

## **Soul Is the Source of Consciousness and Life**

**Palatine, Illinois — December 12, 2015**

Welcome, friends, to this monthly gathering that we have. I am very happy to be back after my second knee — total knee — replacement. I have now two knees made of titanium metal. If I get a few more joints done like this I'll become a bionic man. (Laughter) It's a wonderful technology that they can replace joints and body parts like this, so give extra time to us to stay in the physical body.

I am very happy to join you for this holiday party and to wish you great holidays, and you have very good holidays, enjoy your Christmas, Hanukkah, any other celebration that you have whatever name you give it. And it's very nice.

I normally don't like to quote from books or from the texts of different people, because I feel that if I quote from somebody else's experience, and that is not my experience, that's hypocrisy. I have always said that I want to confine my conversation with you, and I want to confine what I tell you, to what I have experienced. If I have not experienced you can learn it from many people, you can read books. I have also read books. But there are some things which you personally experience. When you share what you personally experience there is authority behind that, because you are speaking from your experience and not from some learning from books or learning intellectually. And that is why I am generally reluctant to quote from books or quote from scriptures even. Because those are experiences of other people. But if some of that experience fits in with mine I'm willing to quote that.

Today I want to give you two messages. And I'll use a quotation for the first message, because it fits in with my experience. The first message is for the soul. For your soul, for my soul, for the soul, the spirit, the very basis of consciousness, our reality. What we're looking for, who are we. The soul. First message is for the soul. Second message is for the mind, which we're continuously using to understand things. The message to

the soul will take two minutes; the message to the mind will take several hours.  
(Laughter)

First time we'll start with the message to the soul. Now remember: When you receive a message to the soul the mind should be kept out of the way. Otherwise mind will try to grapple with it and not understand it and not even let it go to the soul. So when you receive the message to the soul, it's to our gut feeling, to our intuitive self, to that part of us which does not think, but knows. Which can say: "I know this. I don't know how, but I still know it." That kind of gut feeling, that kind of intuitive feeling comes from the soul. Thinking, understanding, logical — putting it into a logical sense — all mind.

For those who are spiritual seekers they're seekers of the soul. So they're seekers of the spirit. And therefore a message for the soul would be good for them. Those who are mental seekers are intellectual investigators as to whether what we're talking about intellectually makes sense or not. Most of us mix up these things because we don't even distinguish between our own soul and our own mind. We don't know which is our soul, which is our mind — sometimes we think it's the same thing. It's not! The soul is the source of consciousness and life. Soul is the beginning. Without soul you are not alive.

Mind is an attachment, an accessory to the soul. Mind enables us to put the experience of the soul into time-space, law of causation, law of karma and create a sense of how things should happen from a cause to an effect to make sense, to understand. All understanding is mental. All knowing is soul. Knowing does not require understanding. We know so much which we don't understand. And therefore, these are two different parts of us. The original self is the soul. And when a spiritual seeker comes to a master, to a Perfect Living Master...who is a Perfect Living Master? A human being with awareness at the level of totality of consciousness. That means: all levels of awareness is with that human being at that time. You're not looking at a teacher. But if you come intellectually you meet a teacher. And he teaches you, so you can understand. So, very often, when you see a Perfect Living Master telling you about

spiritual truths you are seeing the person with that awareness and also a teacher who is teaching you to satisfy your mind.

So, to give you the first lesson, the first message to the soul, I have to use two quotations. Again I'm going to use this (iPhone) to remind the quotation...I'm going to read. First is from my own master, Great Master Hazur Maharaj Baba Sawan Singh, from whom I got everything that I have, and I have not got anything outside of it. I tried everything outside of it, but what I share with you, what my experience is, which are great, are because of that one man — Baba Sawan Singh. And I'm going to give his quotation about what is the Path of the Masters, what is the spiritual path about. He says, Great Master Hazur Maharaj Baba Sawan Singh says: "The Path of the Saints begins with the master. Master is the start. Master is the middle. Master is the end. It is the master at every step in every form and every shape." Period. End of discourse.

It's made more clear if I give you a quotation from an earlier master, Guru Nanak in the *Granth Sahib*, which is the text, holy text, of the Sikhs. He says, and I'll read it in original Punjabi/Gurmukhi and then I'll translate for you: "*Nanak, Satgur bhediye, poori hove jugti Hasindya, khelandy, pehnandy, khavandy, viche hove mukti.*" He says: "Nanak, if you have surrendered to a Perfect Living Master your effort is complete." There's nothing more to do. Then what'll happen? While you are laughing, playing, dancing, having great time in this life you get salvation. Period.

What this message is saying is that if you are able to meet a human being with that awareness who says: "I accept you," what else do you want? The journey ends there! The rest is a mental game after that, the rest is to spend the time over here, the remaining time we have here and pass it joyfully, have a completely different view on life after that. So the message is very simple.

I came to this country, and I saw thousands of seekers. They were all seeking through the mind. There was only one person, one individual, a young girl, who said to me: "I know this path is the master, the master, and the master only." If you come across

such a person you found it. The rest is the responsibility of the master! When a master initiates, a Perfect Living Master initiates a person, it's a guaranteed salvation of the highest order. What else is needed after that? Where is the struggle after that? This struggle we are doing is only for the mind.

Now I want to give the second message to the mind. It's a very tough thing to do this spiritual course. First of all: How do we believe that this is true? The mind will say: "Anybody can concoct a good story. It has not been my experience to go inside and to see anything. They're talking of things inside. Anybody can make it up. And since it's a good business, it appeals to people, and it leads to blind faith, people are propagating it. How can I be sure?" Secondly: "If this path has any real value it should be able to prove empirically, scientifically, like other scientific things. We prove things empirically, it's repeatable, it should be a repeatable experiment, it should be done openly, everybody should see it, and then we should be able to accept it. Nobody has done it. How can I believe it?" So the element of doubt persists when we want to look at it mentally.

Therefore, a long course is prescribed for the spiritual path which was a very short course to start with. It now becomes a long course: Do your meditation! Observe this diet! Follow the instructions! When you go to a grocery store, spend a couple of hours reading the fine print on the ingredients. (Laughter) Are you going to eat something wrong which will not let you go to your True Home? Are you going to do something which will be so sinful that your Master, who says he is going to take you to your True Home, cannot control? So you spend all the time in that kind of thing. Then: meditate! Meditate more! Minimum two and a half hours! Did you do two and a half hours? No, you failed! That's why you're not making any success! Therefore: meditate more! If meditation does not give you anything you're lacking in your faith! How can I have faith? I didn't see anything! Well, if you didn't see anything do more meditation! Spend more time! And you can spend a whole lifetime pursuing this path mentally. And, at the end you can still say: "I am not sure."

Secondly, supposing while you are pursuing this mental path of trying hard to succeed...because our mind has been trained, has been brainwashed, has been indoctrinated, not in one lifetime...if you look at genetic codes it goes back to the inception of the universe, if you look at the system of counting the ages on the spiritual scriptures it goes to millions of years, billions of years. This mind which has been there for billions of years, and we carry it from one body to another, from one brain to another, it's been indoctrinated with the belief: You can get nothing unless you struggle for it, unless you work for it. Supposing I were to give a simple message: "Look, you've been found, you're going to be taken home. " "Now, what am I supposed to do?" "You are supposed to do nothing!" They say: "This guy knows nothing! He's telling me do nothing to go to such an important destination!" Mind does not accept it. The mind wants to struggle to get something. The mind says: "Nothing can be achieved without working for it." And therefore wants to know: what I should do. And these clever masters say: "There are a lot of things you can do! Follow the restrictions, follow this whole code, sit quietly, try to sit behind the eyes in this body, try to find where the third-eye-center is, and once you sit there then you will see the light and you hear the sound, and once you see the light and the sound, that'll guide you to go inside. Work hard!"

People try for years, and then they say: "We saw some flashes of light. We saw some red light here, we saw some light here, some little sprinkling of...dots of light was there which we saw, like a curtain, and there were light behind. And we saw a big flash of light one day." Do you know you hit a person on the head he'll see the same lights? (Laughter) I mean, let's be, let's be practical: what are we getting? Supposing you see all the flashes of light. Have you got any enlightenment? Is the flash of light enlightenment? Is your any experience, internal experience...supposing you are internally able to fly, and you fly over the universe. Great! You've seen the universe! Have you seen any part of your True Home? Have you found out who you are? Have you found out where the soul is? Not at all! The mental process takes us through all these stages, makes it so difficult. And we love to go the mental way! Because our mind is trained like that. Therefore, I could keep on counting the different hazards

that come when we go the intellectual way.

People have had great experiences and told me: "We now have unshakeable faith on this path! Because we have seen the creation, we have seen the creation coming into being, we have seen the building blocks with which this creation outside is being created from inside. We've seen that!" And then, in their own life a bad, tragic event has happened (and) the whole faith has gone. It's shaken! Why is that? How come you have unshakable faith from an internal experience and something goes wrong in, externally, in your life, and the faith is shaken? The reason is very simple. Reason is: this is our reality! No other reality! It's an experience — experience had in this reality. We come back into this body, and this is our reality. The other experience looked more real when it was there. But when we are here, this becomes the only reality. Not only we can say that looked more real, but we are saying that accepting this as the only reality. We are taking everyone that we are talking to as real. We are not realizing that this is also a projection of an experience like that one was! There is no difference! Consciousness, which is our soul, has the capacity to express itself, to express in different forms, and the expressions of the consciousness is creation. This creation we see around us is also an expression of the soul. Any other experience we have is also expression of the soul. The soul can express itself and experience the expression at the same time! Simultaneously! It creates and experiences simultaneously! Leaving no gap between the two. There is no time gap between the two.

It's an old story going on: Is a tree there because you can see it or you see it because the tree is really there? Is seeing making the tree or the tree is making you see it? Old question. This question has been asked for thousands of years. Just to establish the causal direction of creation. Is the creation created independently of us and we are placed here to experience and observe it? Or we are the creation, are we creating the creation as we observe it? Which is the truth? The simple formula would be: whatever comes first — according to the law of cause and effect, according to the mental law — whatever comes first, must be the cause, what comes later is the effect. If the tree

comes first and then we see it, then tree is real. If we see it first and then the tree appears, then seeing is real and tree is not. Unfortunately, both take place at the same time. There is no time lag at all between the two! The seeing of the tree and the tree coming into our vision are identical at the same time. So nobody can know the causal direction. Nobody can know whether we are really looking at a created world and observing it or we are creating an experience from inside.

The most remarkable thing is that all our awareness of this created world — whether created independently or created by our own consciousness — is being perceived through our sense perceptions. Our sense perceptions only. Period. There is no way to experience this universe or any created universe — this or any other, including our True Home, including astral planes, including any planes of creation — none of them can be experienced except through sense perception or perception of a different kind. Right now, in the physical universe our entire perception is sensory perception. The five senses are picking it up. Whether you look directly from the eye or you look through a telescope or a microscope or a more advanced gadget — you are looking at the gadget. You're observing. You are the observer. Does the thing exist independent of the observer? Even Einstein could not answer that — at his death bed he wrote this line, that "I did not take into account the role of the observer." That when the quantum theory was being propagated so much that your observation alters things — it was a great thing that you can alter something material just by observing it — but it was not being examined whether observation is creating the whole experience. Because all observation is sensory. whether you touch it or smell it or taste it or any other way. All the sense perceptions are internal to us and are part of our physical system, in which we are alive. When we are alive and awake the sensory systems are working, and we are perceiving everything.

So the whole question comes down to this: is perception creating the universe or the universe exists independently and we are perceiving through sense perceptions? That we are perceiving through sense perceptions is known. That does the universe exist independently is not known. No proof exists whatsoever of any kind anywhere in

science or metaphysics which can prove that there is something which has not been observed by human being and exists. Everything — we observe more the more exists. There was no talk of dark energy and dark matter a few years ago. Today they exist. They come under our observation, although we haven't seen them. They come under our observation, sensory observation. That is why, it's very difficult, even for the mind, to answer this question: do we have a real world around us or are we creating a real world through our own system of consciousness operating through sense perceptions? But if you take one perception, one sense perception, which is the most important, the power of seeing, the power of having vision in the physical body, that we see with our eyes.

Let's just examine this simple one perception. We open our eyes and see things. First of all: if it is dark we don't see them. We need light to see them. You make pitch darkness you see nothing. There's a handicap that this perception of sight through the eyes is handicapped to the extent it needs external light to see. When light falls upon an object then what happens? Now use a little bit of elementary science, that when light falls upon an object the rays reflected of that light reach our eye and go through the lens, the aqueous and vitreous humor, and it forms an inverted image of what you are seeing on the retina behind. That can be seen. You observe something and you can see on the retina the inverted image. Just by looking through a scope through the eye. The inverted image falls on the retina which is an extension — according to anatomy of the body — which is an extension of the optic nerve and spreads out into rods and cones to distinguish between shapes and colors and picks up these elements of shape and color of what is being seen, the inverted image, and carries it through the optic nerve in the optic center in the brain, and there it tickles the optic center, vibrates, sends a message, electronic message — actually electric message — electric message that goes through the different synapses of the brain. And once it reaches there — if you are conscious and awake — you see that thing. Supposing you are not conscious: you don't see it. If you are not awake, you don't see it. You can have your eyes open, you don't see it.



What are the elements of seeing? The elements of seeing is: an object must be there outside, a light must fall upon it, lighted near parallel rays must come to you, get an inverted image and carry it through the optic nerve and go into the brain, and for the brain the consciousness picks up and you say: "I'm seeing." Supposing the design of the anatomy is such that the retina can make those images on its own. Supposing this is the design and we don't know. Supposing the design is that what we are seeing outside can be made by the retina on its own — we'll see the world exactly as we are seeing now. Because the rest of the process is the same. Supposing the retina has nothing to do with it, supposing the optic nerve in the optic center in the brain is capable of those vibrations, that it vibrates there and creates the image — it'll automatically create the inverted image on the retina and it'll automatically create the image outside. Supposing there is nothing in the brain at all, ultimate what is picking up is the wakefulness and your consciousness that you're alive. Supposing the living force, the consciousness itself, creates an image there it'll also create an image in the optic nerve, it'll also create an image on the retina, it'll also create the image outside. Which is the causal direction? Did it start from there and go out? Or is it coming out from there and go in? There is no discussion, no answer to this question so far.

But there is an answer. Investigate it! The answer is: okay, investigate! But what can you investigate? You can't see in others' people's eyes to investigate, because this is happening within their inside, it's happening within your inside. If you're examining them you are examining the same way something outside which is the subject of examination. Therefore, examine within yourself! That's where the catch is! That we are not used to examining anything within ourselves. We are constantly examining things outside. Because we have reached the point that the sense perceptions which are giving us all the information of a created reality is continuously being used only to observe what is outside of our body and not inside. We are not examining anything inside our body. We are not even aware of it! We see things outside, and we automatically assume that this is a real world and we are observing it through the sense perceptions.

Mark one other thing: we have two eyes. It's very simple why we have two eyes. Two eyes are so that we can create a depth of vision — spectroscopy, we create a depth by merging of two visions. Do we see in the eye when they merge? Where do they merge? Have you ever thought of it that when there are two images coming on the eyes and the retina is carrying two images we are seeing one and they merge together? Where are they merging and where are we actually seeing? We haven't even examined that! But if you just examine that part, that there are two images, they are different, that's why they create depth, the two different images, and now they have — you can go to a movie, 3D movie and they'll show you, put glasses, and you see two images, and they become — and things come very close to you, though they are not close, they are on the screen, flat screen, but you feel they are close. That's exactly the process we are seeing this world. No difference! But where do we see it? Do we see things at the level where the eyes are? No! Then there's no merger. If you just look into your head only up to this extent: "I am looking at this world, two eyes are picking up, and I am merging it", do you know where you merge it, where you are really feeling that you are seeing things from? The third-eye-center! Right behind these eyes in the middle. Always. People say: "We are searching for third-eye center," and they're using it all the time. By looking outside! When you look outside, when you see something, there is no other place to see. Otherwise you see with one eye, it's only one, and still you see from the third-eye-center. Because of the way we have designed this depth of experience of vision.

The same thing holds true of all the sense perceptions. Why do we have two ears? To be able to establish the direction from where the sound comes. Supposing your hearing at an age like my age — you know, the hearing becomes deficient and you can hear more from one ear — (I feel sound is coming from here, it's coming from there), then there's something wrong. Two ears gives me a clear direction where sound is coming from. When I can say how far a thing is, where it's coming from, the world becomes real! It's so easy! To use the devices that have been fixed up just for sense perception to make a real world. And because we are continuously using our sense perceptions to see a world outside, this world is our reality. It has become *so* real

there is nothing else real for us. You meditate, you see things, they're dreamlike! Supposing, you see a more awakened state, and people have seen more awakened states — you go into meditation and a more awakened state, then what happens? You come back, and this becomes reality again, more awakened state becomes a dream. And dream is less real than this. So you always come back to a physical body and a physical universe around it which is more real than anything else at all times. So long as you are in the physical body it remains real at all times.

And that is why, because this is our reality we are looking for the truth in this reality. We are using the experiences of this reality to understand through the mind what other realities may be. We think we can use a watch here to say: "In the morning I came, after two hours I sat here. Maybe I can do that in my True Home also. In the morning I will come and sit there and then I'll come back into this body to explain to people: "I spent two hours there." And if I tell you: there are no two hours there, there is no time there, they will try to figure out: how can I be there then? If there's no time—but we want to employ the experience of time and space here to every level of experience. There is no way we can go to any other area to use examples in order to understand them. And therefore the mind is continuously bogged down by these questions, by applying the laws of physical universe to other experiences. And even when you have that experience and you come back, this is the reality, that dreamlike, you try to interpret the dreamlike experience with this reality. So we are caught in this game for life. The mental pursuit of a spiritual truth can keep you going round and round in circles for your whole life.

That is why there's a limitation on how much you can pursue this intellectually and mentally. The mental pursuit will take you only that far in understanding, and you apply all the rules of this universe that you're seeing around you including the biggest trap of all of this universe: that everything is placed in time and space. That's the biggest trap! This is what is holding us more than anything else; this is what is creating the biggest reality for us. If we can understand the nature of time and space that they are created in order to put this experience in, we have a totally different

vision! But we are taking them as granted. We say: "When the soul left its True Home in the beginning, what happened?" But do you know when the beginning was? There was no beginning — at all. Now is the beginning, then was the beginning, the beginning is all the time there — where is the end? All the time! The beginning and the end is the same time. We have no concept! There is no way you can apply the rules of this universe to reality. And if our aim is to find the truth, the ultimate reality, we cannot apply these things here. So that's why the mental game of trying to understand the Spiritual Path and trying to figure out what is our role, what can we do in it, always is bound to fail. And we fail again and again, and we try again and again, and we spend our whole life doing it. We are all doing it! And we are trained to do it. We don't go into another system which is not based upon this kind of mental investigation at all.

What is that other system? The other system is: knowing! Intuitively. How do you know intuitively? We all use intuition, every day. We all have gut feeling. Look at your own life! How many times you've felt: "I do, this is it! Yet I can't understand how." How many times has it happened: "I wish I had followed my gut feeling and not thought so hard and come to this conclusion — now I have to change my mind." How many times has it happened that we have used our mind, our sense of understanding, our mental, intellectual capability to figure out what we should be doing and then later on finding some new fact coming in and saying: "We made a mistake." All our life! This mental function which we are giving primacy, because of the indoctrination, because of the genetic way, we're brought up this mind, this functioning of the brain using consciousness as the mind — this has been going on forever! And that is why we want to understand things!

Understanding is the basis of everything. We can't move forward, we can't believe anything unless we understand it. And understanding itself has this limitation. The understanding has to be within the context of what is physically outside of us. There is no other way, there's no other point of relevance for us. And that is why we are constantly troubled. The more you think, the more confused you get. I've tested this

out. Some people came to me saying: "We are very clear of something." I say: "Let's think a little bit more!" And they were confused after some time. Because you can always find alternatives. You can always find that there could be another way of looking at it. The mind can always look at other ways of doing things, and therefore you never get out of this confusion.

Now the alternative, which is the Spiritual way. The Spiritual way is (part one): That you know! What brings you to a Perfect Living Master? Go back to that. How did you come there? Did you come by understanding? Or did you come by some other means? Very simple. I have seen people coming to Great Master from all works of life — doctors, scientists, people who spend their whole life investigating things outside, and they come there, they say: "That's what we wanted!" "What did you want, to see an old man with a white beard? That's what you came for?" "No! We were waiting a lifetime for this event." "What were you waiting for?" Now the scientific mind doesn't answer what they were waiting for. But they're waiting for something.

When you look at the ingredients — again using intellect to describe something non-intellectual — when you look at the ingredients, what that knowing is which draws you to a Master, which draws to a person with a different state of awareness, what draws you there is not understanding! Understanding confuses you. What draws you there is something which is called intuition — to use ordinary words: intuition, love, and joy. Blissful feeling. These three things do not come from the mind at all! None of them! So you are using a different part of yourself when you come on a Spiritual Path.

And yet, immediately after that we want to bring the mind into think: "How did we come in? Yeah, that was a strange coincidence, that was a strange way we came." But the real truth is that you were drawn by knowing you're getting what you're waiting for — not mental! You were drawn by a love that you hadn't experienced before. You were drawn by a strange blissful feeling inside never experienced in physical bliss or physical pleasures. So when you have these feelings, you're drawn to a Perfect Living Master. And that is a spiritual pursuit that has nothing to do with the mind. But since

we are so used to the mind — the primary way of understanding — we want to understand what happened. And then we build some walls in between, walls of doubt. "I can't be sure of this thing. Now I met that person, that person talked like this, this person talked like this, I can't be sure, I lost my faith." How many people are building their faith on their personal experience, and how many looking at others to build their faith? I say: "Do not have any blind faith!" Why do I keep on saying: "Don't have blind faith!"? Because blind faith is a mental adaptation of true faith. It's mind trying to convince you: yes, yes, because of these events, because of this set of circumstances I have to have faith. Circumstances change, faith goes away. One little change takes place. Supposing you have 99 events which you call miraculous building up your faith, one after the other — more faith, more faith, the 100<sup>th</sup> goes against you — all the 99 fall down. "Oh, I can't be sure. This is not true." We are willing to drop everything.

Now there are some things that happen in our life, physical life, external physical life, events happen. We don't know why they happen. We can't easily explain that if we are all human beings, created equal, at least we should have been created equal, we are all human beings, some are rich, some are born rich, some are poor, some are healthy, some are unhealthy, some — there is such a large discrimination from one to the other, and if religion teaches us that there is one Creator, and who has made all of us, we are his children, how could he be so discriminatory that he put so much discrimination amongst all his children? How do we explain that our lives are so different? And what makes the difference? We can't understand it, how we are different. So we can come up with theoretical models; and one good theoretical model which has held sway for a long time and held sway in the Eastern countries forever and has come to be accepted more and more in the Western countries is: it is our karma, our destiny that gives us what we are having.

And destiny is now responsible for our status in life, why we are poor, why we are rich, why we are healthy, why we are not, why we live long, why we die early — all things are now ascribed to destiny. And what is destiny? We don't know. We were born in a certain place and the whole destiny was written up by the place we were

born in. Born in a poor place in Ethiopia, and destiny was poor. Born in a rich place in a rich person's house, destiny was good. Who distributes this destiny? Who gives us this good and bad destiny? Very very discriminatory. Terrible! Whoever is doing it, who can we blame? You can't blame the Creator, because he is supposed to be equal for all, in all religions. It's not appropriate. If you blame the Creator — you can do it, it's just a mental thing. Creator doesn't care, I'm sure, whether you blame him or not. (Laughter) But, if you blame the Creator the destiny does not change. Nothing happens. You don't get anything out of it by blaming anybody. If you blame anybody else even then destiny does not change. So ultimately what happens: you blame yourself! "It must be my Karma." And that's hitting the nail on the head. Because the rest is created from your destiny, your experience has been created from there, so you created your own destiny.

Then of course the law of karma becomes valid: that you did something for which you are now suffering or enjoying. "But I had no time to do it! I was born in a poor house, when did I get the time to do anything!" There it comes in: okay, then there must have been reincarnation. There must have been a past life because you couldn't do anything in this life. If you can't do anything and still suffer or still enjoy something and you couldn't do anything in this life, then how do you ascribe this discriminatory destiny? Must be another life! So the formula of a karmic theoretical model holds very good. It holds good, but it explains everything. The law of karma explains everything. So we like it — good, it's a good theory. In science when we can find a theory that can explain something we accept it. We can come with a hypothesis, and then we — if it explains everything — we say: "This is an accepted theory." So this theoretical model, that we are born again and again and we create our own karma and one life's actions lead to the other actions, becomes very...a sensible thing for the mind to understand. We say: "Okay, we made our own destiny."

When did we start making our destiny? The question comes up that when did we start making this destiny? Was it the last life? How did the last life destiny come? Previous life? What about the beginning? How about the beginning? After all we're

sure that we couldn't be here forever, we are not infinite people. If destiny is being made from one life to another, then how can we be sure when did we start making this destiny. Is there a real clear answer to this fundamental question on karma that when did the first karma start? And what form were we in to start this karma? Were we human beings? Can we become human beings if we don't have karma? According to Law of karma you cannot have any event here in the destiny without a prior cause for that karma. Therefore a previous karma is necessary to have a life itself, not only new karma. And the new life is a karma packed from the previous life, and previous from the previous one... Where did it all start?

That's a question which the mind cannot understand. For a simple reason: because the mind cannot understand what is infinity. Because you can go back as long as you like, it's still infinity. You can say: "It was the n-th lifetime — way back." What was the n minus one? Still a lifetime there. Infinity is a very strange thing. Infinity is where you cannot find an end. Nor a beginning. We are sitting right now at this time in infinite time and infinite space. It's infinite! I was surprised to see a group of scientists claiming the other day (that) there no big bang took place. Because infinity cannot be created by a big bang. That infinity must exist independently, therefore we all have been infinite. And big bangs are merely subsidiary creations in that infinite universe that always existed. A new theory. New theory in science and astronomy now. But the question is: infinity only means you can go on and on and on as much as you like, it's still not finished, but *you* will finish! And that's the end of infinity. If you can go in space further and further, further and further, there's more space beyond, it never ends, but when you can't go further because *you* end, infinity ends.

Let me give you a simple example: we go to sleep at night. We have no dream, and a dream starts. A dream starts, and we are in a place with a sky, we are in a place with time, and we look at the watch — many hours have passed on that watch. The sky is infinite in the dream, and we look: old buildings which we never saw before, they're really thousands of years old. So we're having an experience of long time, infinite space, infinite time, and we wake up! The whole infinite thing finishes. Even infinity



finishes! Because we did not go into a dream state at the beginning of anything. We went into the middle of infinity. And the definition of infinity is: you're always in the middle. Because you can go both ways infinite, therefore these — there the distance is the same. The time-wise is the same. When we go into a dream state, we create an infinite universe. When we wake up the whole infinite universe dissolves, finishes.

Supposing this universe, which we are trying to measure outside, is also created the same way by consciousness. It'll be infinite, in time and space. When was it created? When we stepped into it. When will this infinity finish? When we step out of it. It's the same process: that consciousness creating an experience creates infinite experience always, whether it's dream state, wakeful state, higher, altered state, the highest state, it's always creating those states infinite. It is the nature of consciousness to generate this experience always infinity. So that is why, the infinity is not a trap. What a trap is: time itself. Supposing there was no time, there'll be no karma. It's as simple as that. If the law of karma says we are trapped here by karma, if there was no time, everything would collapse into zero time. There will be no karma, no cause and effect. Where did this start?

Can we really explore, not merely by exploring where do we look out from with these two eyes which gives us a third eye. If you close your eyes and say: "Where am I looking out from?" you'll automatically be at the third eye! You can move but your first point of looking when you're looking outside, close your eyes, you were looking from the third eye — the merged vision of the two eyes. If you are looking from there and then you want to concentrate on being there and forget what you saw outside, then you can start exploring other things. If you start exploring other things by making that vision a moveable vision not confined to what you saw with these eyes outside, but what you are now seeing inside and looking at different things, for some time if you try that experiment the eyeballs will also move because you are used to looking outside, you just close your eyes. But later on you'll find that these eyeballs have nothing to do with what you're looking inside. And there comes in a subject of the use of imagination.

What is imagination? Supposing we can see something in imagination. People have seen things in imagination which they've never seen outside. The theoretical people say that is because in imagination we combine the elements of what you've seen outside — therefore you see many combinations, permutations, combinations. But some experiences seen inside are totally not combinable even. And there we find that imagination is something different. What use is imagination to us in an investigation of what is inside? The use of imagination is that we can use imagination to use the inner eye to not be dependent on seeing what is in the outer eye. If we imagine something with that and see that thing in imagination with the same eye, the third eye, which is seeing when these eyes are open — when we close these eyes and see with that eye an imaginary thing, we have separated ourselves from the vision outside. And that's a great thing.

Once you can do that, then you find that the one that is seeing at the third-eye-center—is that merely a shift of your power of seeing? Or is it a shift of the whole thing, all sense perceptions? Can you also hear from there? Can you touch from there? Can you use imagination to touch things from there? And stretch your hand — not these hands — stretch your hands of your imaginary self? See if you can touch things? You can! You'll find that you can do everything and more with that imaginary self of yours than you can do with this body. Supposing you want to fly with that imaginary self. Very easy! I sometimes — you know, in meditation workshops — I say: "Open a window and go out and fly!" People fly. It's so easy, imaginary. Now, while we say "imaginary flight" we discard it, discredit it as "imaginary," being unreal, this being real. That this what we're seeing with eyes open is more real, because that's our accepted reality, and within the accepted reality we are imagining something, but that's unreal, this is real.

Now, let us see: we have another great power in us — the power of concentrating our attention wherever we like. That's a big thing! Supposing we concentrate our attention on that being, imaginary being of ourselves, and concentrate our attention

to the point that we become unconscious, unaware of the physical body which can happen — anybody can do it, by the way. It's not such a big leap forward in the practice. Everybody can do it. What'll happen? That becomes real. When that becomes real, this becomes unreal. For that time. When you come back, this becomes real, that becomes unreal. That's always the pattern. But while you have that examination of reality, in reality you can fly. In reality you can see more. In reality you don't need glasses for weak eyesight. Have you ever seen that in dreams you can read a newspaper without glasses? You can't read them in wakeful state. In imagination you can read it, you can't read it in real physical life. How does it sharpen up? Because it's imaginary! It's unreal! Actually it's real! Because you're having real experiences.

The whole secret is: have you used the power of concentration of attention to the extent to make any form of yours more real than the other form? Because you have different forms. You've already seen your imaginary form, right inside? And the beauty is: supposing you discover that imaginary form of yours inside: "That's me, I can fly, I have new hands, I can see my hands"—the other hands are sitting outside in meditation —“I'm seeing my other hands inside. I can open my eyes, I'm looking around," but the other eyes are closed. I've reached that point where that has become my reality. Now I want to meditate with the reality. Not with this body any more. I've done my job with this body. I created a form of myself that has an experience now. And I've been doing it for many days so I know what it is, so I can go into that state very quickly because I've been doing it for days. Once you've done it then don't step back again into this body to meditate more! Meditate with that body! You have a head with that body. You have eyes in that body. You have a third-eye-center in that body. Where is that? Inside that imaginary body. Now imagine what'll happen.

If you are able to follow these instructions carefully and forget about this body, use purely the inner body that you've discovered and meditate within that at the third-eye-center, you become formless. And you see you're formless. You don't need hands, you don't need limbs, you don't need even a body, but you are there. Actual experience! What do you see then around you? Here, when we are in a physical body

in a physical form and we open our eyes and sense perceptions we see a physical world. When you're in the imaginary body you see the imaginary world. When the imaginary body becomes real because of concentration of attention it opens up another world which congeals into another reality. And you can see it as another reality. It's different from this reality. And we see people, we see our friends, and we see new people. So, where are they coming from? When we come back into this body again we say: "Oh, that was a good dream!" A very lucid dream, very lucid, clear, more real, but dream, because this is reality.

Remember we've always one reality. That's the problem! That we can only be stuck to one reality. Once we come back with a physical body, its karmic, karmic length of stay, that means: the lifetime that we have, we're continuously coming here even when we have inner experiences, spiritual experiences. So that is why we can't really hold on to those experiences. We can have them, but we can have any experience. The beauty is that when you meditate with the inner body and become formless, you are able to see the making of your destiny which caused the karma to happen from infinity in the physical world. If somebody says to me: "I don't know where this infinity started, where this karma started," I say, "There is a way to see!" But it's not outside. It's inside. You can't go inside somebody else to see it; you have to go inside your own self to see it. Because this somebody else is part of your destiny. Everything you see outside is part of your destiny. If you want to see how it came up, how it became, how the relationships came up, why we've good and bad, why we are high and low — you want to see all that? There's a way to see it.

At that point you realize: it is that form of yours which picked up a package of destinies, not one destiny. A package of destinies in which you could move into one dream state and the second dream state and go through the entire package, infinite package. The package was infinite because you could go as far as you like. And there'll always be a cause for the next one. Imagine the answer to the question how did this whole law of karma start, the real answer, an answer that we can find ourselves lies within ourselves. And not too far! Only two steps away! First step: go into third-eye-

center, imagine yourself there, and imagine with so much concentration, put so much concentration on activity there, do so many things there that you forget you have a physical body, and then meditate with that one, and you find out the source of your destiny. Such remarkable. It's something that is there! And we can do it and find out, figure out.

Now, to do this you have to be very serious about it. That is why it's the mental task. This is a mental experience, and a mental task. What have we discovered, what is that formless self of ours? Do you know what it is? Just our mind sans senses, sans body. Mind without sense perceptions without the body. That's our self, what we're experiencing. And yet, that's kept alive because we are conscious. The soul is still making that alive. What we call a "causal body" is that mind. And we can see the mind by itself. And with these simple steps. The steps look very simple, and they are simple. But they're difficult. Why are they difficult? Because we made them difficult.

We made them difficult by continuously putting all our attention, continuously putting all our attention on the experience generated in the physical world. We're continuously thinking of things right here. We never had the chance to practice withdrawal of attention to that level. If you practice you get it. But every time we try to practice, these things to which we've given all the attention, they pull us out. And they pull us out because we're attracted to them. We're attached to them. We desire them. If you didn't desire them and didn't attach to them, if you've just thought: "This is a show..." Supposing, tomorrow you said: "I'm going to be a spiritual person. I know this is just a great show taking place. I generated it, and I'm not bothered. I just go to see it and go away. There's nothing to be attached to here, it's not real" — you'll go immediately.

But we don't do that. This is our reality, we have real friendships here, real relationships here, real problems here, real responsibilities here — you live a real life, with a destiny that we created ourselves. So this is a kind of a trap. And why do we call it a trap? Why don't we call it a great opportunity? I'm sure we never designed a

trap. Why would we? How could we retain so much intelligence today to be able to understand all these things and be so stupid or lack of intelligence at the time when we designed it to say: "We're designing a trap." We didn't do that! We designed a variety of experiences, such a variety of experiences that consciousness has no limits. Consciousness could be conscious of anything and become reality. With that great capacity in consciousness, that great creative capacity in the Creator which we call totality of consciousness, with that capacity we created a variety of experiences at different levels — a level where we could as pure consciousness be aware of the many, be aware of billions, trillions of others like ourselves. Pictures of ourselves, mirrors creating images of ourselves. And we could also put our own consciousness into the mirror images and make them move as if they're independent of us. We could create millions of souls, just with consciousness, and make each soul look like it's the same, like our own creating soul. That's a great power! We could cover it with something like a mind, like a causal body to create time-space and have a totally different kind of experience. We could put sense perceptions into it and have a totally different kind of experience. And put a physical body on top of that and make a totally different experience. That's what we have done. Good job! We should compliment ourselves on the achievement.

But why so much high and low? If we had to design why not all be in heavenly pleasure and joy? We did try that, too! Obviously! If we could do everything we did create the heavens and that joy all the time, we got bored with it. Joy all the time? It doesn't remain joy. There's nothing to make a joy. Tell me — if there were joy all the time, would you call it "joy?" No, there has to be some sorrow — ah, now I come back to joy. Everything has to be seen against a pair of opposites in created world, in all created worlds, all these three worlds I'm talking of: the physical world, the world of sense perceptions or astral world, and the world of the mind which is causal world, in all these worlds we have created things with opposites. To be able to deeply experience. And we had very deep experiences. We're having even now. Sometime we say: "What terrible Karma I have. What terrible experience I'm suffering. I'm suffering pain, I'm suffering this." Supposing you had a painful experience in a dream. You

would suffer. While the dream would last you would suffer. You'd say: "What have I got into? Why am I having so much pain?" It won't go away. It'll follow the rules of the dream: that you caused it, the pain is there, you hurt yourself, something happens, somebody hurt you, you have emotional pain, you have physical pain, and you are suffering. And then you wake up. Pain is still there. But you say: "Thank God, it was a dream!" It was a created, generated experience. And you feel so relieved that you don't have the real pain at all.

Now, imagine, if we have our true state with no pairs of opposites, if our True Home where we belong, where consciousness resides, where soul resides which is the real destination for the Spiritual Path, if in that state there is no pairs of opposites, there is no duality, what state are we in? To appreciate what state are we in wouldn't it be great idea to create a world of duality and appreciate non-duality? Since the principle is still the same in consciousness. In consciousness till the top the principle remains the same: that we have a relative experience, generated experience to see the value of the other experience. We get pain in the dream, we wake up: "Thank God, now I'm okay! I had a train accident, and I've hit against something, thank God, it's not real, just a dream, this thing." We wake up into our own True Home, find the whole thing was generated at all levels just to greatly appreciate our own state! That'll make sense. Even mentally, even intellectually it'll make sense that if we are in a state where we have no way of observing how to appreciate what we have we would create something from which we swing back and say: "Now we can appreciate what we have." It'll apply to our True Home also. It'll apply — and not only pain and pleasure, these are opposites — we are talking of the opposite of opposites that we are creating a world of pairs of opposites in order to appreciate a world with no opposites at all. What's the value of opposites? What's the joy, the bliss, a bliss of no kind that you cannot experience at all except by comparing with the different joy and sorrow of a divided world of pairs of opposites. People say: "What is the purpose of creation?" This is the purpose of creation. And a good one! It even makes sense to the soul and makes sense to the mind. It's good for both.

But then the question is: how long do we have to wait for this to go on? It depends. When we go to sleep...I remember in the sixties when I came to the United States first time, there used to be studies of sleep and dreams, and there they used to see that if you sleep you always have dreams. Everybody has. People say: "I never dream," because they don't remember them. When the dream takes place, they found, the eyes, the eyelids move, there's a rapid eye movement. Rapid eye movement horizontally or vertically taking place. Very often, what you're seeing in the dream corresponds with the movement of the eye. If you are seeing a tennis match the eyes will move like this (shows with hands), if you are seeing a waterfall, eyes move like this (shows with hands), but you can always wake up a subject under study when the rapid eye movement, is going on and ask what you're watching, and they'll tell the dream. At the end of that night in the morning they won't tell any dream: "I had no dream." So, we forget most of the dreams but we all have dreams.

The greatest feature of the dreams is that no dream lasts more than twelve minutes. Most dreams are seven minutes or less. Then they finish. Then another one starts after a gap. We dream several times every night. But in seven minutes dream we can dream a whole lifetime. We can see hours and hours of going somewhere. One man had a dream that he grew in school, he was going to school as a child, then he grew up, then he fell in love with somebody, then he married, he had children, he became big, a grandfather, he lived his whole life, and woke up. The whole thing took place in seven minutes. Dream can extend the time. What would happen if we dream six times — dream within dream within dream? We could extend time to infinity. This is exactly what we are doing. When we wake up — how long did we dream? Not even a second. We didn't dream at all! We just created a dream-like sequence. And there was no time. All this time was created for the sake of the dream, for the sake of the experience.

The beauty of this creation is that we are able to create these events in time and space and make them so real. We should be looking at it in awe! This creation is worth being looked at in awe! That we had this capacity to create something like this — such a



variety of experiences, emotional, spiritual, physical, all kinds of experiences we are able to generate from consciousness. But — when we take this as real, everybody is real, we are attached to them, we are paying off our karma over here — we lose touch with reality, we lose touch with what the purpose of the creation is, we lose touch with our own self, we lose touch with our own self, we even lose touch with what our soul is, we lose touch with what the creative power is. We have to find another creative power to justify what is happening. We have to invent a God. We all invent gods. Because if you don't invent a God, who do you worship? You don't want to worship yourself! And when you say: "I want to worship myself," which self? The body? The mind? The soul? Or some other creative power? Where is it?

When you find that the same creative power, the totality of consciousness that creates all experiences at all levels is the one that's creative, is the Creator, ultimate Creator, you want to give it a name. That's all right, give any name — you call it God, Allah, Ishwar, Parmeshwar, Jehovah, any name you give it you are giving name to what you consider to be a being separate from yourself. You're never giving a name to yourself! You want that the Creator should be somebody outside of yourself. It can't be yourself. You're too weak, too small in a big world taking your identity as a physical body, you're such a small little speck in a large created world, how could this be the Creator? This is not the Creator! This is part of creation! The body is not the Creator. The senses are not the Creator. The mind is not the Creator. The soul is not the Creator. The Creator is the power that makes the experience of the soul, the mind, the senses, and the body, and sits inside us. That creative power is within us, not outside! It's more within than anything else. You have to go more and more within your own consciousness to have that experience.

But we, we have to ascribe this grand creation to some Creator who is outside of us and separate from us. I'll put Him in the sky and worship up like this (puts hands together, looks up). Put Him in a house made by us and make it a house of worship and worship there, worship in any way. But we have to worship somebody far away. We always have to do it because we are become a small creature and unaware

entirely of the basis and the method of creation and the purpose of creation. We've forgotten all that. And that's the trap that we've forgotten. And to recall and to remember and to be able to find it while you are sitting here in a physical body, to be able to find it is the greatest miracle. When we say we've gone to a Perfect Living Master—he's one who has found it. If he hasn't he is not a Perfect Living Master. If he has found it he has got it. Remember, I said earlier that at one time we have only one reality. Now imagine that you withdraw your attention from this reality and open up another one. This becomes unreal, that becomes real. This is dreamlike. It's like a dream. Dream is real when you are dreaming, and when you wake up it's not real. Same thing: this becomes unreal, and astral reality, imaginary reality becomes real. You go to higher, causal, formless reality becomes real, you get to know everything, how the creation took place, you see the building blocks of creation, and you go further and you become soul and you find the whole thing was just a creation from consciousness and you merge in totality. In all these stages you have only one reality at one time.

But what happens if you merge into totality of consciousness? It is by definition "totality," by definition total, there's nothing outside of it, there are no other stages outside of it. All the different levels that you thought of were also part of it. When you reach that level of awareness you find the entire awareness, the whole thing, all stages, all levels of consciousness existed right there, in one place, in totality of consciousness, not anywhere else. When you reach that level you can be then having experiences of any level holding the awareness of all. That is why there's a big difference between achieving partial enlightenment — that means getting into a higher level of awareness and getting that information and coming back here saying: "I had something higher, and now this is real, that was real." You can keep on doing this right till the ultimate one stop short to soul, you are real, and not real, when you come back. This becomes real. But when you enter the totality of consciousness the whole thing is real and unreal at the same time. Because you know what's the purpose of it.

A Perfect Living Master we are talking of is a human being like ourselves — no difference — with that kind of awareness. That's the only difference. When he holds that awareness he knows the whole thing, this creation is part of that awareness. We are all part of that awareness. How does he view us? He views us as part of the characters in the play that has been set up to play! Which we really are! From that point of view he acts his role as a human being, we act our role as a human being, he knows it's a play, the whole thing has been set up, and we don't. That's the only difference. If one of us can also reach that state we are in the same state, no difference at all. We become one, identical. We merge with the same totality, there's no difference.

We can have wonderful experiences when we go inside at different levels. The mental process of discovering yourself which can take you to the causal plane, the discovery of the mind, cannot take you beyond that. Very simple: you are using an instrument that is designed there and designed for something in time and space. The mind is designed for that. Mind's main function is thinking, and it performs that function continuously without stop. Like when we have a physical body we have a heart, it pumps blood in the body, it's a continuous process. It's autonomous. It keeps our bodies alive because of our heart. We don't tell the heart: "Now start beating!" It just beats because we are alive. It keeps the body alive. The thinking keeps the mind alive. So we think all the time. And thinking goes on and on, we can think in one level, we can think in two levels, we can think over thinking, we can make comments on our own thoughts, we can be talking one thing and thinking on a comment on that, we can do many levels of thinking. But we think all the time. By thinking we use the time-space, cause-and-effect proposition, this metrics into which we have placed ourselves. Thinking leads to understanding everything on the principle of cause and effect. This caused this, this caused...now I understand it! Logic comes into being, and logically we come to understanding, and we keep on understanding things. If you use this instrument you can go as far as withdrawing your attention with mental willpower, you can go inside, you can go to the astral plane, you can have experiences, you can go to the mental plane. You can see your destinies. But that's it. It stops there. Because

what takes us beyond cannot be accessed by an instrument made at that level. Now, what takes us beyond that?

Let us see what is beyond the causal plane, what is beyond the mind that can take us to our True Home beyond the mind: Soul. What does it do? Intuitive knowledge, love, joy, bliss, happiness, appreciation of beauty — all those all things that come from there are the secrets of going beyond the mind. Thinking won't take you. Understanding won't take you. Mental gymnastics won't take you. But pull of love takes you. What are these Perfect Living Masters doing here, when they say we want to take you beyond the mind? They are pulling you with that love. That's the real secret! We may not see it. We may not even understand it. But that's exactly what they are doing, because They know ultimately to go beyond the mind that's what you'll take you. Their unconditional love of such great magnitude from totality comes and pulls us up, even overriding the attachments and the desires of the mind. That's the beauty. Otherwise we would never — no chance. We have entangled ourselves so much. All the time we are entangling more and more. All the time we are tying ourselves up here with more desires for these worldly things, more desires for relationships, more desires for these other things in the world. It's only that unconditional love is so strong, and the higher we go inside the more you experience it. Ultimately you experience a strong force that pulls you above the mind into spiritual regions, into where you discover what soul is, where no time and causation exist, where no opposites exist.

And the soul dances with joy, to use a physical analogy. We can't use any other analogy, that's the problem. We have to use physical analogies. And then merges — need not merge! That's also a stage of enlightenment: to discover your soul, you've discovered yourself. You discovered that you're consciousness and you are not thinking, and you are not the mind, you are not the physical thing, you are not even sense perceptions. You are consciousness. But the ultimate True Home is not even that. True Home is where you merge into totality and discover you were always totality and the whole show took place in totality. Nothing took place outside of it.

That's the greatest enlightenment! And imagine: this what I'm sharing with you is possible in this physical life! Physical world!

How is that possible? We are sitting in a physical body in a physical world, this body is part of this world, this body is not part of that world. How come, in this physical body, sitting in a physical world we can have those experiences? And that is because the design of the physical body contains those ganglions inside, those parts in the brain itself, those parts within the head itself that when your attention is concentrated within the head on those points they open up the experiences from that regions. It does not mean that you go there. Because if you went there you disappear — this body will disappear. You stay in the body, the body continues to function and you, just by putting attention on those chakras, those centers of awareness, unlike the centers of energy below the eyes, centers of awareness that lie inside the head, by putting attention, withdrawing more and more to those centers, you're able to have experiences which are the highest experiences, including the experience of totality of consciousness, all sitting inside this little body of ours — not little body, little head of ours. This little space contains everything.

All we need: little help how to do it, lot of struggle if you go mentally, or surrender to a Master, say: "I can see who you are, I've seen it, I've felt it, I'm not going to bring my mind into it, and I'm going to go with you." He'll say: "Come, we'll go!" There's a short cut, the best short cut, I can tell you, the best short cut is: if you know who is a Perfect Living Master, you know who's pulled you, and he says: "I'll take you." "Good!" "Hold my hand, and we go together."

Thank you very much. We'll have a break.

<https://www.youtube.com/watch?v=7Y6702TyBs8&feature=youtu.be>

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