

Sense Perceptions Create World for Us

Rice Lake, Wisconsin — March 29, 2014

Welcome, friends. I'm very happy to see you here for the Bhandara of Great Master Hazur Maharaj Baba Sawan Singh Ji, my master, who is responsible for my life as it is, who is responsible for all that I know, and whose quotations I use all the time. Like a parrot, I have learned to repeat what I am told. I have been hearing a lot, so I repeat a lot. If I repeat too often, don't mind it, because some things we repeat over and over again and still they don't sink in till the right time. We read the same book, and the same book saying the same thing one day makes more sense than it did in the previous readings. So, obviously there are some subjects in life which bear repetition. The subject of the Path of the Masters, Sant Mat, is one such subject. Even if you hear it over and over again, every time you can pick up something new.

You have come in this weather—lot of snow around here. I am very happy that you didn't mind the weather and still you came to celebrate this Bhandara. The word *bhandara* is an Indian word and it means abundance. It means *a lot*. When you get something in abundance, we call it a bhandara. Very often they associated it with food. If you have an abundance of food, there is a bhandar, there is a big heap of food available. But when it comes to spirituality, there is abundance of spiritual value, an abundance of spirituality available, abundance of spiritual grace available, and we call it Bhandara.

This we have assembled here to meet on the second of April. We call it the day of Bhandara for Great Master Hazur Maharaj Baba Sawan Singh Ji. He left his body on that day, but for those that had been initiated by him, he made himself a permanent companion for them thereafter. Before that we could see him physically; after that we could see him at all times in his radiant astral form. So that is a great thing about these Perfect Living Masters, that when they come they do not come only to work while they are in their physical bodies, but once they initiate somebody in their physical bodies they leave themselves with those people in another form which is accessible to them 24/7 all the time. That is why there is a difference in a teacher of this kind than any other teacher. A teacher who can be with you 24/7 is a very different experience than a teacher that just teaches you in a class and then goes away.

A Perfect Living Master never dies, certainly not for those of whom he has initiated. And the initiates know that the Perfect Living Master can be seen, accessed, talked to, have a conversation with, get guidance from even when he is not in his physical body. But as it happens, this is available only to those who have been initiated by him, because initiation is the process by which he fixes himself, places himself inside the third eye center of his disciples.

Without initiation, he is like other teachers, other masters—he gives good messages about the spiritual path, about our spiritual destination. But when he initiates, that is the greatest event that one can have in one's life. When he initiates, he places himself inside the disciple's head—accessible there. All you have to do is to go inside your own head, withdraw your attention, meet him, talk to him, converse with him, play with him, fly with him, travel with him, and do whatever you like. It is a great companionship, forever. Forever means not only forever in this physical body; forever means into eternity. Because at every level of our own form, he is always there. This form which we have right now in the physical body is a very temporary form. In terms of cosmic time, in terms of billions of years we talk about, or trillions of years, this is a very short time, to live 100 years, 120 years or 70, 80 years. This is a very short time to be here. This very short time we are wearing a costume, the physical body that is only meant to be used here. It is only meant to create a material experience, a physical experience.

There is no other purpose of having a physical form except to have physical experiences, and physical experiences are different from other experiences. So, we wear these bodies so that we can have a physical experience. If we did not have this physical body, we would not have physical world around us. The physical world is created by being in a physical body. Once we move out to another form or body, we get different, different experiences of a different world. The physical self is not only confined to a human form, it is confined to so many life forms. There are trees outside, in which the life, the vital force, the life, the soul that makes it a living thing that gives it a metabolic process is the same as we have in us. The insects have the same, the birds have the same. They are all different forms; they are all different physical forms; they all have different physical experiences. Each one creates his own world and whichever world they live in, that is their entire world. The entire world consists of the entire experience which we can have with our sensory apparatus, with our senses of perception. We do not know any world outside of our sense perceptions. So therefore, sense perceptions create the world for us. A bird looks at the world differently. Its perception is based upon its own senses. The insects look differently. A little insect, walking around, thinks it is the whole world where it can move around. An insect in a drain thinks the drain is the whole world. As we expand our consciousness, the world becomes larger and larger. But it is still based upon physical matter while we are in a physical body, no matter what form we have. When we change into another form, then the world changes too and everything can be seen differently.

Now there are many forms we can take depending upon what bodies we are wearing. There are three essential bodies which create a world of time and space, a world in which we can say there is an expanse, a world which the mind can understand. Other worlds the mind cannot understand, but three worlds the mind can understand. The physical world is the first one, which is created by a physical body. When we die we have still a body which is an ethereal fine body. It does not have matter, but it has sense perceptions. It can see, touch, taste, smell, just

like this body. In fact, it does those things more acutely because there is no hindrance to those perceptions. The physical body creates hindrance. You can have corneal opacity and get vision loss, but when there is no cornea, there is no opacity. Then you do not lose the vision. So therefore, the vision of the astral body is always 20/20. Similarly, all sense perceptions are extremely sufficient and good in the astral body. But we have the same experience in an astral world. The astral world is not very different from this world, except the laws of nature which govern every experience are different. Whenever you have an experience of a different form of yourself, the laws of that particular experience change.

There is another experience which you all have had which is called the experience of going to sleep and having a dream. In the dream, we take a different body. We don't have this body. In the dream we go around with a dream body. Now when we are going around in a dream body, some strange things happen which would look very odd if they happened here, such as, you can be at one moment in Rice Lake and another moment you could be at New York, third moment you could be London, and it looks natural in the dream. It doesn't look as if something odd is happening. The laws there are different. In a dream you can fall from a building and not get hurt. You fall from a building here you get hurt.

There are so many different things. In a dream time flows very differently. They have done studies of sleep states and dream states and they have found that a person had a dream that he was going to school, then he went to college, to a university, got married, had children, grew old...whole life he dreamt in one dream. When he woke up only seven minutes had passed. The whole dream took place in seven minutes. Those little flashes that come, flashes of experiences of seven minutes were able to create an experience which looked like an experience of a lifetime in a dream. Similarly, we are also going through flashes of experience. What we are having now is not really a moving stage, it is just flashes of experience. These flashes come to us one after the other. They come quickly enough to create the feeling that time is flowing very steadily at a fixed rate and goes from one direction to another and that we are experiencing what happened already as past, what is going to happen as the future, what is happening now as present, little realizing that there is no time, even here. Now has no time; now is supposed to be meeting place between the past and the future. The moment I say "now" it is past; before I said it, it was future. There is no time available for me to say "now," because the moment I say it, it is slipping in the past. There is not even a billionth part of a nanosecond available in now. Now is timeless and yet nobody is experiencing anything except in the now. Then I read somebody teaching, "live in the now." My question was, "Where else are we living?" We are living in the now all the time. There is no other place to live, no other time to live. We are constantly living here and now. There is no other place to live in. We can't move it.

The laws of this physical world do not permit us, and yet we get the feeling that we are living in the present and what we have forgotten is the past. What we can remember with memories is

past; what has still not happened is the future. Think of it like this way for a moment, that supposing you could not anticipate anything, supposing you could not fear anything, supposing you could not hope for anything. If you did not have hope, fear, or anticipation, which are all the same thing—they are all anticipation. Fear is negative, hope is positive, anticipation is neutral. If you cannot do this, future will disappear from your life. Do you know we create the future all the time with this? If we didn't have these three functions in the mind, there would be no future at all. We are making up the future with these functions of the mind. Similarly, if there was no memory there would be no past. Completely wiped out. Memory is the only thing in the mental function that creates the past. So, our anticipation is creating the future and our memories are creating the past and we are living in a state where, just because immediate past looks just like the present, we call it the present. It is the immediate past that we are calling the present.

So, when you notice this is the nature of time, it's so different from the nature of time in a dream. In a dream it flips around, and we don't bother—it's just natural. Long periods can pass, and we can suddenly go from a childhood to an old person in a dream. It looks natural. Here it would look very odd if we suddenly started growing up like that. Yet, when we leave the physical body, when we are not in a physical universe but go into another form which survives after death, which was there before we were born...if we go to that form, which we call the ethereal or astral form, it is a form made up of sense perceptions—it is not matter at all. There is no physical being in an astral form. It's just sense perceptions put together to create that form. Since sense perceptions are creating even the feeling of our own body, the same sense perceptions create the feeling of the astral body, that we feel that we have arms and feet, that we can see them and therefore we feel we have a body. The body of an astral form is very similar to this one. In fact, it looks like it overlaps this body. Now when we are in the astral form, we find that we look at time and we freeze it when we like. We can't do it here at all. Supposing we like a particular scene or a particular moment in life in the astral form, we freeze it—we can hold it back for as long as we like. It is like when children used to play games called freeze, and everybody stood wherever they were, and then they said "unfreeze," and they would move. That is natural in the astral plane, it won't look odd at all, so the system is different. So, the ability to freeze time does not exist here but does exist there. Secondly, we are tied down by gravity here. None of us can just rise up and go to the sky. Our physical bodies have weight, and because of that weight created by gravity we can't move as freely as we would as if we had no gravity.

In the astral plane of existence there is no gravity. We are not tied up; we just move up at will, like people do in the space ships now. They go out, and they can move around in the space ship because there is no gravity. Similarly, in the astral plane there is entirely no gravity at all. Nobody worries about weight loss and about taking pills for losing weight, because there is no

weight, so there is the total difference and yet it looks so natural to us there. We naturally fly. We naturally move over the surface. We can move to planets. We can go anywhere. We can go to galaxies. The speed at which we can move without a body is very fast, so the whole experience of an astral plane is so different because the body is different, and the world is different except that whatever we are seeing in the physical world in the physical body is all there also. You will notice that this is just a partial materialized system which we call the physical world, and it is being made up from there, so that's the original. This is made up. That is what Plato, quoting Socrates, would say, that the world of ideas is more real than the physical world—and we can't understand it how ideas can be more real. He gave an example, which is a pretty good example, that here we are sitting on a chair. We are all sitting on chairs, and Socrates himself gave the example of a chair. He says, supposing you did not have an idea of a chair, would you be able to make a chair? No, the idea of chair came first, chair came afterwards. Then he says the idea of a chair is one, but chairs—we make thousands of different kinds of chairs. One idea can lead to thousands of pieces created from the same idea. So, you will find that the ideas that have created this physical universe are all sitting up in the astral plane, and you can go and see them.

Can we really go and see all these things? Do we have to die in the physical body to see them? Unfortunately, yes. We have to die in the physical body and then only we can see them. Otherwise our attention is continuously flowing outside from the physical body. This physical body is so uniquely constructed. It has several doors on it. Nine of these doors open outside, and one door opens inside. It's a little odd that nine doors in the physical body should open outside and the attention should be able to flow from those nine doors—the two eyes, the two nostrils, the mouth, the two ears, the two lower apertures. These nine doors are pushing our attention out all the time. Therefore, the only reality for us is what which is outside. The 10th door, which opens inside, is hidden behind the eyes, inside the head. If it was on the surface it might have been easy to see. We believe the cyclops has a single eye and maybe—I don't know if they are able to see anything more out a single eye, but it still looked outside. All these nine doors we are using for our perceptions of an outside world and therefore our experience from birth to death remains of the physical world which remains our only reality. We can't think of any other reality because of these nine doors, and nobody tells us how you can access the 10th door which opens inwards and by which we can see our astral self.

In order to open the 10th door you have to die. Now you can die in two ways: you can die at death and you can die while living. The mystics tell us you should die while living if you want to see it while in these physical bodies. If you want to verify, the truth of what I am saying the truth of what mystics have been saying, if you want to verify right now, then don't wait until you die. Test it out right now by dying while living. Dying while living simply means going through the same process which you go through when you actually physically die. What is the

process of dying, if you have seen people, terminally ill people, dying? I have seen some; you might have seen some. They die in stages. They don't die suddenly. Even if they die suddenly, it is a very sudden way by which the same stages are covered. The stages are when a person dies: First that person does not know where the hands and feet have gone. Says, "Move my hand here, move my foot here." The foot is already there where they want it to move. If you see the hospitals, that is what they do. So, they lose their consciousness, their awareness of their extremities first. They are still talking to us, they are still alive, but the extremities are dying. Then the legs die, and the arms die. The torso dies last, and they are still talking to us. When the torso begins to die, they seem to feel like they are flying, and they are seeing their own bodies and other experiences start up, and they start losing consciousness. Then, when they die up to the head and the brain is dead, that's when they die, and you can't then bring them back—they're gone. This is the process of death. That means withdrawal of consciousness, the withdrawal of their awareness of their physical body starts from their extremities and is pulled up all the way to their head and then they die. Why not copy this? Why not imitate this and die while living, which can be done? Indeed, the very purpose of good meditation is to die while living, to be able to have that experience while you are still alive. While you are still in the body, while the body is still functioning normally, you can still have that experience, because what you are going to do is not pull the entire consciousness but the attention that is being placed in this body.

We have scattered ourselves with our attention going all over the world right now. The more we have lived in this world, the more scattered we have got. Attention is going to little, little things everywhere we remember them, and our attention is there. But when we put our attention in the body and think that this body is a home we are living in, a house, a mansion, that this body is a place which is outside of us and we are inside...when you do that, you are able to pull the attention from the extremities in the same way like you die. If you pull your attention from the extremities of the body and you bring it up all the way to the head, you have died while living. Now you don't have to go and say, "Now let me pull the attention from there. You can do it by another factor. I must tell you that meditation is a successful way of doing it, because it involves two things, which are gifts from the creator for all of us. We all have those gifts. Number 1: the power of attention—we can put our attention where we like. I want to read a book, I put the attention on the book and read it. I want to look at something, I put my attention there. I want to listen to somebody, I move my attention there. Attention is the only part of awareness that we can move where we like. There is no other part. We are looking at this audience here, you are looking at me, it is all scattered attention over the whole hall and whatever is there. You can put your attention on me or on something else. I can put my attention on these flowers and then the flowers become more focused, everything else becomes less focused. Attention can be moved from one place to another. That is a big advantage, because if attention can be moved anywhere, we can move the attention inside our

head. It's a possibility that we can place our attention wherever we like if we want we place our attention inside our head. Now I don't want to just do the talk. I want to walk the talk also, and during your stay here if you are coming for a few days, we will do meditation according to what I am talking, so you get real experiences. Before you go back you must have some real experiences to validate all that we are talking about.

So, when the attention can be pulled—this is the second factor, which is also a gift—that attention can be concentrated. Now that's a very big factor. Not only can you put attention where you like, you can concentrate your attention on that point and thereby become unaware of other things. An easy example would be, if you go to a musical concert and you see the drums playing, you say, "I like the sound of those drums" and you listen attentively with your attention on the drums, other instruments seem to weaken and become...less noise, less sound, and the drums become louder. There has been no change there. What has made the drums louder is your attention concentrated on the drums. These two factors, the fact you have the power of attention and the power to concentrate that attention, helps us to mediate successfully. All we have to do in order to die while living is to pull our attention from the world, from the body, onto a point where the third eye—it's called third eye, it is also called the 10th door—where it opens inwards where it gives us an idea what we would be if we didn't have a physical body. You can see your astral self which was existing prior to your birth and what will exist after your death by a simple process of withdrawing your attention behind the eyes at the 10th door, looking inward and you will see who you are. Looks simple. It's simple but not easy. Why is it not easy? I must tell you it is not easy because we have tied ourselves, tied our attention to so many things outside. We are constantly thinking of other things outside. Our mind is constantly thinking, and when we try to pull the attention in, it thinks even more, tries to fight the fact that we are trying to put our attention behind the eyes. It tries to take the attention outside. It has sought all truth outside. It has sought pleasures outside, it has sought the solution to loneliness outside, it has sought to solve all problems outside. Now suddenly we are telling, "Forget all that and come back to where you are originating from, where the attention is coming from." The attention is not coming from anywhere it is coming right from the center of the head. It's a very specific location. It's not anybody's guesswork where it is coming. If you were to really imagine where is your attention flowing from when you open your eyes, you see things, you see them combined with the two eyes, the stereoscopic effect of distance. Where do you see? You are not seeing in the eyes. There would simply be two visions. You are seeing from behind the eyes exactly at the point from where attention is originating. All attention is flowing from there no matter what sense perception we use. Therefore, that point is very specific. It is behind the eyes, just—those that are accustomed to the anatomy of the brain it's right in the center just where the medulla oblongata hangs between the pituitary body and the pineal gland. It is a very specific position.

That is exactly where you can pull your attention. You can place your attention there. Now you don't have to imagine where those things are. You are there! If you were not there you wouldn't be able to see anything. If you were not there you would not be able to have this worldly experience. All experience is taking place because the seat of consciousness in the wakeful state happens to be there. It does not mean that it is always there. It can be higher or lower depending upon what your state of consciousness and awareness is. For example, when you go to sleep it is not there. When you sleep at night and are tired and are going to go into a dream state, it shifts from there. It shifts downwards, and you can test it out.

When you are going to sleep, just before you really fall off, you can do a little test and see where your attention is. In the wakeful state, believing that the attention (when you even close your eyes) is behind the eyes, you feel you are behind the eyes. If you are at a simple point, you are behind the eyes. Anyway, if you close your eyes and want to touch your eyes with your hands—you can do the closed hands because you know where they are—you know exactly where your eyes are whether your eyes open or not because you know the bodily structure is coming as an awareness to you and you can raise your hands and touch your eyes. Try that at night before sleeping. Try to touch your eyes, and you will touch your nose...you'll think you are touching your eyes. What's happening? It is only that the notional situation of the point of attention is shifting. It shifts all the way down. It goes into different levels. When you are dreaming, it is at the throat level. If you could, and some yogi's have been able to do it, to retain their wakeful consciousness, to the extent that they should be able to move their hands to their eyes in the dream state, they will touch their throat. If you induce a dream in which you say that you want to touch your eyes and induce your dream and touch the eyes, and you will touch your throat and you will think that you are touching your eyes. In the dream body you will touch your eyes. In the physical body you will touch your throat. So, this is a movement, a notional movement. When you go to higher levels, this point raises itself, higher and higher. It goes backwards first and then goes higher.

There's a certain...there are several points in this body that's amazing, apart from the anatomy of the physical body and the functioning of the different organs, which is itself a miracle. The greatest miracle is the astral location of the inner body, which overlaps this body, that here in the wakeful state we are right behind the eyes. And in the other states we move. We can move into six lower centers, which they call the chakras, six chakras, which are energy centers. Each energy center gives us different experiences. Each energy center can take us out of this body. In a dream we go out of our body. What happens in a dream? We are not in this body. We have a dream body and go out. Other practices: from the heart chakra you can have another out-of-body experience. Different chakras give you different experiences. These energy centers are providing all the energy for experiences that we need in this world. All energies are concentrated in six centers that arise from the bottom of the body and go to the genitals,

through the navel, through the heart, through the throat, to the eyes. They have been described in the form of petals, of lotus petals, just because the structure of the body is also...two-petal lotus, then six, eight, 12 and we go on to two-petal, we go back to two-petal. It looks like when the yogis practiced their part of meditation, through the six centers, they always started from the wakeful state, and the wakeful state was the two eyes.

The two eyes were the two-petal lotus. Then they would swing back to the lower part and the swinging of the attention, from the two-petal lotus to the bottom, they take it along with consciousness which goes along the spine. They don't go through these centers. They go along the spine to the bottom. That means they immediately go down then they go rise one by one and come up again to the two-petal lotus. So, they start from two-petal lotus and come back. The difference is the two-petal lotus has two sides. The two-petal looking outside, which are creating the physical energies, and the two-petal looking inside. When we close our eyes and look inside, which we will do in meditation, we are using the same two petals on the other side. The inner flow of the center starts, not vertically, horizontally, backwards. From the eyes, it goes halfway towards the third eye center to the pineal gland, moves another one, we again find the same four-petal lotus and eight-petal lotus to reach the center. It goes upwards, and then slightly upwards we meet with what has been called with so much brilliance there, the 1,000-petal lotus. But the 1,000-petal lotus is merely a description of a turning point, which is the end of a whole section of the astral plane.

So, the physical centers here (points to body), these are not centers of energy (points to head). They do not provide energy. All the energy is being provided by the six lower centers. The six centers behind are leading to astral and causal experiences and then there is, again, a vertical rise at the end, from the center up, which goes into another six centers, which are the centers which are beyond mind, centers of our pure soul and centers of totality of soul where we find at the end there is only one. All are being created from one consciousness and by descending through these we create the many, the many, the more and ultimately have different experiences. Each one of these centers can provide us a different experience. The beauty is that we can touch those centers, just like these six centers. We can touch those centers with attention without losing our body, without dying.

We can have the experience, ultimate experience, of totality of consciousness, the ultimate power that created all things, right while sitting within this physical body, by touching the center inside, which remains a miraculous point. So, this whole human body has the capability of seeing the whole origin of experience, origin of consciousness. Now that's is a very big thing. This is the biggest example of a miraculous structure created called a human body. I personally feel there is nothing existing in this creation to match the human body. It is so wonderful and has all the capability of so much awareness and knowledge, and you can get everything out of it. The only thing is to learn the art of doing it, and what a gift that we should have the art of

using this, the art of using our attention, the art of concentrating our attention. That's all that is needed, if you can put your attention at the right spots, in this body. And not only the body. For higher awareness you need this little part of the body (points to the head behind the eyes). Just from the eyes to the top, this little piece, that's all that's needed. This few inches of the body contains secrets of the entire creation of this universe. We can have access to it by the power of attention and concentrating our attention on those points.

So, meditation is an art of putting your attention where you like and concentrating it there. Then we will be able to put the attention in the right place and move along. There is no other problem in meditation, except the scattering of our own mind. The fact that we have scattered our attention too much and we try to pull it back, pull it back—it pulls in the other direction. That takes time. But for that there is no other distraction. There is no obstruction to our seeing our true home, our Sach Khand, our totality of consciousness, except our own mind. There is no other obstacle. We have nothing coming in our way except our own mind. If we could keep our mind away, we would just march into it. One of the practices that I recommend is, to learn how to keep your mind away. Because the mind constantly thinks, constantly takes us out of the way, and if we can start ignoring it, if we can put the mind aside, we may be able to just march ahead.

The art of putting the mind aside is a very great one, but it requires an earlier practice of identifying yourself as something different from the mind. Right now, we have jumbled ourselves, the mind and soul, the mind and our consciousness have been so tied up we don't see the difference. When we say, "I think so," we don't realize [that] you don't think so, the *mind* thinks so, you are using the mind to think so. Thinking is a mechanical action of the mind, thinking is a function of the mind. It is not you thinking—you don't need to think. If you want to think, you use the mind. So, why should you use yourself when you have got a mind to think. Mind is given to us for thinking, but we start identifying with the mind to such an extent we think we are the mind. That is the very big obstacle on the way to meditation, and we will be able to take care of these things as we go along. We are here for a few days. I want you to have some practical experiences during here. Because otherwise, we hear these talks and we hear satsangs and we go home, and we are where we were. I notice people have been attending satsangs, attending spiritual discourses for 40 years. They are where they were to start with. They have some kind of blind faith, some blind belief that just, "One day we will get it," the same belief you get by going to church, the same belief you get by going to temple, same belief by going to a mosque, same belief going to a synagogue. You get those beliefs, no validity, no way of checking it out, just a blind faith. We're living in blind faith, but that blind faith does not alter the quality of our life.

I have seen people who claim to have unshakable faith, but when you provoke them, they are as angry as anybody else. You put temptation before them and they are as lustful as anybody

else. You take away, snatch away their property, they are as possessive and greedy as anybody else. So, what has happened with all that faith? It has not even changed our basic character. Hasn't changed our basic way of living. What good is that kind of blind faith? But if you have living faith you will see that these things don't matter. They are temporary experiences, you'll be able to see the differences in the experiences that you have, and you will realize that these costumes we are wearing of different bodies are all for different experiences and none of them goes with us when we change. The physical experience, physical property, physical things we have, physical friends we have, they won't go when you leave the body. They remain here. You have other friends, but they are not these. Some of these friends may be there too, which is a good thing, because you will find that when you die there are some of your friends still sitting there. Why not everybody? Some were only created for this experience. You go into a dream state. In the dream you meet 20 people and, you don't know, they all look real. There is no difference. You wake up and you say, "Oh, these three were there." What about the other 17? You created them for the dream.

Here we are creating people around, and when we wake up into higher level of consciousness to the astral plane, some are still there. We say, "Yes, we saw you." Those who were intimately connected to us here are all there. Those with whom we have no karmic connection with whom no interaction, they are disappeared. They were only created like a crowd over here. Then there is another crowd over there too, but not the same crowd. Then we wake up again and we find some are still there, the rest of the crowd has disappeared. We wake up again... What happens when you finally wake up? You find One is still there, all the others have disappeared. And that one happens to be the Perfect Living Master who initiated us here. That is the, that is the greatest wonder of this realization, that the one friend who is still the end has been there at all times, right up to the physical plane, right up to the dream state. That you can have a friend like that...every time you wake up he is still there. Others, the crowds disappear. This is a remarkable thing that the...when we wake up to higher reality we find that all people are not equally real, that some are real at all levels, some are real at less levels and some are only real in a dream, some are only real in the wakeful state.

So now, supposing you find out, through meditation, who are the people who are real up to the second stage, causal stage, then you come down here when you look at them in the physical plane, they are more real right here. Because you have seen them inside, you have seen them in a wakeful state. That is if you can carry the memory of that experience with you. Now the difficulty is that based upon the nature of shift of levels of consciousness, you have only one reality at one time. You can't hold onto two realities. You are sleeping, dream is real, and you have forgotten where you are sleeping. You don't know which bed you are lying, where you are. Dream is real. You wake up, dream becomes unreal, wakeful state becomes real. You wake to a higher level, that higher level becomes real and this disappears. At every stage only one

reality exists and therefore, when we move to the other one, we don't remember it. Imagine we all dream several times every night. It has been tested by putting electrodes and cameras on your eyelids and so on, to see where the rapid eye movement takes place. You are having a dream, waking up when the rapid eye movement is taking place and you are having a dream. They have tested, and people have been woken up during rapid eye movement and they told what the dream is, and they go to sleep again, and they wake up they don't remember anything about their dream—never had a dream. When they play back their own talk, telling what the dream was, they can recall a little bit but not too much. Even when we have a very clear dream, we wake up so quickly—within seconds it starts fading out and we don't remember it.

Same thing happens at every level. Why is this? So that our experience at each level becomes real. We want...we come into these experiences to experience reality, not illusion. Illusion becomes real when we can't see the reality and that is the only one we can see that becomes real. So, we are trying to experience reality at every level. Therefore, people have had experiences of the spiritual planes, come back, forgotten. They don't know, but their life is changing, and they don't know why. My Great Master had his master, whose name was Baba Jaimal Singh. Baba Jaimal Singh was a disciple of a soami in Agra, in India—we call him Soami Ji. Saint Shiv Dayal Singh was his name, and he was from where Radha Soami Mat started. And saint Shiv Dayal Singh lived in Agra. This Jaimal Singh, my master's master, lived in Punjab, quite a distance in those days. One day this Baba Jaimal Singh was feeling very lonely, missing his master. He said, "Master I miss you so much." He wrote a letter to his master. He said, "Beloved Master, I can't tell you how much I am missing you. I have to come and see you. Please give me permission to come and see you. My heart is aching to see you. I am really missing you." Very nice letter he wrote. Letters used to take a lot of time in those days. After about a month a reply comes from his master. Soami Ji wrote, "My beloved son Jaimal Singh, I am very happy to get your letter and see that your soul is hovering around in the higher planes." He looks at the letter, he says, "This must be meant for somebody else. My soul is going nowhere. I was just missing my master and he says soul is going somewhere. My soul has gone nowhere. So, he wrote back. He said, "Beloved Master, I received your letter. It must be meant for somebody else. I have no experience of my soul going anywhere else, so this must be somebody else. I just wanted to know if I can come and see you?" After a month another reply comes. It says, "Beloved son, Jaimal Singh, I am very happy that your soul is is going to higher levels and so far as coming to see me is concerned, come and see me next month in the first week. "

With these two letters in his hand from his master he goes to Agra and goes and meets his master and places them. He says, "Master you wrote these two letters. They are not for me. My soul did not go anywhere." Soami Ji says (a group 10-15 of his friends sitting there, disciples sitting there), "Jaimal Singh, let's go inside and meditate for a while." So, they both go inside, for about half an hour, and they come out. There, in the presence of the 10-15 people, he says

“Jaimal Singh, now tell me, when I wrote those letters to you, was your soul going around in the higher planes or not?” He said, “Yes Master, it was.” Master says, “I am not saying did your soul go into higher planes in this half-hour session of meditation. I am saying was your soul going up in those regions, higher regions when I wrote those letters to you?” “Yes, Master, I fully recall that the soul was going to higher regions at that time.” Then turning to the other people sitting there, Master explains, very often masters will let you have an experience with blindfolds and you don’t remember because you didn’t see. When the blindfolds are removed, that half an hour later, you see you are exactly there. It is because your soul was going on there you felt the missing of the master so much. You can’t have those feelings that you miss your master so much if nothing is happening inside. So, it is not necessary that everything should be visible, because the truth is that whatever is happening inside is also happening outside.

In the *Granth* it says, “*Bahar Bhitari Eko Jano Yahi Guru Gyan Bataya*. My Guru has taught me that the outside and the inside are the same.” It is outside that is the reflection from inside. What is happening inside is also being reflected outside. If changes are taking place outside in your life, it doesn’t mean that nothing is happening inside. They cannot happen that way. If nothing is happening inside, but for various reasons, which are a long list of reasons why you have not seen a visual thing inside and you are still seeing changes outside, they are related to another law which pervades called the law of karma. It is the karmic obligations which we have, which makes us stay and do things outside, which are also linked to what is happening in the mind, in the consciousness inside. All karma is recorded on the mind and being played out outside, but the ploy and the creation of karma never takes place outside—it takes place inside. If your mind has no intention of doing something which you believe is wrong, there is no karma created. If you do something good in the mind you created a good karma. The action that follows is supplement to that. The karma neither is created in the physical world nor does it exist here—it exists in the mind. But it is played out here in different events. Those events are linked up and make up our life. Good karma and bad karma combine to make our life. If it is all good karma, there is another place where we could be. It is called, *swarg baikunth*, heaven. If all bad karma were there, we would be in *naraka*, in hell. So, it has to be a combination of good and bad karma. We all have that. Some bad experiences, some good experiences. A combination of these gives us human life. It is wonderful that we have this mixture of this to be able to get a human life, which gives us a human body with all of these wonderful miraculous powers in it. So that is why one should not bother about the fact that there are good and bad karma, that we only want good karma. Then you wouldn’t be here—you wouldn’t have a body—it is a different body you will have.

So, what the Soami Ji explains to the people was that for karmic reasons, for the work you have to do here, he can tie you up to that work and not show you, but the experience inside, the effect it will have on your life it will be visible. If people suddenly find they don’t get angry, they are not possessive, they are detached but they are doing their duty very well, what’s happening to them? Where is it coming from? It is coming from nothing outside. It is all coming from

inside. You may not see it. The fact that you don't see something is not so relevant as the fact that there is a change visible. So, sometimes people say that the only way we can judge spiritual progress is by what spectacles we have seen inside. Not at all! You can have the spectacles outside and you can have the spectacles inside. People have had lot of experiences inside and shaken their faith thinking, "Oh, it must have just been my imagination." Something went wrong in their life and they said "Oh, that was no good, that was not good." Somebody told me, there was a disciple of a master in India, such a good disciple, wrote books about it, and after 35 years he discovered it was all a hoax. What kind of intelligence is it that takes 35 years to judge this? To judge if it is a hoax or not? I wouldn't wait that long at all. If it doesn't work in six months, throw it up and try something else. I tell everybody this, that [if] you try something and nothing is happening, how can you go on and on? That's blind faith. There is no difference then between religious blind faith and spiritual faith. This should be a practical thing that every day you can feel a difference.

Every day we do our duty and there is a difference...of course, if we don't do our duty, then we know, "Oh, nothing happened because we didn't do anything." Now that also one has to remember. But if you do your things, if you do your duty—duty means follow the path, follow the instructions—if you follow the instructions, you will get it. I will talk to you a little bit more about the regions that are there that we traverse. Then we go into meditation, and I really want to tell you the importance of the living form of the Perfect Living Master in the physical body, how important it is and without which the whole platform of spirituality falls. It only becomes our mind game.

So, we will be talking about it. We will be here for a while. How many of you are staying for the whole week, till Friday? How many of you are here only for two or three days? Okay. How many of you are here on the 2nd of April? How many of you are not here on the 2nd of April? Okay. When we, when you, if anyone of you wants an interview, personal one-on-one interview, then you please mention when you are here and when you are not because they will place the order in that way to accommodate those who are leaving early. They'll accommodate them. Otherwise we normally do like this, that we place those who have come from out of the country, we put them at the top. They traveled a long way, it is not very often they can travel, so they go at the top of the list. Then we—those who have never had an interview before, the newcomers—we put them next. Then those who were at the last meeting we had and could not get time, they come the next. Then the remaining people who have had interviews and who have met many times, they come on the list and if, somehow, we do not cover the whole list, which generally we have not been able to cover in the past, then they are put on the top of the next list. To overcome this problem—because the organizers didn't realize that there are so many people wanting one-on-one interviews (they thought my talk is good enough; people don't think so)—so this time we have made a lot more slots for interviews and finally have kept

a whole day for interviews at the end on Friday so that we cover everybody. We have a break now, and I'll come back and see you and we'll do some meditation. How many are keen to do real meditation, right here? How many are here just for the talk and no meditation? I'm glad you're all going to be. I am very happy to hear that.

Thank you very much. We'll be getting together in a few hours again. Have a nice lunch.

<https://youtu.be/d7UnBqtUvz4>

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