. The rest are all made up, rituals, you do this, you do that, do's and don'ts, must be making a differentiation. One thing will be common." I was shocked. There was no such thing in all religions, not even one thing, not even love, not devotion, nothing. Some said yes, some said no. Only thing common was each one of them said, "This is the only true one. All others are fake." This is what has happened to groups too, not only religions. We are a society with gurus. My guru is real. Yours is fake. Every disciple of every guru is telling me that. Only my guru is real. Others are fake; they are not real. I had a great big hard time to find out are all fake, all real, some real, some fake? I said, "Why am I going into this? It is a very useless exercise to try to determine which guru is real, what guru is not real. Only criterion I could apply is, does this guru tell you to go within to find the truth or does he send you to...somewhere else? If he is sending you, saying the reality in God is living somewhere outside, I can't listen to that. No matter who it is, if he says go within, I will respect him and bow to him, because at least he is giving the right direction. Supposing he has gone only one step, he will take you one step. If you are still not satisfied, somebody else will take you the

second step. At least you are going in the right direction. The main thing is to go in the right direction, which within and not outside. So, I gave up that idea of judging who is who. I said all are good if they say go within. So, I respect all of them. Controversy ended. The advantage of that was, when I want to have a little seminar or a meeting like this, people of all the gurus come and sit together. One man told me in California last year, he said, "I saw a miracle." I said, "That is very good. If you see one more, you will get canonized and get sainthood in the Vatican. They require two miracles to make you a saint." I said, "What is the miracle you saw?" "The miracle I saw was that I know there are so many groups here claiming that their guru is real and the other is not. They never see eye to eye to each other. They never attend each other's satsang. They don't even meet together because they said those people are following a false guru, each one saying ours is right and the other is wrong. But the miracle is you have come to talk here. They are all sitting together like brothers! This is the first time I have seen that they are so close to each other." I said, "That is a wonderful miracle."

The point is how we have divided ourselves. The mind divides; the soul unites. Always. If you are a spiritual person, you will never divide. If you are a mental person, you will divide. So, we have done so much mental in deciding things which are spiritual. We should allow the soul, our inner Self, to determine these things and not destroy. Even a little knowledge that we are getting by so much analysis, thinking, over-thinking, too much thinking. Thinking may be good to a point, but it can go beyond that and destroy even our own bliss, even our intuition, even intuitive knowledge. Therefore, we should allow the function of the soul in our system as we are sitting here. We should allow the function of all things, have a balance, keep a balance. People say, "To be spiritual, do we have to give up the worldly duties?" Of course not! You have been given a body, given a destiny. You have to perform a duty. Do it more skillfully. Bhagwan Krishan says, "*Yoga Karmasu Kaushalam*." One yogi is one who is performing every duty more skillfully. Whatever skill he has, if he does not use it, he is not a yogi. But the yogi does not care for the fruit of it. He does his duty and doesn't say, "What will I get in return?" If he says, "What will I get in return," he is not a yogi. But if he says, "Oh, you know, this world is not real. I am a yogi, I am going somewhere," he is not a yogi. Yogi does his duty more skillfully, and that is a requirement because you have all the equipment, not one, not only the atma. You have the mind to apply to use. You have the senses to perceive. You have the body to act. You must use all of them, have a balance between all of them. Of course, you don't have to be used by them. You are the owner. Atma is the owner of all these. These are gifts given to atma to use. For example, mind. Thinking mind. It is a computer-like machine. It thinks automatically and randomly, and it can think

what we tell it to think. We can ask it to think of this cup, and it will keep on thinking of the cup. If we don't, then it will start thinking all over the world. We can direct it to think what we like. It is a machine. We have to use it. Are we using that machine, or is the machine using us? When we look at it, the thoughts are telling us what to do. We are not telling the thoughts what to think. We have made a little mistake, that instead of using something which was given to us, we are being used by it. How did this happen? How come a mind, such a nice computer, most efficient, large memory, everything which was supposed to be used by us is using us. The reason is simple. We began to think that is our Self. We didn't think the atma is anything separate. We began to identify ourselves with the mind.

Therefore, the mind became our master, and this is the reversal we have to do. Don't do what the mind tells you; tell the mind what you want to do. Of course, to speak to the mind you will use the same mind, but you can give direction to the mind with itself. You give a direction to the computer using the computer keyboard, using the computer language to give directions, and then the computer follows you. If you say, "Computer, tell me what to do," which people say is going to happen in the next twenty years, computers will be more intelligent than human beings. They will be faster, quicker to come judgments, so we will all be saying, "Computer, where am I going today?" "You are supposed to go there. Go." We will be becoming slaves of computers. No, we are not going to become slaves of computers. We are slaves of computers today! We are slaves of this computer we call our mind. We should use it and not be used by it. That is the only thing that we forgot. These gifts were given to us to be used and skillfully, with the best effect. Body, senses, mind, and we, the atma, have to use these. Life will change. Life will change tomorrow if you don't follow these but direct them what to do. Whatever you feel is the right thing to do, make all these three do it. Life will be wonderful. So, things are very simple. Spiritual life can be introduced very quickly just by understanding some basic things. We are atma, not the mind. Mind is a machine given to us. We have to use it.

So, these are things which you have to practice. Gradually you will know what your role is. Gradually you will know why these things are around you, and you will be able to benefit.

I have talked to you today to share some of these things which worked for me. I have no doubt in my own mind if you use these things, it will work for you. Just from experience I am saying it will work for you. Please see if you will generate more happiness for yourself while you are still here, and you will also get true knowledge which will be arising from meditative practices which are simple. Actually, you can do any kind of meditation practice that puts your attention behind the eyes, and it will work. So, thoughts come into the way, use mantra, use simran, use repetition of words. That drives thoughts out. Images come, do

dhyan, dhyan of the guru, of your isht. Put it in front; other images go away. There is a way to control how to keep your attention behind the eyes. But do not let it go down; keep it up. When it goes down, it goes into energy circuits and so on. It does not give you higher awareness. It does not give you any knowledge of who you are. So, keep it at this level or above, not below. It will work for you. Also, don't forget that the tendency for it to go down is natural, the reason being we go to sleep every night. We have been sleeping half our life, and, therefore, when we sleep, we don't feel we are behind the eyes. We don't know. Right when we are awake, we look out in the world, our eyes are here. These physical eyes, we are behind these eyes, so we think we are here and looking at the world. When we sleep and go and have a dream, we are not dreaming with these eyes. The eyes are moving, but we are dreaming with other eyes, dream eyes in dream body, which is not located here, located in the throat. We don't know that, but if you can practice, experiment, tonight when you are feeling very sleepy. You know, when you are awake, now if I tell you, close your eyes, touch your eyes, you can easily do it. You don't have to open your eyes to know where they are. You know where they are in the body. You say, "Okay, I can touch my eyes anytime I like." Try the same experiment when you are sleepy. Try to touch your eyes. You will touch your nose and think you are touching your eyes. What is happening? The focal point from where this atma operates in the physical body itself moves and drops. As you get sleepy, it keeps on dropping. You go into a dream state when you are at this throat level. When you are in deep sleep or in a yogic sleep induced by yoga, you can go down to the heart. Some yogis can go even deeper by practice, but this is normal what we are doing.

Therefore, when you try to practice meditation by holding your attention behind the eyes, the tendency to sleep will be very strong. I sometimes recommend for those who have insomnia, can't sleep, try meditation. They will get some good sound sleep. It is a very powerful pressure on us to sleep, so if you can awake, keep awake and stay alert by being in an upright position—you can't meditate properly if you are lying down. If you are lying down, you go to sleep very quickly, and you think, "Oh, maybe I was meditating." No, you were dreaming. But if you are awake, alert, sitting up straight, that alertness comes. You can't even slump to have good meditation. You have to be alert, keep the spine straight, and then you concentrate here, put your attention here, and you are able to hold the attention here. So these are just little few tips. I hope you will find them useful, and I am very happy to meet all of you. If I happen to come again, I hope to have a chance to see you again. Thank you very much.

<https://youtu.be/1TdYQj7q46Q>

