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## Scandals and Masters | Community Meeting Grayslake, Illinois USA — August 16, 2019 (Part 1 of 2)

<https://youtu.be/QNS3AU0w1hM>

Welcome, friends. I'm very happy to see you here this morning — this afternoon actually. Why we meet here every month is to stay on track on our spiritual journey, and I say this almost every time, that we are all co-travelers on a spiritual journey heading for our true home. And this is just a way of remembering the priority we have to give to our spiritual journey that we make. But the question arises: what is spiritual journey?

When I talk to different people, they give me very different definitions of a spiritual journey. So maybe I am talking of something different because I am trying to share with you what the definition of spirituality was as given by Great Master Hazur Maharaj Baba Sawan Singh, my master. But people have different ideas. For example, some people think spiritual means something connected with spirits and spirits are considered to be ghosts. I remember somebody sent me a cartoon recently with a big picture of a wine shop where it was written "Spirits Sold Here" and three ghosts were flying away from there, running away. So then, some people say spirits are actually related to wine and they quote Jesus Christ for that. They quote Omar Khayyam for that. They quote Jalal ad-Din Rumi. We consider them to be mystics, spiritual teachers and they, in their poetry, have talked about wine and intoxication. So, people think that maybe having some extra wine or going to the bar is a spiritual journey.

Some people go even further, and they quote the great Indian mystic Bulleh Shah. Bulleh Shah not only went to a wine shop, he bought wine. It's an old story. Some of you may have heard of it, that Bulleh Shah decided one day to go to a wine shop and ask for wine for two paise, which was a very small amount. And the bartender there said, "Two paise will not give you enough even to touch your teeth. You will not be able to drink anything." He said, "I don't want to drink. I want to put on my mustache so that people can smell and know that I'm intoxicated because of the wine." And then there was a prostitute who was his disciple. He asked her for a favor. He said, "Will you be able to walk with me down the street one day?" She said, "Certainly, Master." So, the prostitute is walking with Bulleh Shah in the street, he's smelling of liquor and all the people are surprised, "What has happened to him?" They

say, "He is not a mystic any more. He is not a saintly person. Look at his life what he is doing, walking with a prostitute, all drunk!" and his followers followed him. Many left him that he is not a saint at all. Some kept on following him and when they reached the destination, his closest follower said, "Bulleh Shah, what did you do?" and his answer was very simple. In Indian language we understand it better. He says, "When you have a platter of sweets, flies tend to come on them. It's also necessary to wave away the flies. So, I was waving away the flies who come to me merely out of curiosity and not because they are seekers." Then his disciples asked him, "But what about the seekers? They go away also." He said, "If they had gone away, why are you here with me? You still followed me. You knew that this is not something that's real but just put up to keep those away who are not really interested."

Why do these people create unnecessary scandal about themselves? My own master, Great Master Baba Sawan Singh, when he was originally installed, he picked up three young girls to come and help him. And there were newspaper cuttings saying, "He's not a saint. He is carrying some kind of a sex orgy or something with three women there and a group of people around him." And that/those news came in the newspapers, and people said, "Don't you bother about it?" He says, "No! You should..." Then he told the story of Bulleh Shah, and one of his very famous disciple, who was a doctor, veterinary doctor whose stories you might have heard, Dr. Isher Singh, the man who tied up his dad to bring him for darshan, the man who wanted some other boons from the Great Master. That great doctor, veterinary doctor, he was one of the early disciples. When he heard that these young girls are coming to the Great Master, he said, "He could not be a master if he is keeping these young girls and doing all this kind of stuff and newspapers are carrying such news."

Therefore, he and a friend of his decided that, at night, there was a very small room in which Great Master was living in the Dera. There were only two rooms in the whole Dera, and they had ventilators. Like we have windows, those houses there have top ventilators. They are like windows at the top. They decided that at night they are going to see what happens when one of the women, who brings milk for him at night, when she comes in what will happen. So, there was a barbed wire around that house. So, he and his friend decided to take a pair of — what are those things called on which you put the feet and...no, not a ladder, but people walk on those...whatever the name is, you understand — and the friend said, "You hold me," because he was not an expert in walking on those high sticks. So, the friend held him and Isher Singh got on that and looked through the ventilator and he saw one lady who was later on in charge of the kitchen and served food for Great Master all her life and all his life. That lady walks in and he is very keen to see what happens next. And then the lady talks to Great Master who is in his bed and she says, "Master, people are talking all kind of things against you, even against us who are serving you." The Great Master says, "Kako," [it's his way of addressing young people] "I want to tell you, to be on the spiritual path you have to be a warrior. If you are easily influenced by what people say, you are not a fit candidate for this path. It's a path for very strong people. It's a path for those who have found their destined goal is to go back home and not worry about what is happening in a local drama, in a created universe that we are living in right now." She said, "Thank you very much," and walked out. When this happened, he was so shocked at this conversation, he moved like this (Ishwar jerks his body suddenly). The other guy thought that somebody has come to catch them, so he tried to leave those

sticks and ran away. So, Isher Singh fell right on the barbed wire, got all scratched, and next morning he appeared before Master and says, “Master, I tried a trick on you last night. It didn’t work. Look, I’ve injured myself so much.” And Great Master laughingly said, “Well, we all have to pay a price for every lesson we learn.”

I am only telling you these stories to tell that the spiritual path we talk of is not what we are saying, that the spirit is the spiritual drink that we are having. Some people carried it further — they take drugs. Right now, there are shamans sitting in South America, in Peru particularly, they are giving ayahuasca and some other things, and say you get completely spiritual experiences. Those experiences are very non-physical experiences but nothing to do with spirituality at all. When you come back after that experience — and there is large number of people who keep on telling me their experiences — when you come back, you are on square one. Your life is still the same. Your anger is still the same, your possessiveness is still the same, your... All the weaknesses we have are still exactly the same. Spirituality, true spirituality changes all this. It makes you a new person. So, that is why these drugs don’t work like this.

When I was at Harvard University there were two professors, and they thought that spirituality can be achieved by trying some Mexican mushrooms because they gave some other kind of out-of-body effects. So, they tried. Richard Alpert. Timothy Leary. And I had conversations with them all the time, and ultimately, they did drop the drugs and went to look for real spirituality. And Richard Alpert went to India, met Neem Karoli Baba there and then he became Baba Ram Dass and he wrote books on spirituality saying it’s not the drugs that give him all this. But they were calling that spirituality also.

So, what is spirituality according to Great Master? I want to explain that today, because that is what we are talking of when I say a spiritual journey. We have certain levels of experiences here. We are all sitting in our physical bodies now, and every experience we have, when we sit in a physical body, is a physical experience. Not spiritual. It’s a physical experience. Some people think if a miraculous thing happens here, we can call it a spiritual experience. It may be miraculous; it’s a miraculous physical experience. I know people have told me, “I had a great spiritual experience today. I was going to important conference and the parking lot was full, and I said, ‘Master, please find a place for me,’ and one car pulled out, and I said, ‘Thank you, Master,’ got a spiritual experience.” It was a good experience. You got a parking spot, but it does not qualify to be called a spiritual experience in the sense in which Great Master uses the word “spirituality.”

Which of course reminds me of an Irish guy who had the same experience. An Irish guy, he went to a conference and the parking lot was full and the conference was very important for him. So, he prayed to God, “Lord, please find some parking spot for me today and I will give up whiskey from tomorrow, and I will also go to Mass every Sunday.” As soon as he said that one car pulled out. He immediately parked and said, “God, I found it myself. Don’t worry about it!” That’s just an Irish joke. But the spirituality, according to the Great Master, is truly there when you are in the realm of the spirit. This is a physical realm. In physical realm, you have physical experiences. If we don’t have a physical body, we will not

have a physical world around us. We can't fully check it out but we can in a way. Through meditation we can check out if this is true, that the physical world we see around ourselves today is because of our physical bodies. Whatever body we wear, a similar world comes into being around us. So, the physical world and physical body are physical phenomena, physical experiences. Let's not mix them up in spiritual experiences.

You can have miraculous experiences because the spirit, the soul... Here, by spirit I mean the soul, the reality of our own being, that which gives us life, that which makes us conscious, that which enables us to have experiences, that fundamental thing that is creating everything for us and creating worlds for us, experiences for us, sense perceptions for us. That is spirit. That is our soul, that is...which is our true form. The spirit has to be there for us to be physical. Otherwise this would be a dead body. It does not mean that the spirit has gone away when we are physical.

Spirit is intact but so is something else intact, which we call the mind. The mind is a thinking machine. It thinks all the time. It does not stop thinking, no matter what. Whether you are awake or you are asleep, mind is thinking. And therefore, the mental life is the thinking mind creating a mental life for us. It's right here with us now, but we are not in a mental state. It's not a mental living. It's a physical living with the spirit and the mind intact in us to make physical life possible.

Then there's another thing and that is the ability to divide perception into sense perceptions. That means the ability to make seeing different from hearing, to make touching different from smelling. To make these distinctions between sense perceptions creates another form of life for us and we call it the sensory perception life or sometimes referred to as astral life.

So, here we have different types of life in us, all put together as a package: Our soul to give life to us; a mind to give thinking power to us; the astral self to give us the sensory perceptions; and a physical body to create a physical experience. But while the package is completely total, we are having a physical experience. If we leave the physical experience, we go to the remaining three. We've still got the astral experience. We've still got the mental experience. We've still got the spiritual experience of being the soul. So, that means when we die physically, we are still intact in the other three. That is why people talk of the existence of disembodied spirits. They talk of when you die something is still left there. That is what transmigrates. That is what causes, causes us to come back again and again into this physical world. We get physical bodies again and again. Now, what gets physical body is not the soul but the entire package. The entire package of soul, mind and the sense perceptions, they remain together. But if the sense perceptions die, we are still together. Same spirit, same soul, same mind. They still remain together. And if the mind also dies, then we are soul alone.

Now, what is the nature of these three? One is... The big distinction is the time frame for which we hold these bodies or forms. The time frame for the physical body is the smallest, as a human being. In other forms of life, it can be few seconds, it can be thousands of years. But those are different forms of life. Right now, I am referring to the human form of life. Human form of life, the average age, over time, has stretched from 20 years to 135 years. That's the whole range! It's a very small range—20 years to 135

years. Within this age we all, on the average, die. In the Egyptian days the average longevity was 20 years. People don't know that sometimes, that why all those dancers with their hands moving forward are all young. Because they died young. And only the pharaohs lived longer because they had some special herbs and special ways to live longer. But even they died young, most of them. So that is why longevity goes on increasing up to a point where we call a dissolution of this universe. Then it starts all over again. So, these are very small range of life in this physical world, especially in the Iron Age in which we are living right now.

So, but what is the age of our sensory system? Average age there is between 1,000 to 3,000 of physical years. That means during a package of our disembodied self, that means spirit, mind and senses, we are the same spirit, same mind, same senses, same memories for 1,000 to 3,000 years. We can reincarnate, be reborn again with the same package and carry the same habits, same memories, same things for a long time with different bodies. So that is why the age of the next group is much longer.

Then we go to the mental life. The mental life where the mind is concerned, the mind is a very long-lasting adjunct to the spirit. The mind's average age is from three to five million physical years. Which means that you can have the same mind for several reincarnations in different forms of life. Now the same mind means then something that is carried on the mind, like memories, last for a long time. The most important thing that the mind carries is what we call karma. The law of karma says, "Karma is created in the mind, is held in the mind, paid off in the mind." Therefore, the mind holds the karma. That is why the same karma can affect us for several hundred lifetimes. It's because of that in the Mahabharata when the blind king asks Krishna, "I have looked at one hundred of my last lives and I can't find any life where I did anything to be blind. How did I get blind?" And Krishna says, "Look further back. In 104th life or something, you took out the eyes of a certain person and that karma stayed on in your mind and is now being paid back in this life." So that is why the mental life is become very important for us. It's a very long life.

But what if the mind also dies? Then we come to the spirit, which is immortal, was never born and never dies. How has spirit become immortal? By a very simple trick that time disappears with the mind. When there is no time, we are immortal automatically. There you finish time, everybody becomes immortal. So, we are immortal. The immortality arises from the absence of time and space in our true reality.

We belong to that form. It is our true form: the spirit, the soul. When we talk of a spiritual path, the spiritual journey as defined by Great Master, and the one that I share with you, we are talking of attaining the state of the spirit, of the soul. Discovering who we really are. Discovering our immortality. Discovering that we are immortal forms creating space and time through the mind to have a mental experience. Creating sense perceptions to have an astral experience. Creating physicality, a physical matter, molecules and atoms, to have a physical experience. It's very simple the way it has been designed and is beautifully designed. Beautifully, we add on more clothing to our selves. They are clothing. Just like we put clothes here, we are putting on these bodies on our selves. The soul is our

reality; we put on a mind and wear it. Then, it becomes a mental world for us and we begin to think. We create. The creativity is great. The thinking power is so great, whatever we think becomes reality for us at that time. And the creative power of the spirit is because of the mind. All the creation we see here is created by the mind. But it uses life, the consciousness, to be able to create. If there is no consciousness, no life, mind is dead and cannot do anything. Therefore, it's very important to see the importance of the life-giving thing which is our soul, and the importance of the mind which is creating the space and time in which all our experience is taking place here.

All the three worlds, the mental, the astral and the physical, are all worlds in space and time. The space and time is functioning in a very strange way. If we have time but no space, it doesn't exist for experience. Therefore, time generates space for experience. According to Einstein, he thought that time was an ordinate of space. In spirituality you will discover that space is an ordinate — three-dimensional, four-dimensional, twelve-dimensional — space is ordinate of time. So that you discover when you cross the mind and see the discovery of how time is created.

By the way everything I am telling you is all possible for validation and verification through simple meditation. The meditation as taught by Great Master Baba Sawan Singh enables us to have these experiences and verify these things for ourselves. Therefore, don't believe any word I say just because I am saying it. Test it out. Test it out for yourself through meditation, through the right experiences which I will also explain to you how you can have experience of each of these levels while you are sitting in a physical body here. It's an amazing body. There is no other form of life on the physical plane in which you can have a validation of all these experiences except the human form. And I'll explain to you how that is possible and how we make use of it to discover all these levels.

But since time and space are basic to it, they're placed in a very strange way. The time and space are an extension of what is around us in physical, astral and causal planes. When we are sitting here, when we want to talk of time and space, first thought comes of space. What is beyond us? We look at the galaxies. We look what is beyond the galaxies? More space. How far does the space extend according to our knowledge and according to our awareness today? Infinite. Has anybody ever seen infinite space? Never. It's impossible. The very definition of infinity is that if you go as far as you like, there is more. If there is more at all times, that means nobody has ever reached infinity. Then what's the meaning of infinity? When we say this space is infinite, what does it mean? It means the only limit of this infinite space is how far we can go. We can keep on trying, keep on trying. We have limited capability to go beyond a certain point. That becomes the limit of our infinity.

In the astral plane the limit is higher. We can realize a space bigger than the space here just because the virtue of our removal of the limitation of physical sense perceptions, physical mind acting in a physical form, is very limited. Therefore, it cannot even think beyond that. But when we are not in the physical body, we can think more and the space widens. Even infinity, definition of infinity widens because our capacity to go beyond increases. Now when we look at space, space is on all four sides. Therefore, if it's

infinite on all sides, it becomes like a huge globe. If you think of a space around us which is in all directions, completely same length of infinity understood by us, it becomes a huge globe.

If we now go to the next level it becomes a bigger globe than this one. Just to explain in physical terms, it is a bigger globe. Now where are these globes? They are virtually at the same place, but there a little distinction. Some of it is overlapping and the rest is separate. You can put a globe and from physical terms you put a top globe on top of it and make some of it overlap. What the overlapping portion will look like? A fish. Not only a fish, with two fins which will be the end of the other globe. Look at... Imagine a smaller globe and a bigger globe overlapping over some part of it, looking like a fish.

Then the causal plane is a much vaster, bigger globe because the capacity to imagine, capacity to think, capacity to visualize, capacity to go is way beyond what is available to us in the physical brain, physical mind, astral mind. And the causal mind is much more capable of this. It is a much bigger globe also overlapping the astral globe. That is space and time and we can see the three globes. Now when you look at the three globes, they look a beautiful sight. Physical space and time, astral space and time, bigger, and the causal space and time creating two overlaps looking like fish. Now people have sometimes quoted from the Bible to say, "Jesus Christ served two fish to 50,000 people." Some say 5,000 people, and they are thinking maybe he pulled out some two fish from a pond and served all of them a little bit. Not at all, he's talking of these two fish which represent the whole of creation. He is referring to the whole creation as taking place, and it looks like the two fish just by these overlaps. And these can be all attained, achieved as an experience for us through meditation. And yet we are misinterpreting the spiritual teachings of the masters and trying to put them as close to physicality as possible. These are not physical teachings at all! They are teachings of the spirit and what the spirit can create and what the spirit can experience in different levels wearing different clothing or different bodies on itself. We call them different bodies — easy to understand. Now that is why this space and time is generated like that. Therefore, the experiences in space and time in the three levels are different. The experiences in the astral plane are much wider, but they are still what we call outside. All these experiences are outside. Outside of what? Outside of our form. Outside of our body. Whatever form we have these experiences, because of space and time, are being generated outside of our selves.

Then the question is, then what is inside? If this is all outside of a form we have taken, is there something inside also? People think, "No, this is all outside. All experiences are always outside." Inside, we have the capacity to have this experience. Supposing we have eyes in this body and we close our eyes, we don't see what is outside. When we open the eyes, we see inside what is outside. Therefore, no matter how much experience exists outside, it is all being actually experienced by us inside. That means experience as such is inside, not outside, but what we are experiencing is outside. It's a very important point to remember that outside is an experience taking place inside.

Then the question can come up and it does come up: What is the cause; what is the effect? Is the outside creating the experience for us inside? Or is the inside experience generating an experience outside? Very difficult question. A question that is being asked for the last several thousand years, "Is

the tree there because you see it or you see it because it is there?” If you see it because it is there, then the tree outside has to be real for you to see it. If you are seeing it and then it becomes a real tree, then the tree is actually inside you, not outside. Which is the true causal direction? Is it from inside-outside or is it from outside-inside? Ordinary scientists, mathematicians, they say, “It’s a very simple problem. You can solve it because cause and effect take place in that order. First cause, then effect. You can’t see a tree if it is not there.” They say, “Supposing you remove the tree from front of you — you don’t see it. You bring the tree in front of you — you can see it. Obviously, the tree is outside.” Those people who have been saying this, we call them materialists. They have been insisting that the scientific pattern of this universe exists outside, and we have merely our sense perceptions by which we are picking up the experience that is existing independently outside. The idealists say, “Supposing you have no sense perceptions at all. Would there be a world existing for you? None at all. Does it mean that your having sense perceptions is the only way you are sure that there is a world outside?” It is true. That’s true. “Then are sense perceptions responsible for the experience?” All right, let’s examine whether the tree coming in front takes place first and your seeing follows it, or seeing comes first and then the tree comes. Then the answer will be there. Now when they said, “You can bring a tree,” the bringing of the tree is also part of the experience, so that doesn’t separate it from the tree. It’s the same experience. Therefore, when they tried to measure, is the seeing of the tree earlier or later, they found the seeing of the tree and the tree are completely simultaneous. No gap at all. Therefore, the question remained unanswered. They could not answer based upon cause and effect.

Well, at that time they didn’t know that new experiments will come today where they have been able to send a photon, a particle which reached its destination before it left. So, on the picture, on the photographs taken, they show that the particle, the smallest particle of light is still there and has also reached the destination. If you look at the particles separately, you see both. When seen together you can only see one. How is that possible that on the cameras there are two particles — when you want to see both of them together, one disappears? They are calling it the new mathematics, quantum physics. This is all “quantum effect.” Quantum effects for the first time are proving that a cause can come later than the effect and causing more confusion for the idealist and the materialist to determine what happens first. Now while they are all debating this in the physical world, we can go inside and check it out, what really happens. Meditation can give you a definite answer to this question. And when you go into meditation and discover how the experiences are being generated, you discover they are all inside and they are merely reflected outside in the space and time that’s being created at the three levels. So, this is a great... It’s a very great discovery to discover for yourself that if there was nothing inside, nothing would be seen outside. Said the whole thing that we are seeing outside is being generated from inside.

Where inside? Where being generated? Is it in the physical body? No. The physical brain? No. Any physical part of the body? No. And what about the astral self? The sensory perceptions? No. Sensory perceptions are containing some elements of it in the physical brain. For example, let us take one sense

perception: seeing, looking out, when we look out and see something. I want to take this beautiful flowers. Let's look at the flowers. How are we looking at them according to science and medical evidence today? We are looking at these flowers because the rays of light are falling upon them. If we switch the lights off, we won't see them. First requirement: light. No light, no vision. Okay, rays of light are falling on them and being reflected from them towards our eyes. Not all the rays of light which have all the seven colors, all the spectrum is there, only some colors are reflected which these poor flowers can't eat up. What they can eat up is not being reflected. That's the science and I'm telling you about science. This looks orange because the other blue and other colors are absorbed by the flower and this one cannot be absorbed so it is reflected back. So, we are seeing the leftovers of a experience that the flowers are having. So, the leftovers are our knowledge, "Oh! beautiful flowers." The real colors have already gone inside. We don't even see them. So, the reflected flowers come...reflected colors come to us in near-parallel rays of light, and they come and touch our eyes and the eyes they get refracted. That means they get condensed so that they can become real pictures of what they are. And the aqueous humor, the liquid behind the cornea and the iris and they go through the lens and falls on the retina and it creates a picture of these on the retina which can be seen. It's upside down. Why it is upside down? We don't really fully know. And if it is upside down, why are we seeing them straight? Medical science has not answered that yet. But they are making a guess. We get used to it — something like that. Now this is how the picture of these leftover colors from the flowers have reached my retina. Then what happens? Retina is nothing more than an extension of a nerve coming from the brain called the optic nerve which comes into the eyes. And when it spreads out into the retina it catches that picture and creates an electronic impulse which goes all the way to the brain, in that part on the brain where the optic nerves end up. And the brain then says these are flowers of very beautiful colors. Why does the brain say that? Because from childhood as we grew up, we saw flowers. We heard other people say flowers, other people say orange, other people say red. We heard them and began to associate these words with that. Therefore, the brain says these are beautiful colored flowers. That's what the brain says and we know they are flowers.

But supposing we are not conscious. The brain doesn't say anything. If we are conscious then the brain speaks up. Does consciousness speak up or the brain speaks up? Again, the same issue comes up of the tree, whether you see the tree or not. If the consciousness speaks up, the rest of the process is identical. You will still see the optic nerve carrying the image to the retina, the retina reflecting it outside because we are seeing it there in the brain, not outside at all. We are seeing in consciousness, in the brain. Anything! When you look at that, you discover that if everything is happening in consciousness, you would be seeing the world exactly like you are seeing now, without ever knowing which is the causal direction. That is the truth. That's what happens. The whole thing is stored not even the brain. It is stored in something in consciousness that is operating in time and space, and that's called the human mind.

The human mind is containing all our life. The human mind is containing every experience that we will ever have in any of the three worlds. It's a beautiful thing when you think of it that time and space has been generated so that all human experiences, at any level, can be generated from there, stored there,

kept intact for millions of years. What a beautiful gift to have that we are using such a gift with so much storage capacity. We are trying to build more storage capacity in artificial chips right now in computers and look what is available to us in our own heads right now. So, this consciousness that really ultimately catches all experience is the generator of all experiences. And check it out.

Therefore, the spiritual journey is really to discover the conscious power of the soul. Discover how soul and consciousness are virtually the same thing. When you discover that, it's a very big discovery, that truly it's our ability to be aware, our consciousness that is generating experiences through different covers which give it different experience. And why have all these been created? Just for variety of experience. If we are conscious beings and consciousness is the capacity to be conscious of anything, whatever it likes to be conscious of, if that's the power of consciousness, it's a great creative power, then we are having the conscious experiences of everything over here.

Now, all this I am stating is possible to be investigated, verified, validated by any one of you. You all have the capacity to do that. What is needed to do this? What is needed to verify all that I've said? Only the desire to seek this thing within yourself. That's the requirement, that you are seekers of the truth, not anything else. If you are seeking relief from pain there are other means of doing it. If you are seeking relief from loneliness, we are trying to find companionship all the time over here. Sometimes it works. Sometimes doesn't work. Sometimes works for a little while, then doesn't work. Those are remedies that we can find. Those are Band-Aids available in the physical world and some are available in the astral world in sensory systems. Some are available in some elementary kind of meditation also. You get peace of mind, calmness and so on. If your desire is to find the truth about your self: Who are you? Where do you belong? Where is your true home? What is the creative power that created you? What's the creative power that created the creator? If these are the kind of questions you are facing, then you are not looking for palliatives, you are not looking for Band-Aids, you are looking for the real answer. And the real answer will be found within yourself in the physical body. Within this physical body you can find the real answers. That is why I say there is no greater piece of creation in this universe, in the three universes, except a human being in a human body. And we are all carrying this human body, the greatest gift, the greatest wealth that can be given to anybody. What are we making use of it? We are wasting it. We are wasting it in trivialities. Wasting it in simple, small little pleasures, joy that we are trying to pick up from a created world over here. And look at the wealth sitting inside us. Unmatched wealth sits inside this body and we are waiting. What are we doing to this body? Putting all kinds of stuff into it. Putting all kinds of strange thoughts into it, negative thoughts into it. Making no use of all the facilities that lie in this wonderful piece created by whoever the creative power is. It's so wonderful. We talk to God, pray and look outside. Even for God we are looking outside. We are looking in the buildings we have constructed. It's amazing how misled we can be even about our own self, even about our own creative power inside, even about our own creator inside. We are looking outside for everything. But the truth is, go inside. Go step by step.

The power given to us in very simple terms, the power to imagine. What a great thing! You can imagine anything you like without realizing that the whole world has been created by an higher imagination. All

that you are seeing is just a product of a very high imagination from your own self. We have been given the power to imagine at all levels. Even here, even physically in the physical body. We have power to use our awareness. Our consciousness has generated a power of awareness. That means we are conscious beings but we can also be aware, using consciousness, of what is around us. We can be conscious of flower, conscious of each other, conscious of our body, conscious of that we are conscious, conscious we are awake. All these possibilities exist because of our awareness.

And the most wonderful gift, out of awareness we have the power to put attention on any part of the awareness we like, the power to use attention on anything we like. What a great gift! I want to look at the flowers and concentrate my attention. I have the power not only to put attention but concentrate it. What a great power. If you can concentrate your attention on something, you can virtually become more aware of that, less aware of everything else. You can try it out on anything. You'll take a pencil in front of you and concentrate on it. Pencil will become very sharp in your vision. Everything else will become fading away. It's power of concentration. Concentration of attention, the greatest gift, combined with imagination, you can concentrate your attention on your self. Whatever you believe is your self. If you close your eyes and believe you are still awake, you are still inside.

If you concentrate your attention on your self, what'll happen? You can try it out. The effect will be universal. If you concentrate your attention on your self where you believe you are acting as awareness from inside, you will become more aware of your self, less aware of what is outside you, eventually less aware even of the physical body in which you are concentrating. Then certainly what will happen? When you become unaware of your physical body, you become aware of who you are without the physical body. You don't have to die to know what happens after death. You can just do this. If you can become unaware of the physical body and be completely aware of your self, you know exactly what you are without a body. Therefore, you know exactly what you were before you were born, exactly what you will be after you die. This little, such a little, simple experience can remove the fear of death forever. Because you will discover you will never really die. You just leave the body and open up where you already existed prior.

What connects your previous life with a future life and the present life is memory. Memory is held by the mind, by the brain in this physical body. It's held by the brain of the inner body. It's held by the brain of the causal body of the mind. Therefore, the mind is the one that is used for thinking. It's also holding the memory. If you spend enough time being with your inner self without the outer body, you will discover that you have memories of time way before this body was even born. Your own memories will come back. Memories of the astral self which was existing even prior to this. You just took a body for a short period. This is possible for all of us to find out right now. Why are we trying to debate outside and argue outside when the answers to these questions are lying within ourselves, within our capacity? These gifts have been given to all of us. These gifts are not reserved for a few people sitting up in the mountains and meditating. They are available to every person, everywhere on this planet. That is why any one of us can experiment and do this.

Withdraw your attention by concentrating it on what you think is your self. If you can't think what your self is like, imagine it. Another opportunity. Imagine that you are like this one only, inside also. But close your eyes, imagine inside not outside. If you close your eyes, imagine you are sitting inside, where you are imagining, which is in the head. If you imagine you are the same like this inside, running around, moving around, anybody can do it. Imagining yourself inside is not difficult at all. And then concentrate on being that which you are imagining. Same effect will take place.

We try to make meditation into such a cumbersome thing, very difficult thing, because we don't understand what meditation is. Meditation is meditating on your self. Contemplating on your self. Putting your attention on your self. Concentrating your attention on your real self, whatever you believe is your real self inside, not outside. That's true meditation. If you can do that one step, you'll find your inner self. When you become unaware of this body, you will discover the capacity of your sense perceptions. So enhanced. You'll see clearly. You can read better than 20/20 vision inside. All the sense perceptions get enhanced and become purified and then you realize the body was not helping the sense perceptions. It was really coming in the way of effective use of sense perceptions. You discover that inside.

Then, next step? Same step. Whatever is your imagined body inside, in the head of that body, close your eyes and meditate within the head of the inner body. Then what happens? You become unaware even of the inner body. Sense perception disappeared because you find all sense perceptions were only one perception divided by that body. The body was doing nothing else but dividing the perception of the mind, total perception of the mind, into five senses. When you get to total perception, you will remember your things happening a million years ago. You can see the whole universe being created. It's a beautiful experience that is inside us right now.

And then, of course, after that you can do nothing more. Then we need help. Till then we can do that. After that we need help, because effort does not go beyond the mind. All effort, all trying, everything is mental exercise. To go beyond that something must pull us up. And I will come back to you to talk about what pulls us up, afternoon for a little while at about 3:30. And then... Now you can have a little break. Something for your body, for the food or whatever snacks they have, and I'll see you 3:30 for a short while again. Thank you very much for your patient listening.