

Soul/Mind/Religions/Astral Body/Organized Religions/Love/Master

Minneapolis — September 12, 2011

Friends, I am very happy to be here on the invitation of David Lee. He is beautiful person, and I'm always attracted to him because of his white beard. [Laughter] I was surprised while driving here—I came across a road called Beard Road. I said, "This must have been named after his white beard." [Laughter]

The reason why white beard affects me so much is because Great Master had a very beautiful white beard. And his face, with that white beard, was... had a regal, royal appearance. And so, every time I see somebody with a white beard, reminds me of the Great Master. It was great to see him, and we would look at his face... Something happened to our heart. We didn't know what was happening to us. He would smile. He would tell jokes. He would be like an ordinary person, and yet there was something extraordinary about his personality, because even when he was talking very casually, it appeared that there was some significance in whatever he said. Later on, we realized that when you look at a person who is a Perfect Living Master, and Great Master was a Perfect Living Master, you get so much benefit—just by looking at him—that the spiritual path, which people are trying to find, is found automatically just by looking at the Perfect Living Master even once. When we look at a Master, the process is called "*darshan*." Darshan literally means "having a view or looking at the Master."

It's a big thing to be able to see a human being who, while he sits with us like an ordinary person and talks like an ordinary person, in his consciousness, in his awareness, he is in touch with all levels of consciousness, including the level which our Creator lives. That means a Perfect Living Master in a physical body is no ordinary person at all, but he looks very ordinary. He has to look ordinary, because if he was not looking ordinary and behaving ordinary, we could never be his friends. If he did not crack the jokes that we like, if he did not have the sense of humor that we enjoy, we would never be able to develop friendship with such a person.

The spiritual path is a path of love and friendship. It is not a path for mechanical meditation or for mechanically doing yoga exercises. Those exercises may be good for the body, may be good even for peace of mind, but they do not reveal to us our own true identity and our reality.

To get to know who we really are, why are we here in this world, why did we have this kind of life, why do different people have different kind of lives, what is karma, how do karmas differ from people, how do we create it, how do we pay off karma, what's going on with our life, how's our destiny determined, can we change it, where does it originate, who wrote up our destiny papers—these are such fundamental questions which cannot be answered by the mind, by any kind of yoga that leads us only to a bodily exercise or peace of mind. These questions are all answered if we transcend our mind and discover who we are. We are soul/spirit. Consciousness that makes our bodies alive, that makes our sensory systems work, that makes our mind think is the powerhouse that makes all these things move. That is our real Self. But we mistake our covers upon our self as our Self. We think this body is our Self. The body is merely a cover, a very short-term cover. We think our senses, by which we perceive the whole world, is our reality. And that is how we exist by perception. These sense perceptions are also only a cover upon ourselves. And then, the worst mistake we make is: we

think, [and] because we think, therefore we are the mind, that we are the thinking machine. It takes quite a bit of knowledge of your own self to know that the mind is not your Self at all. It's just a machine. It's just an accessory added to the Self so that we can use it for thinking, speaking, communicating, rationalizing, putting sense perceptions together, making sense of things... It's just a machine. It's like a computer. It's a very smart computer and works very well, but it's no more than a computer—it's not our Self. If we have been given an internal computer called the human mind, and we start mistaking the computer to be our Self, and allow it to work randomly, we lead ourselves into very big difficulty in life. Most of our problems in life, if you look back on them, are all created by our own mind. Even so-called bodily illnesses are very often created by our own mind. Mental problems, the despair, anguish, anxiety, depression—they are all created by our mind, and we think *we are anxious, we are in desperation, we are in despair*, because we think we are the mind. Just by misidentification with the mind, we suffer so much, which we need not suffer at all.

How do we get out of the suffering? How do we get out of this ignorance? Discovering who we are. All the mystics, all the great philosophers, have told us: "Discover yourself." Socrates said, "Know thyself and you will know God." "Know thyself" was a big motto for all mystics. They said, "We don't know who we are, and if we can know who we are, very soon after that you can also know who our creator is." Because between the creator and our Self there is no difference, except we are individuated consciousness, the creator is Totality of Consciousness. So it's just one step more. But the steps toward discovering who we are, are many.

There are many steps, because we have so many covers upon ourselves. The body is a big cover upon us—the physical body which we think is our Self. We decorate our body, we buy very expensive makeups and makeovers, we go for beauty salons, even men have started going there now. [laughter] Even they think the body is as important as women used to think. But the body, which we try to take good care of, is only a temporary cover. It doesn't last too long. In terms of cosmic time, where we have created a universe around us, which we date to the Big Bang, fourteen and a half billion years ago, this body with a hundred years' age, maybe 120, maybe grow up to 150, is a very small cosmic time. It is like a little wave of an ocean coming and becoming very beautiful wave, going down. The ocean is huge. Time is huge. And we are here for a very short time. So if we begin to think that this body is our self, we make a big mistake. All the problems of the body become *our* problems.

It is like driving a car and thinking we are the car. And anything that dents happen on the car, "Oh, I am dented now!" That's the car! This body's a vehicle! This body's being used to live, move, and it is required certain maintenance because it is a living body, follows metabolic law, and grows, doesn't mean it's any different than a vehicle. It's a vehicle in which we travel through life—and we discard the vehicle. And just because we identify with the body, we don't know where we got this vehicle from, we don't know what happens after we discard it. We have no idea where we were before we were born, and we have no idea what happens after we die, because we concentrate only on the cover and think it is the Self. Supposing we changed our perspective and we decided not to look at the body as the Self, but go within the body and see what is, what else is inside. Supposing we shed off the body. What happens? Well, you can only shed off the body when you die. How can you shed off the body while you are living?

Now here comes the spiritual path, that through meditation you can experience exactly the same thing which you will experience when the body dies. Which means: through meditation we can “die while living” and know what happens when we die. That’s a very big advantage, to be able to know that we can have some knowledge about ourselves, not only what happens after we die, we also discover whether we were alive before we got into this body. It’s an interesting thing that—if you are able to do that. And the art of doing that is very *simple* if we understand it. When we look at a person dying, what do we notice? If you go to a hospital, or if you take care of a person who is ailing and dying terminally, watch the person dying, and death does not take place as suddenly as we think. It takes stages. Sometimes the stages come very quickly, sometimes they come slowly. But the stages are, that when a person is dying the first step in death is the lack of awareness of the extremities. The person who is dying does not know where his feet and hands are. If you have ever seen a person dying, you’ll see that he can’t say where my hands are. He’ll say, “Will you stretch out my leg?” It’s already stretched out. He has no idea. The legs die first, arms die first, before the torso dies. Once the torso starts dying, the person is still speaking to us. He doesn’t know, he thinks his body is floating, because it’s lost contact, physical contact with where he’s placed. Once the torso dies, and the person stops speaking, it goes up to the head, and the brain dies—we are dead.

So there’s a certain order in which death takes place. And that order is that we lose consciousness or awareness of the extremities of our body, and gradually we lose sense of the rest of the body, and finally, when the brain dies, we think we are not in the body any more. Since physical death of the body does not allow us to come back and tell people what happened, if you do it yourself by an artificial means, a simulation of death, by an artificial means, you could tell everybody what happens.

So how do you simulate it? By the practice of meditation in which we put our attention in the brain. We put our attention in the head behind the eyes. If we put our attention behind the eyes, what happens? If you concentrate your attention there, you will notice that you become unaware where your hands and feet are. Stay longer, concentrating in your head, you don’t know where your arms and legs are. Concentrate more, you don’t know where your body is; you’re flying. And later on, when you concentrate your attention sufficiently in the brain, you don’t know if you’re in the body at all or not. People talk of out-of-body experiences. The out-of-body experiences can come from many sources. It can also come by concentrating your attention on the heart center. If you think the soul lives in the heart, and you concentrate on the heart, then you also can experience that you are separated from the body, and some connection is still there, because your brain is still the same, it’s a physical brain connected. Therefore you do not feel that you are really separated from the body if through yogic exercises or the psychic practices you are able to separate yourself from the body through the heart center—you are still connected with the body with what looks like a silver cord. You must have heard a person who, through yogic practices, gets out-of-body experience. It’s not truly out-of-body, he’s connected to the body, it looks separated, but the body’s still connected with the silver cord. When I first came to this country in the ‘60s and went to school here at Harvard, people were very fond of out-of-body experiences and experiencing that attachment with the silver cord. And they would talk about how we cannot go too far—if the silver cord cracks, breaks, we’ll die! They were afraid! The whole experience was afraid. And a lot of journals, especially our university magazine, used to publish cartoons of a person trying to escape through out-of-body experiences through a revolving door. And the silver cord got tangled there. [laughter] They didn’t know how to come back. They made fun of these things.

But the point is, when you have an experience of an out-of-body experience—by generating that consciousness, by vacating the *whole* body from the brain—it's a totally different experience. Then you discover who you really were before you were born, who you really are after you die. And that experience tells you that you were not this physical body. You had an astral body, a very fine body not made of matter but made of some other astral stuff. The stuff that the astral body is made up is called the sensory perceptions stuff. That means all our sensory perceptions, which we say: "Eyes can see"—these eyes don't see, the astral eyes see; "ears can hear"—these ears never hear. If the astral eyes alone could see, how can you see dreams? If physical eyes alone could see, how would you see a physical dream, at sleep? How could you imagine something and see it? So the eyes, embedded from the astral eyes into the physical eyes, they make us see and we think these eyes are seeing. We can see dreams without these eyes—these eyes are closed. We imagine things and we can see in our imagination, seeing still. So, seeing is not the same thing as seeing with these physical eyes. But when we come across the astral eyes—but only when we are in that state of disembodied astral state—we find then the astral eyes work better than these physical eyes. Astral ears work better than the physical ears. All sense perceptions work much better. They are embedded in the physical body, and therefore we ascribe all these sense perceptions to our physical body. So if that happens, you get to know somewhat more about who you are. And you will notice that, in that state, if you pull yourself away from this body, and enjoy that state, you will find that you were here for a much longer period than the birth of this body. You were here *before*. You came several times, and rebirthed, and you are being reincarnated again and again, sometimes in different species. You discover that you have a lot longer life in that particular form. Compared to this body, which is an average age, will be even in good times, a hundred years or so, the average age of the astral body, which occupies this body, is about 2,000 years of physical time. Young people are 1,000 years old, and really elderly people are about 3,000 years old of physical time. That's a very big difference.

But that is not all. Even the astral body is not our real Self; it is still a body. It's still an experience for us. We have to go further into the brain of the astral body and concentrate attention there so we can "die while living" in the astral body also, in which case we move on to our still higher self, and we discover what we thought was our mind, what we thought was a thinking machine, which we thought was ourselves, because we could think, was only a body. It is called the causal body, because it was the cause of all experiences that we had. It contained a complete description of our destiny. It contained all the karma, past, present, and future. It told us exactly what we did in the past, why things are happening in this life, and why we'll have other things happening in the future. All this mystery about karma, about knowledge of why things happen, about different destinies for different people, is revealed at that point. It's all inside us! All we have to do is to artificially die in this body, artificially die in the sensory body, and we find out our whole life. And that life, we find, that the mind, which we thought was just a thinking machine, or thinking part of us, was a body, and has a much longer life. The average life of the mind body, or the causal body, is about three million years! You can imagine that the karma, which we say is responsible for our destiny, has been added on to that for several million years. And that is why our life can never end here—there's always a storehouse of karma packed on that mind, on our causal body, which creates all the destinies we are having here. But this knowledge only comes when we can go to that point where we are *not* covered by this physical body, nor by the astral sensory body—we know who we are.

But that's not all. That's not spirituality still. This is still a discovery of the innermost part of our covers. These three covers, we discover, are actually covering our *real* Self, which is the soul, consciousness per se. Consciousness per se is life per se. It is that which makes the mind work. It is that which makes the senses work. It is that which makes this body work. It is that which creates the whole experience of this world. It is that which creates the experience of *every* world that we can see. That consciousness is our real self. That soul is our real self. People make a mistake when they think the soul and the mind are the same thing. I remember, when I first came to this country and discussed with some philosophers, professors of philosophy and psychology in the university. They said, "Well, whatever you call soul or mind." I said, "You are mixing up the two? Don't you know the difference?" "There's no difference, really. You can call it soul. You can call it mind." I said, "Do you know their functions are totally different? Even when they are located in the physical body, the soul and the mind have totally different functions. Do you know the mind thinks—soul does not think! The mind reasons—soul does not reason! The mind creates doubt—soul does not create doubt! The mind creates fear—soul does not create fear! The mind picks up the sensory perceptions and puts them in an order, makes sense for us—soul does not." They said, "Then what does the soul do?" [laughter] I said, "That's a very good question. The soul, being our own Self, let's see what the soul does!

Soul has love, which mind does not have, and the body does not have, and the sensory system doesn't have. Love comes always from the soul. Soul has intuition—sudden knowledge without thinking about it—mind does not have, body does not have, senses don't have. Soul has. Soul has *bliss* and *joy* and *beauty*! These, mind doesn't have." They said, "No, we question that part, beauty part. We understand about intuition somewhat, and we understand a little bit about love; but this, uh, when you say that the aesthetic things cannot be appreciated by the mind, we have a question mark." I said, "All right. Let's say, take a good painting on the wall, and look at that painting. Is it good? Do you enjoy it? Wow, wonderful painting!" I said, "Now, cut it up into small pieces, one-inch squares, heap them up on a table and start seeing every piece. See it a thousand times, you'll never see the beauty of that painting. What happened? You cut the painting into little pieces and separated them. The mind separates *everything*. The mind separates *life*. Life can be beautiful, and you separate it into distance—here, there, now, then. You cut into pieces, you never appreciate life. Mind cuts. Mind divides. Mind separates. Mind analyzes. You can't do analysis except by cutting into pieces. On the other hand, the soul synthesizes. The soul joins together. The soul takes the big picture. The soul looks at the Grand Picture. It's a totally different experience." How can you compare?" And I said, "The fundamental difference is, between the mind and the soul, is: mind cannot operate without time and without space. Even the smallest thought that comes to the mind takes time and has a duration. The soul has no duration. No intuitive flash of knowledge, no gut feeling, has ever got any time. On the other hand, reason always has time. Love has *no* time. When you experience falling in love, you can't say: "It took me ten minutes to fall in love." [laughter] It never happens like that! Either it is there or it is not there! It does not involve time and space. Love, beauty, joy—these things do not involve time and space. *Every* activity of the mind involves time and space. Don't you see the difference there, straight away? The functions of the two are different. You are the *soul*, not the mind. The mind is a cover upon the soul. Just because you've been given a mind to use should not make you think you have *become* the mind! If you become the mind, then you are in trouble, because then you are leading your life by random instructions from a machine! The computer is running randomly, and you are just following what the computer says. *You* should be telling the computer, have *your* input, so

computer can work properly. *You* should direct the mind what to think. *You* should make a decision intuitively. You should make a decision... *all* decisions in life should be made with gut feeling. And then tell the mind: "Follow it up. Carry it out." We don't do that. We do the reverse. We start thinking, "Should I do this or not?" What does the mind say? Mind says, "Okay, go ahead, do this." Next day, we say, "Oh, I made a big mistake! I didn't know about that. I missed out some information, so I made the wrong decision." The mind *never* has full knowledge. The mind always has partial knowledge, and therefore, it can never make a good decision. On the other hand, when you make a decision intuitively, without wasting time on *thinking* about it, just with your gut feeling, then you are always right! Test it out!

We always discover afterwards, "I wish I had gone with my gut feeling!" I heard it over and over again from people. Because the gut feeling was right! But we messed it up by thinking about the gut feeling also. Feeling comes: "DO this!" And said, "No, that doesn't look right..." The mind comes in—mind is destroying even the ability to act on our own soul's knowledge. So this is a misuse of the mind. That means the mind, instead of being used for the purpose it was created, is becoming a hindrance into our own life. And we think that the mind must be everything, and we are suffering.

Let me tell you what we suffer from with the mind. Not only do we suffer because of the inadequate knowledge mind has; not only do we suffer because mind likes to break up and see things instead of joining and seeing things; we suffer because the *entire law of karma operates only in the mind*. Does not operate on the soul at all. The karma based upon cause and effect is based upon the flow of time. And time flows only through the mind. What would happen if you were able to transcend the mind, and know who you are, know you are the soul, you are not the mind, and mind is given to you to use, just like the body has been given to use, just like sense perceptions have been given to use... If you use these things which have been gifted to you, how would be your life? Your life would be totally under your control, and these things that are happening, you would bypass them. Today, the mind creates doubt on *everything*. Supposing we have a *real* experience of love for somebody. You say, "I am... immediately, at first sight, I fell in love!" And what will the mind do? "Are you sure? What did he or she do for you? What have you done for me lately?" There we get trapped. The mind even destroys *real* experiences of the soul. So mind is a very negative power.

So how do we make the mind turn from a negative power into a positive, friendly power that helps is by taking control. By taking control over the mind by directing it what to think, not acting upon what it thinks randomly, but you direct the mind: "Think on these lines." Now when these Perfect Living Masters, who have had access to their own souls, and who have had access to even higher than their souls, they come and teach us how to handle these things, they tell us the mind is actually a very useful thing, only if you use it as a servant, if you use it for your service. But it's a very bad master. But if you make your mind your master, you are in trouble, because then all the karma borne by the mind becomes your life. On the other hand, if the mind is carrying on its life on a particular pattern of destiny, it will look like you, like a show going on, like a play going on where you are acting in the costumes of that play.

Today we think life is very serious, it is real. How can you make this life, which is looking so real and so troublesome and painful, how can you make it look real and at the same time not suffer? Okay, now

supposing you find out this is a pre-written script, that the mind is going through a prewritten script, that your life, all events, have been prewritten already. You are an actor, acting out your part. Would you still be troubled? When a person is acting on a stage doesn't matter what role that actor is playing. He is not suffering because of the act; he knows it's just a game, it's a play. And do you know, if you realize who you are, this life will look like a play, and you will know that it is a play. It's on a big stage, a 4-5 dimensional stage on which we have come, and we are playing our act on it, we are playing our role on it, and everything gets under control and you enjoy the play! We go and buy expensive tickets! Seven dollars—I don't know what they pay now—ten dollars? For a movie? How much does a ticket to a movie cost in Minneapolis? In Chicago, they raised it from seven dollars to ten dollars. You pay ten dollars to see a horror movie. You see ten dollars to see people murdering each other on the screen. What is this? But you don't run away, don't go to the screen to stop the murder. I have never seen: "Oh!" You can have tears in your eyes, you can cry in the theater, but you don't get up from your seat to run to correct the play or to say, "I don't want this!" If you take a play going on or a movie going on seriously, and try to interfere with it, it won't interfere. And we think this life is being created because of our being here, we are creating it as human beings sitting here. We don't realize the script has been written earlier, and we are acting our parts very well. Of course, if you go and see a good play, you go to an ordinary play, in the street, I think I can give a quarter and see a play. If you go to Broadway, they'll pay a hundred fifty dollars for a ticket. What's the difference between the two? Here in the street, the person is acting, we know he's acting. A barber, acting the role of a king, will still apply the razor also when he's playing, "I am the king!" while he's brushing his razor also at the same time. On the other hand, in an expensive show, the actor will try to live exactly like the characters he is supposed to portray. Do you know a movie was made called *Gandhi*. In *Gandhi*, Ben Kingsley played Gandhi. He was interviewed, and he said, "For six months I had to pretend to myself I am Gandhi before I acted, so that I should feel exactly like Gandhi." In a good play, in a good movie, we make it so real that the actor has to forget that he's acting. Do you know this life is such a good movie we have all forgotten we are acting? We take it real. That means the movie was designed to be real, and we are doing very well that way. But then, we are taking it so real that the act itself is creating problems for us in our life.

How can we discover that this is a play? One step up. Just go with your concentration of attention within your head, and you will find that you are not the body, the body is acting according to a script. Then sit behind the eyes on a comfortable chair, and watch the show. These enlightened people, how can they be laughing, smiling all the time no matter what their life is like? All the ups and downs come to all of us. Human life is made of ups and downs. If there were no ups and downs, you would never be a human being. If all the people had good luck, all the time good karma, they would be in heaven, not here. And if they'd all bad karma, and all bad luck, they would be in hell. This place, this planet, with human life, has created with mixed karma, with mixed destiny. Good and bad. High and low. And therefore, we've got the high and low mixed up and that is why we are human beings here. But if you think that the high and low should be taken so seriously that when pain comes we cry, when pleasure comes we laugh, and because we're passing through time, five minutes of pleasure looks like one minute, and five minutes of pain looks like five hours. So even if it's balanced, even if the ups and downs are balanced in life, it looks like it's a painful life. It looks like a sad life. They're making it sad because the way we are taking it—as real. If we took it as a show, which we can do through the meditational practice of separating ourselves and seeing we are following a script, you'll be sitting on your comfortable chair behind the eyes, open your eyes, and watch the show. You are a character in the show. It

doesn't mean that you're not a show. You can be a character in the show, and it doesn't matter what happens to you—you're still a character. You're watching your own show in which you are a participant.

There was a book, written by an author named Chaucer, Geoffrey Chaucer. The title of the book was *Canterbury Tales*. I don't know if any one of you ever read it. In *Canterbury Tales*, that book, is the story of several pilgrims, about 40-50 pilgrims, in England, traveling to Canterbury for pilgrimage, and since it was a long journey, and there were no automobiles, no fast transport, they had to go slowly, on horses or on carriages, mostly walking. To while away the time on their journey to Canterbury, they were telling stories to each other and singing songs. "Come on, do you know how to sing? Sing a song! Come on, give us a poem!" So in that they come out with the most beautiful poetry in that book, some of the most wonderful stories, and for the first time in English literature, a characterization to describe a character other than just by his title. For example, before that Chaucer, 300 years ago, the king was always a king in every story. Here, there was a jealous king, a king who was greedy. The king was a different character. This was introduced for the first time, and is the basis of all movies and all drama and all novels today. So that's called "the father of the novel, the father of the drama," that Chaucer's book—it's so important. The interesting thing is, that while describing the characters in that book, he says things about certain people which are relevant even today. For example, he describes an attorney, a lawyer. He says about that lawyer or attorney, "a busier man than him there nas"—"nas" means "never was." "A busier man than him there nas, and yet he seemèd busier than he was." It is true of you in a modern attorneys. Things like that.

So the book... The interesting thing about the book is that Chaucer says, "I was also in that crowd." The author of the book has become a character now in that story. He says, "We were all marching, and I was also there in the middle." When everybody's giving nice songs and poems and all that, and nice stories, some of the characters ask Chaucer, "Come on, you also give us a nice poem." He says, "I don't know poetry." The author, who has written all of the poems, when he becomes a character, he says, "I don't know poetry." And not that the other characters don't know: "Oh, no, no! You are a great author! We know you know how to. Come, give us some nice poem! We know you write good poetry." They tell him he is an author of the whole book, the characters tell him, and he comes out with the worst doggerel rhyme in the whole book. And not only that nobody knew, all the other characters criticize him for that! Why did—this is a question asked—why did Chaucer, who could take any role he liked in that book, choose a role for himself in which he was criticized by his own creation? They liken this to Jesus Christ. In theology, they said, "Why did Jesus Christ, Son of God, One with His Father, come into this world and be crucified by his own creation? Same thing Chaucer did, that he writes this. The reason, in both cases the answer is simple: that the creator-God was not only Jesus Christ, he was *everybody*, he was all the people. Chaucer was not only the character named Chaucer in that book, he was all of the characters, because he wrote all of them. It didn't matter at all to him which role he played at that.

This would be the situation if we discover that our life is exactly like that, and that, we being the author, watching the show, even if we are a character in the show, makes no difference what our role is. And we can look at all situations in a very different way than we do. And suffering becomes a thing of the past, because we see this character suffer, and we enjoy the show. And we haven't even paid ten dollars for it. Well, sometimes

we pay a heavy price for life, but life, being a show, when we can look at life through our eyes as a show, as a drama going on on a big stage, all our values change. Everything changes. All our feelings change, and we can enjoy the show much better than if we think we are real and everything happening is real and everybody's disappointing us and "so-and-so break my heart, so-and-so's done this, I've suffered so much injury there..." I sometimes listen to people's complaints about their suffering in this life. Do you know 99 percent of the suffering is self-created by the mind? There's no real suffering, they just make up: "I did so much for that person, that person didn't care for me," and emotional distress, so many disappointments in life, so much expectations, and expectations not being fulfilled—these are mental activity. It's not really physical suffering. So the real suffering that people are going through is made up. Why is made up? Because we think we are the body, we are the mind. We don't know this is all a script and we are supposed to be the audience to watch this show. With the help of this meditational practices, we can change, alter our perspective, alter our situation, position from where we are watching this show, and we can look at the whole thing as a show. It becomes totally different.

But the most beautiful thing is that when we transcend the mind, we discover our own beauty, and we discover that we were participating in this show, in all levels of this show, while we were never separated from our creator. Here, people are worshiping God. They go to temple, church, mosque, synagogue, they are going everywhere, and I sometimes wonder, where they worship like this, with their hands folded and look up... I look up: "Where is this thing hiding somewhere? Where are they looking for God? Is he seriously somewhere in the sky?" I saw a movie that was very interesting. It was called *Invention of Lying*. Anybody saw it? Yes, *Invention of Lying*. A man makes up a whole story of a man in the sky running everything. And then, because of the man in the sky, the girl who he loves doesn't love him anymore because she says "You are in love with the man in the sky." He has to reveal to her, "I made up the story. There is no man in the sky. God doesn't live upstairs. God lives in our heart." God lives in our head. God lives in us. Not outside. Nobody has ever found God outside—never! But they all found... Those who said, "We found it" found within themselves. We're looking in the wrong direction, because we have never discovered who we are. If we discover we are our spirit, our soul, we'll also know we have never been detached from God, that our own totality is the Creator, that we are just one little aspect of it, and we are one point of view of that, and that's why we are called the soul. Otherwise there would be no difference. If we expand our consciousness to totality, that's the only way we can experience God. And that's all inside us, not outside. So we don't have to go outside. People look for God...

There was a class teacher, I read recently, a class teacher wanted to introduce some religious thought in her students. She said people, the young students, are getting away from religious thought, so I should ask them some simple questions. And she asked one little girl: "You know where Jesus Christ is?" She said, "He's up in heaven." "Thank you, very nice." She asked the other child, "You know where Jesus Christ is?" She said, "In my heart." "Very nice." She asked third one, "Where is Jesus Christ?" "In our bathroom." "What? In the bathroom? I don't understand that. How do you say your bathroom?" He says, "Every morning, when my mom is having a bath, my dad knocks hard on the door and says, 'Jesus Christ, won't you come out now?'" [laughter] I don't know—we always have—we make a joke by putting Jesus Christ outside, we make a joke by putting God somewhere outside.

Everything, the reality, is inside us, not outside, and can be discovered by introspection, by meditation, by going within ourselves. The meditational prospect is the best one to discover who we really are, to discover where we belong, which is our true home, and therefore, these enlightened people, they come. Their enlightenment is that they have discovered their true self inside—that's what makes them enlightened. There is no other life that they have. They are just like us, and just the consciousness is different. Only their awareness is different, and because their awareness is different, their life is different, and by associating with them, our life is different. And how do we associate with them? By keeping their company, greeting them, looking at them, talking to them, listening to them. But how do we find them? You can't find them. That is the biggest problem. You cannot find an enlightened person. A person who comes and says, "I am an enlightened person!"—I'm telling you, he's never enlightened. A person who makes a big claim, who is he trying to prove this to? If he were enlightened, he would know we are all the same, that we are originating from the same consciousness, and he would not be telling somebody he's part of his own self and shouting and trying to convince people that he is enlightened. Enlightened people *never* claim that they are enlightened. Masters have come who are Perfect Living Masters—fully enlightened—they never claimed that they were masters. They said, "We are just servants of our masters. We are just trying to work with you people, and we are like you." They act like ordinary people, because that's the only way they can be friends with us. And as I said earlier, that the reasoning, sensing, and bodily activity does not constitute spirituality. Spirituality is made up of spirit. Of the soul. Soul believes in intuition and love. And these people operate with intuition and love. They don't teach anything with the mind and with the body. They say, "If you experience True Love, you'll experience God." They say that True Love is the real thing—if you have experience of True Love, you have experienced God. Himself.

But then they define True Love, which makes us think second time: What do they mean by that? They distinguish between attachment and love. We call all attachments as love. In attachment we have an experience of two—I and You. "I love you." When a person keeps on saying, "I love you, I love you," I close my ears sometimes. I don't know why they have to prove so much. And if by chance the other person says, "But I don't love you," then he says, "I hate you, too." [laughter] What kind of love is that? To have to assert so badly that you are in love? In love you experience... *At best* if you are attached to people, the best experience you can have is togetherness. In love, you have oneness. Oneness means a person who loves somebody forgets himself and thinks only of the beloved. It is the beloved that occupies his consciousness, mind, all the time thinking of the beloved. That's love. But if you're thinking more of yourself, "I did this for you, I love you so much, I gave you that diamond necklace, but you didn't return any love to me," that kind of love is not love at all—it's a business transaction. When two people talk like that, they are talking in terms of, they use the word "love" all the time and there's no love. It's not even attachment. Sometimes it's attachment, sometimes it's a business deal: "I give you this, you give me that. If you didn't give me, there's no love." So this is not love. This is, these are just business deals. In fact they are not even business deals, they are ego deals. The ego—"I"—"I" did this, "I" did this, "I" did this, "I did this for you. What did you do for me?" So this "I"ness, this ego, separates you, all the time. The ego is the greatest separator from people. You have to suppress your ego, but it's very difficult to suppress ego. Everything we do in life, we do with the "I." "I have to struggle hard, I have to work hard, I have to pay my bills, I have to work here..." "I" is always there. When does "I" disappear? I've tried to see this whole world and life of people. When does "I" take a back seat and not come forward? Only

when one is in love. When one is in love, “I” disappears behind, and You becomes in front. Therefore, true love is the only way in which you can control ego also. And if ego is such a big problem for us, love is the answer.

I have a walking stick—I haven’t brought it with me—a cane, a walking cane, given to me by somebody, with a beautiful inscription around it. It says: “Love is the answer, no matter what the question.” I believe it! Love is an answer to *all* questions. It’s such a powerful thing, because love comes from the soul. Does not come from the mind. Does not come from our external covers. Therefore love is the greatest thing, and these enlightened people, when they come and tell us how to get enlightened, they use no other method except love. It’s their love that traps us. It’s love that draws us. And it is their love that makes us feel that there is something more than we know. Otherwise, by our mind, we always have doubts. Sometimes we say, “This guy is trying to tell us something, he’s trying to control our mind. Oh, he may be Satan, he may be the Devil himself!” We are so afraid. Every doubt leads to fear! You will notice that the mind is generating doubts, and along with the doubts is also generating fear. Doubt and fear is always a product of our mind. If you act intuitively, with your gut feelings, and design your life and all actions based on that, you’ll neither have doubt nor fear. So doubt and fear only disappears when we become ourselves and not our minds. So it’s a very important part of enlightenment to know who you are and not to bank only upon these covers and these machines and these equipment given to us to use. So the best kind of life is, the best wonderful life which you can really enjoy is when you take control and say, “I am the soul. I am consciousness per se. I have been given a mind to think and to use, to communicate, to write, to speak, to understand, to put things together, to put perceptions, sense perceptions, and make sense of them. I’ve been given a good equipment, a mind to use. I’ve been given sense perceptions to see the whole world, to experience everything around me. I’ve been given a nice body, which body is such a small little body, contains so much equipment—several miles of nerves running through a little body, several miles of other—lymphatic system—other systems running. And the brain and the spinal cord, carrying so much DNA molecules containing the history of mankind, the history of all species ever since we were created from an amoeba till today—the whole history is recorded in this body, in every cell of the body, in the DNA molecule. What a wonderful body, physical body, we have! But we are just a body. We have been given the body, the senses, the mind to enjoy.

If we believe that we were at one time in our true home in heaven, and we just came here for a visit, and we got trapped here, the question will be: “What did we do there? Why did we come here? Why did we come here in the first place, if now we are to struggle to go back again to our home?” We came for adventure. We came for fun. We came to attend a carnival. We came for an amusement park. What have we done? Where have we gone wrong? We made some mistake somewhere. We forgot the very purpose of coming here. People ask me, “Do you know what the purpose of life is?” I said, “Yes, to have fun.” [laughter] The purpose of life is to have adventure. We came for adventure! But in order to have adventure, we designed the most wonderful system, a system of experience in which we placed everything in two parts so that we could intensify the actual experience of one over the other. Like: we made light and darkness both. Why did we make both light and darkness? Because if there was no darkness, there’d be no light. People don’t realize it. Supposing there was a certain amount of light all the time, whether you close your eyes, open your eyes, you are sleeping, awake—the same light is there all the time. You would never have seen it; you would never have known there was light. It’s only because there’s dark that we distinguish it and say, “It’s light.” Supposing

there was no pain—there'd be no pleasure. We'd never be able to find out what it is. Supposing there was no unhappiness—there'd be no happiness, experience of happiness. The whole structure of this adventureland was based upon pairs of opposites, on a principle of duality, that everything should be in pairs, so we can experience both. If you destroy one, both get destroyed. This principle of both getting destroyed goes into every particle of this creation.

There are electrons and protons even in the atom. The electrons carry negative charge; protons cause positive charge. The electrons rotate around the protons and create matter and create this whole universe. Even by science. Physics says that is how the negative and the positive are together creating this. Our life, every aspect of our life is being created by this duality. They say, "Supposing we put a positive electron and a positron—if we can create it—put them together, what will happen? Both will disappear. They've experimented and found that if two particles of the same charge are put together, they both disappear. There is a lab near Chicago, called Fermi Lab, it is a big, circular lab, several miles long. And what they are doing is collision. It's a collider of particles. There are only three labs of this kind in the whole world, and one is near Chicago. So in the Fermi Lab they send a group of particles in one direction, and send particles from the other direction, and collide them to see what are the basic, smallest particles after collision. And they are accelerated by magnetic forces, and they are made to go as fast as we can make them, trying to reach the velocity of light. But when the particles go, and they're being filmed all the time, pictures being taken of them by very special digital cameras—which Mark must know, he's a great expert of digital cameras—when their pictures go like this, what they find is a particle is coming on the collision course from this side, another is coming from this side. When they come close, this one disappears—it's not in the scene. As soon as this passes it comes back and moves. On the same collision course. It disappears. Where does it go? And physicists, physics, is trying to determine where do these particles go? And they have come up with new theories, theories of there being more dimensions than we can see, that the particle slips into another dimension. And now, what they can measure the energy—the energy is still there in the particle. How can the energy be there and the particle disappears? So they say the energy is flowing from the other dimension. When they measure the energy, then they have to figure out there's definitely more than one different channel, different dimensions going on. Current theory today in physics is that there are at least eleven dimensions living here. They believe that, in other dimensions, the exact opposite is taking place than we are here. Think of strange examples. I was reading an article and seeing a documentary on this. It said that if you go into a bar and say "I want orange juice," and the barman by mistake gives you cranberry juice, another part of you in another dimension got the orange juice. I mean they give examples like that. This is science! This is not imagination! This is being experimented by the top scientists of the world today.

When we find that the whole world, from particle to the whole of the galaxies, they are all working in pairs of opposites, we realize our life is also based on pairs of opposites. Indeed, if there's strong light, there has to be strong darkness. If there's a great happiness, there has to be less happiness, unhappiness, more unhappiness. So people sometimes say, "I had some very bad karma." They also go through very good karma. A life which is very steady—small little high up, little low—such a boring life, I don't think anybody would like it. But life with excitement is the one where you see ups and downs. And if you know the ups and downs are part of a script of a show going on, and you can enjoy it and see it as an adventure for which you came, life changes, becomes different. The enlightened persons are those who are enjoying the adventure, having fun in this life because

they know what it is, and they call upon us: “You all have the ability to be enlightened.” Enlightenment is not the privilege of a few people. Enlightenment is available to all human beings. Every human being is endowed with this power of enlightenment not given by any man or any state or anybody—by the Creator Himself—human being is made like that. Therefore, all we have to do is discover who we are. If we find out who we are, this life of yours becomes an adventure and becomes fun. I hope all David’s friends here will get enlightened and enjoy life. Thank you very much. If you have any questions, you can ask them. Thank you. If you have answers, you can give them. If you have a question on something other than what I have said, you can ask them, too.

Q. [Not audible.]

A. That is because time is a trap. I call time a trap. If there was no time, there would be no impatience also. It’s time that creates impatience. It’s time that creates waiting. It’s time that creates division between events. And therefore time is a trap, and we have to go through it. The best way—thank you—best way to speed up things is to go to the next higher level, where you have an access to speeding up events. In the astral plane, you can speed up events, and even speed up the events of this life. In the causal plane, which is the mental plane where the mind resides, you can move backward and forwards on time. We make a mistake of thinking that time is flowing through us. Time is not flowing at all. Time is static. Time is stationary. Our *attention* is moving on it. All events have been recorded and written up on time, and they exist right now. What’ll happen tomorrow is already there. We are moving—this is called time travel. People used to say, “Only Egyptians knew how to time-travel,” forgetting we are all time-traveling. The time travel: we move from moment to moment and those events keep turning up.

There is no real difference between space and time. Supposing we want to go from here to New York—Minneapolis to New York. New York has not to be created to go there, it is *there*. As we take a journey and go from place to place, we reach there. Time is exactly like that. All events are stationary, placed on time. We, our attention, moves on time, and we experience those events as they come. Time is like *that*. Therefore, the impatience has been created because the speed of time in the physical plane is fixed. The subjective speed of time is based upon whether you like the event or not. If you like the event, time flows fast. If you don’t like an event, time moves slow, but that’s only subjective. And we don’t believe subjective time, we look at the watches and say, “Oh, it’s one hour.” We don’t say, “It felt like five minutes, because I was having fun.” And we can’t say, “Oh, I was sitting there, in pain, groaning, and it was hours! Actually it was for 15 minutes, but the pain made it look like hours.” So the subjective is totally based upon how much we like an event or we don’t like an event. So the impatience cannot be cured *here*. Impatience can be cured by enlightening ourselves with higher levels of awareness.

Q. [Not audible.]

A. Yes? The free will plays because the script, future script is hidden from us. When you hide what is going to happen, it becomes free will, because the choices are also written up. But that you’ve already made a choice is not known to us. So because the options are visible, and the choice—already made—is not visible, we think

we are making it now. Actually, a friend of mine, a student at Harvard University, who was studying philosophy, and he was discussing free will—every day we discussed whether free will is real or not. “The script is already written. How can you have free will?” Asked a simple question. So one day he called me in the early morning on his telephone and said, “Eureka! I found out we have no free will!” How did he find out? I said, “How did you find that out?” His argument was more theological than rational. He said, “If God has free will, and everything has been created with the will of God, and he knows everything in advance, he must know what is going to happen, what decision I am going to take. How can I have free will?” Good point! I said, “Come over, let’s discuss this further! Come to my apartment.” So, when he came, I cleverly prepared a tray, and put a cup of coffee, and a cup of tea, and an empty cup. When he came in, I said, “Would you like coffee or tea? Or nothing? And don’t use free will—you don’t have any.” [laughter] He said, “My great discovery has been messed up by a cup of coffee only?” [laughter] I said, “Not only do you have free will, you *cannot avoid* free will! You have to make a choice! Whether you say ‘I’ll take coffee’ or tea or nothing, you are making a choice right now!” He said, “I don’t want to make a choice!” “That’s also a choice. How can you deny you have free will?” He said, “I am stumped.” [laughter] I said, “Okay. I’ll take the Devil’s side now. I’ll present to you the proposition that you really have no free will, which you found out and lost in my cup of coffee and my cup of tea. Now I’ll prove to you how you have no free will. Tell me first what would you like?” He said, “I’ll take coffee.” “Good!” I said, “Do you know when, freely, in your brain, in your mind, you said, ‘I want coffee’, how did you make the decision? There are only two sets of factors that make all our decisions. Some are hereditary factors, genetic factors; others are environmental factors. Your father might be fond of coffee. Your grandfather might have liked coffee. And that went in their genes—you *had* to like coffee. Or you might have been with coffee-drinkers and environmentally picked up this. Do you know there is no third way in which you can make a decision? And at the moment when I asked you the question, ‘Would you like tea or coffee?’, if you freely decided, you could choose nothing but coffee, because both those factors were totally fixed. You thought it was free. It wasn’t free at all. Why did it look free to you was because you are not aware of the factors of choice. They were operating in your head. You didn’t know your genetic code. You didn’t know what environment you’ve come through. Therefore you thought it was free.”

Free will operates exactly like that—that we are not aware of it. Somebody says, “Supposing everything is predetermined. Why should I make an effort?” I say, “Sorry, bad script for you. The script says you will say, ‘Why should I make effort?’” Sorry! Bad script! If you now make an effort and succeed, good script! But the script is there! I’ll tell you a very personal experience of a man. In India we have some people who are called *Bhatras*. Those bhatras have practiced a particular kind of meditation, particular kind of yoga, by which they have some extrasensory perceptions and so on. I had appeared for an interview for the Navy. And I came out, and one of these guys with a turban met me. He said, “Do you have a piece of paper?” I said, “Yes.” (I was carrying my own papers with me.) “Here’s a piece of paper.” “A pen?” “Here’s a pen also.” He wanted to write something. So he looked at me and looked at me and wrote something and then he folded the paper several times. And the little packet he gave in my hand. He said, “Now, hold it in your hand. I am going to ask you a few questions. Write a number on another sheet of paper between 1 and 10.” I said, “This is an old trick. I know people. When they say, ‘Write between 1 and 10’, they all write 5. Naturally I am not going to write 5. I will show his bluff, this guy.” I wrote 3. He said, “Write the name of a flower.” In India, the most popular flower is rose. So when somebody says, “Write the name of flower,” they simply want to write ‘rose’. I said, “I am going to write the name of a flower this guy has never heard of. So in my State, a flower grows called

Chameli, C-H-A-M-E-L-I. I wrote that on that paper. He said, "Write your date of birth." I wrote 1926. He said, "That's the year of birth, not date of birth." So I added the date of birth, November 26, after the year, which we never write like that. The year is always written later on, even here, and in India. In India the date is first, then month; here the month is first, then date, but the year is always at the end. After I had written these, and I was smiling at him, he said, "Open the page I gave you." I opened the page, and it said the 3, chameli, 1926, and the date in the order I had written. I said, "How is it possible? I was making these decisions after he had written the paper. How could he possibly know? How could he read my free will? I thought over it. I decided to do certain things, other than what I thought he will know, and he knew exactly this." I said, "I am amazed! You have floored me—completely. I can't understand—how do you do it?" He said, "Shall I tell you something more?" I said, "Please, go ahead. Now I am impressed already." He said, "You said, 'Anybody who writes between 1 and 10 will write 5—I am going to write 3! Anybody who's asked the name of a flower says rose—I am going to write a special flower—Chameli! And you wrote your date of birth first.'" I said, "How could you know these things when I hadn't even thought of them? I hadn't even made up my mind! I had not used my free will!" And I *knew* I had used my free will. Completely. To write those things. How could he know it? He told me that the yoga he does teaches him that he can read five minutes in advance of somebody's life. All he could do was to read what I will be doing in the next five minutes and here they will write it down. Now, the point is simple: That when I say I am making my choice free will, with free will, it looks free because I don't know what the outcome is. I don't know what choice I will make. I think, "I have all the choices, I'll make *this* choice!" And I found out later it was already made. Not only was it made; the reasoning that went into making the choice was also recorded. So this script is so strange. The script provides for an experience of free will in it. That means, even if the experience is that you have really a choice, because the options are real... When I gave the option of coffee and tea to my friend, he couldn't deny that the options were real. He could take coffee or tea. He didn't know that his "free" choice will lead to coffee. Had I been able to study what were the factors of choice in his head, I could write beforehand: he'll take coffee free. Which is what that guy did for me.

So therefore the free will that we have is a very important illusion. It's looks so real, but so does everything else look so real—why only free will? Life looks real, our body looks real, show looks real—free will should also look real! And it does look real. But the free will in this play creates the karma. The karmic theory says: Whatever you decide with your free will becomes your karma. If it is already written up, do we really create karma? The answer is no. Then what is—why are we being punished and rewarded for karma? We are not being punished and rewarded for karma. Our mind is being punished and rewarded! We are above the mind. It's a program, program of reward and punishment built into the mind, preprogrammed. When we go through it and *think* we are the mind, we think we are this body, we go through that program thinking it's our free will, and therefore we suffer. It's a misidentification of our self with our covers. Enlightenment means that you discover your true self and know what the function of these covers is, and enjoy them. All these covers are meant for having a great adventure and great joy in this life. We didn't come here to suffer. We would never set up this life for suffering, but we put in the suffering to make the pleasure, the happiness enhanced. In fact, in one of the poems in India, in a poem written by Kabir, one of the mystics there, describing the creation of this universe, he describes from the beginning. It's a little more elaborate than creating in seven, six days and resting on the seventh day—little more elaborate, that how various qualities were born first, then the things were born, then concepts were born, then ideas were born, then things were born, and so on.

In that great poem, they describe that the mind was created mainly to create the experience of adventure in a new thing called time and space. The new thing was time and space! The mind creates time and space, and because of time and space, we separated events and putting them in an order calling cause/effect, cause/effect—that was the birth of karma. There's no karma if this principle is not there. So the principle created to have this fun and adventure here was exactly this. So the souls that came into the adventureland, according to that book, the souls were all residing in their true home, and full of bliss and dancing and singing—of course they can't dance and sing where there is no time and space—it's just a story. [laughter] But a nice story to tell us. That the souls were all in their heavens, in their home, singing and dancing, and *some* of them came down to have adventure. We are some of those people, sitting here. When these souls, who have come down here, and gone through pain and suffering and happiness and joy and all kinds of ups and downs, when they go back they enjoy that bliss far more than those that never left, because they've never seen anything else. So when these souls that go back to heaven, they sing and dance even more. Those souls there, they say, "What's special about you? We are all in bliss, we are all in happiness—what's so special with you?" And we tell them, "You don't know what you're missing!" [laughter] "We have come from Adventureland!" [laughter] So that is why, in truth, in reality, the enlightenment gives us all this true knowledge. It's only when we get enlightened about who we are and not at the covers—and we can remove the experience of the covers through meditational practices. We can remove these covers by spiritual practices. And that's where the art lies of discovering happiness, true happiness. The art of seeing that the world in which we live, the life we are leading, is an adventure. It's for fun we came, and not for suffering. It comes into being once we know who we are.

Q. [Not audible]

A. Why not? It's not a physical body. We can hold it with the astral body, astral things, the same way like we hold physical things with physical body. I was doing a workshop the other day, and every workshop I ask people to go up to the roof. Not with the physical body, with the astral body. With an imaginary body. I tell them, "Imagine that you've gone to the roof, and pick up some gifts from there." And I put up some astral gifts there. And they pick up things and they hold them! They get crystals, they got golden globe, they get things that are coming light, they are such remarkable things that come, which don't even exist in the physical world. And they pick it up, and they did it. When was that, yesterday? They did it yesterday! So you can hold that stuff because the astral self is not totally separated from the physical. There is a sub-astral, which comes in the dream state. Then there's the physical, which is in this physical body, and there's an overlap of physical and astral. The disembodied spirit, like ghosts and so on, they exist here, but they don't have bodies. They have a problem of holding anything. And then there is the astral plane, where you can hold whatever you want and the life is different. The universe overlaps where you can hold the things, even here.

Q. [Not audible]

A. Not at all! Not at all! That is a very tall story somebody has made up, that you are a blob there. [laughter] You are more real at every stage, far more real than you are here! And you discover the reality of yourself at every stage—more real than here. You discover your path was much longer than here. Physical body was

merely a short-term cover, like a jacket you are wearing. We have a body at every stage. A different kind of body.

Q. [Not audible.]

A. Yes! Individuated consciousness itself becomes a body. *Individuation* becomes a body! Mind becomes a body. The senses become a body. The physical body is, of course, a temporary, simple body. Everywhere we have a body, and a personality, such a strong personality you can't even have it here. Yeah, it's not what you think it is. There's no blob there. [laughter] There's a reality there.

Q. [Not audible]

A. No, it won't be like that at all. Not at all. Meditation is with the attention and not that you disappear from somewhere. Meditation... When a mom, who is working in the kitchen, and she has a toddler in the next room, moving, is her attention on the food, or on the baby there? It's on both. There's an external attention, which is on the food; there's internal attention, that's on the baby. Attention can be divided in so many ways that, even if you have kids and so on, they'll never worry, because you'll be there!

Q. Can you meditate with eyes open?

A. Absolutely!

Q. Awesome!

A. Yeah! It is awesome! With practice! It's only that you close eyes to start with, because, with the eyes open, you concentrate on seeing what is ahead of—in front of you—in the physical world. Afterwards, you don't have to close your eyes at all.

Q. Even if you move your body?

A. Absolutely! A person has had an experience while walking! Of a higher consciousness. It has nothing to do with what you think, that you disappear or go somewhere, become a blob or something, no. [laughter] No. You become more real; you discover what's actually making you do things here! You discover the reality and cause of why you are here.

Q. [Not audible]

A. That's true. Some people, some people have had the experiences. They could not really understand what it

was, which was part of the experience. There is a friend of mine, and he was walking down the street in Detroit, Michigan, and suddenly the street flow, the street pavement became lighted up. He said, "I never know there are lights in street pavement." He looked at the buildings—they all got lighted. He said, "Am I crazy? Or just something going on?" After a little while they became normal. He called me immediately. He said, "What happened?" I said, "You just had a glimpse into another level." Sometimes these just come while you are walking, while you are doing things. Not everybody has to try hard to meditate to get them. People get them accidentally also. And some people who try very hard get nothing. And the reason for that is that since we are to discover our own self inside, struggle always takes us outside. Struggle never takes us inside. When we struggle, we put our attention on something outside. Always. And here, the question is not of putting your attention or focusing on something. It's withdrawing your attention to yourself. It's the other way. That action is different.

Q. That's why kids can do it easier?

A. Kids get it much easier. I have had meetings, I used to have meetings with small kids. They had their vision inside very quickly. The other day, six-year-old girl has been asking for initiation to get enlightened experiences. She's been getting it since she was four. She was granted initiation in the East Coast. Do you remember that? Because she was enlightened as a child. So it's not age that matters. The young kids, when they're newly born, their look shows they know more than we can see. They always have a look—they can look somewhere, have a smile for nothing! For no reason! Why are they smiling? They know something; they are seeing something we are not. So these things happen. Yes?

Q. [Not audible]

A. Inside you. Our relationship with God is our relationship with our own totality. When we want to find God within ourselves, we find God is the ultimate creator of everything that we are seeing. But when we look for God outside... God is in our consciousness, not in our body. When this body dies, we don't die. The next body lives much longer. When that body dies, we still don't die. The consciousness still survives. When everything dies, we still don't die. In that consciousness, God lives. The God is totality of that consciousness. And God can be discovered only from inside. But we, we are so used to duality that everything must be separated. We separate God, too. We have defined God as somebody separate from us. We are separated; we have to run now to find where God is. We are running around all over. God is inside us. There is a deer called musk deer. A musk deer has this smell, a beautiful fragrance of musk, in his head. He doesn't know it's in his head. He runs all over—"Where is it coming from?" [laughter] Ultimately he gets so tired, he falls down, tired. Where is coming from? He doesn't realize it's coming from inside. We are like that deer. We are running *everywhere* outside to look for something that's already inside us.

So the direction of our travel towards God itself is faulty. That we try to go out to find it—it must be sitting somewhere. The direction to find God is within yourself—totally! Within the body, within consciousness, within your own *immortal* consciousness—which it *never* dies! Nobody in consciousness can ever die—it's immortal. And that's where God is. God is not in mortal things at all. God is immortal; we are immortal. And

these *covers* are mortal—they die. And we are looking through the covers and seeing maybe God is somebody like us, sitting somewhere running the show, making some mistakes here and there, because we can't understand, if God is really a merciful God, creator of all, what about these hospitals full of patients, what about murders taking place, what about the terrorism going on? Isn't God watching that? We made our own definitions of God! We don't realize that this, all the karmic activity going on and the principle of duality, and God has to be discovered inside, and that the creative power that creates all experiences including the experience of our Self. So nobody's ever found God outside. Always found inside themselves through enlightenment.

Q. [Not audible]

A. Yes! Same soul like us. The only difference between animal and ourselves is that the five elements—he lacks the fifth element of discernment and discrimination. He does not have the fifth element which we call ether, which is, which gives him discrimination, free will, and all that stuff. Otherwise, other elements are there. In the case of birds, they have three elements. In the case of trees and plants, it's the same consciousness, subdued because of one element, the water element. In consciousness they are the same. Any other question? Yes!

Q. [Not audible]

There is no good and bad. Our mind makes it up. That's the truth. Shakespeare said that, too. "There's nothing either good or bad but thinking makes it so." He said in his play. And that's true. We set up our own moral judgment. We create our own conscience. We create our own good and bad, and we get stuck with it and punished and rewarded by our own definitions. And we put karma into good and bad and create a morality and then get punished. When a movie is going on, we forget these things because it's a movie. There was a movie in India. A young man went to see it, and there was a girl who takes off her clothes to jump into the pool. And he's interested in seeing what she looks like when she's nude. But before she takes off her clothes, a train comes and passes in front. [laughter] And when the train goes, she's already in the water. The guy went twenty times to see the movie—one day the train must be late. [laughter] That's what happens to us. This movie is well set. Yes?

Q. [Not audible]

A. Namaste! I like—do you know what he said? He spoke in a very strange language. He said, "I love you." I said the same thing to him.

Q. [Not audible]

A. God is all forgiving, all goodness. So is our soul. So are we. Mind is not. Mind is judgmental. Mind judges. We don't, but when we think we are the mind, we become judges, too. Judgment is a function of the mind,

not of the soul. And therefore God doesn't have judgment, because God is totality of our soul. He created some equipment for us. And he didn't say that the judgment is for the sake of judging other people like that every day. Judges always should sit on the bench of a court! You should judge and give punishment as a judge. But we are judging all the time. Judging, criticizing, talking ill of people—this is our mind. If you know who you are, you'll never judge. Look at the enlightened people—do they ever judge? Never. They have no judgment, they love everybody, their compassion and love overcomes everything else. So, judging people, judgment, judgment is a mental activity and not our true activity. Yes?

Q. [Not audible]

A. When we look at these incidents of life, every sort of life, whether childhood or later—these traumatic incidents can happen in childhood, can happen later, can happen even in old age—when we look at all these events, we see one life and think that is it. If you go enlightened, you'll find one life is a very small fraction of your own life, that you have a series of lives, that each event here is connected with something in the past, that when you feel you have been subjected to something negative you were responsible at some time for negativity inflicted on somebody else. It's a very just system. There is no system greater than the system of karma meting out justice. Everything that is happening in this life has a cause to create that. And we look back in our own lives, we'll find out exactly what has happened.

Q. [Not audible]

A. Yes. If you can experience detachment, it gives you that feeling. But do you know you can't practice detachment? That's the biggest problem of detachment. When you want to detach with something, it sticks to you more. [laughter] I came here, I loved a certain kind of pizza. It used to be called Shakey's Ye Olde Pizza. Don't know how many of you will remember. Shakey's Pizza was my favorite. I said, "I am getting attached too much to this pizza. I should get rid of it." Every time I'd say, "No more Shakey's Pizza!, Shakey's Pizza comes in front of me. [laughter] The story is told of an American disciple, an American seeker, who found out that the wise men live in the Himalayas. And there are enlightened people in the Himalayas, and there is one swami there, one very wise man sitting there, who has a special mantra. If you repeat that mantra, you get enlightened. He said, "That's the kind of thing I wanted." You know, Americans wanted quick stuff, you know. Fast. Quick. So he traveled all the way, reached the mountains, and saw that the swami was in a cave, and he waited outside. And the swami came out. He said, "I've come from United States. I'm a seeker. I understand you have a mantra, and that when you give the mantra to somebody and they repeat it, they get enlightened." He said, "Yes, that's true." "Can you give me the mantra? I've come all the way." He said, "Sure! Come near me. I'll whisper in your ear." So he went close to this swami, and the swami said, "The mantra is: 'Abracadabra'." [laughter] He said, "What? I've come all the way to hear 'Abracadabra'?" He said, "No, there's a little caveat attached to that. When you say 'Abracadabra', don't think of bananas." The man tried all his life. Every time he said, "Abracadabra" bananas would come in front of him. Detachment cannot be practiced! There's only one way to achieve detachment. And that is to be attached to something else. Only when you are attached to something else can you be detached from the other thing. If you say, "I want to be detached, I want to be detached, be detached," you are more attached to it. Therefore, you have to have something

superior, something better, something more delicious, something more tasty, something more attractive to which you are attached—you can detached to the other one. The enlightened people say there is so much delicious good stuff inside. If you are a meditator, if you are practicing meditation properly, there is so much stuff there to which you can get attached that you will automatically be able to practice detachment. But to think that just by *fighting* you can detach? No. There's a point in that. Yes?

Q. [Not audible]

A. I'll tell you: Morality is social morality. Societies in which we live have set it up. Cultures have set it up. Churches have set it up. Temples have set it up. Religion has set it up. "This is good; this is bad." And we have to accept it. We grow up with it and that becomes part of our culture and we begin to accept that as good and bad. Every culture has separate good and bad. Not only that, every culture at different times has separate good and bad. It's evolved in different ways. What is good today was very bad sometime back. If you sat like this, with legs exposed—*terrible* sometime back! And, some cultures, *still* terrible! But here it's ordinary, normal, everybody's walking in shorts. [laughter] So therefore, this good and bad is totally relative and has been different in different cultures, different at different times, even in the same culture. It's made by social forces like religion, society, and so on. But we adopt them. And we adopt them because the system of reward and punishment itself has decided, through judicial systems set up by man, set up by us. And we adopt them, and there is morality for us.

But *true* morality only exists above the mind, and we find there is no morality. It was all set up for us. But what happened by setting it up? By setting it up, we get into the law of karma. Straight away. Supposing there was no morality. There'd be no law of karma at all. Karma is based upon good and bad. Do good things—you'll be rewarded! Do bad things—you'll be punished! That's karma. If there's no good and bad, how can there be karma? Now, when you think who you are, you are the soul, not the mind, you *have* no karma—at all. Soul has never had karma. The mind has created karma because the mind put all events into time and space, now and then. Supposing you don't have "now and then?" You can't have karma. You can't have punishment and reward. This "now and then" business, which is time, is creating this morality and therefore creating punishment and reward. And punishment and reward is a judgment that we make. And we have been drawn into this, and most of this social morality that has been imposed upon us, we adopt as if it is always there. It's never been always there. So it's a manmade thing. So when people say, "There's no real good or bad" they are talking of situation above the manmade institutions here.

Q. [Not audible]

A. Wherever you go, you reckon with that society, that culture. We have to. We're forced to. We are what they call "brainwashed" into it. We don't even think about it that we are being brainwashed. That's the beauty of brainwashing. [laughter] You'll never know you are brainwashed! You think it is *your* thought. Have you seen some hypnotists hypnotizing you and giving you post-hypnotic suggestion? And say, "When you come out of this hypnosis, you will do this!" And you come out of that and you... It is so strongly embedded you think you are doing it. You totally forget that anybody else's suggestion is working on you. So it's the same

thing. We're all brainwashed into our concepts of morality, concepts of good and evil, and we can't get rid of it. We figure them out: "This must be God-made, this must be forever." It's not. And we can study history, and we can study different cultures to know it will never be like that.

Q. [Not audible]

A. No, no. Plan is not written for us, we wrote the plan. There's a big difference between a plan written for us, and we wrote the plan and forgot that we wrote it. Ah, that's the difference! [laughter] Yes?

Q. So that same thought about trying—you can't detach yourself from something, you can't also detach yourself and ignore the bad things. The solution is to attach yourself to the higher...

A. To the higher state of consciousness. Higher love. That is why I say: If you have not been able to get enlightenment, not been able to meditate, not been able to gain access to any higher level that I'm talking about, which we *can* but doubt and fear and sometimes prevents us from doing this. Supposing we have had *no* such thing. At least, if you meet an enlightened person and experience unconditional love of that person, it's easy to attach to *that* person, you'll find it's very easy to detach with everything else. It's a big advantage. That's why they say that the true Perfect gurus in India are used by people to detach, because then they put their whole attachment on that perfect guru. The guru's love is unconditional, and that's the definition of a perfect guru, that his love will always be unconditional. And if it is not unconditional, he's not a guru at all. So the idea of having an enlightened person whose love is unconditional and is a physical person like us, and we come in contact with that person, makes it easy to have detachment.

Well, it was very nice I shared this information with you all. I am happy that David invited all of you so I could meet so many nice beautiful, smiling faces, and I know you are all on the way to enlightenment. That's my feeling, that one day or the other you are going to think twice over what I said: "There was some point in what he said! There is something in there!" So otherwise doubt and fear by our mind will always create. We have to overcome that. Once a friend of mine wanted to invite some nuns from the Church. He said, "They should hear you, because they are blindly following something. They are not understanding what their own religion is teaching them. They are not even following when Jesus says, 'The kingdom of God is within you.' When he says, 'The body is the Temple of Living God.' He doesn't say 'Body of God'. He says, 'Body of Living God'. It's from the Bible. Don't they read this? Don't they say, 'What does it mean?'" So he said, "Let the nuns come and listen to you. You might give some good remarks." They came, and the moment I started speaking, they said, "Save our souls, save our souls." They all began to take the rosary out, and "Save our souls." They said, "This must be Devil speaking." Brain can be so brainwashed that we get closed in listening to anybody. We don't even remain open-minded even. Religion has been responsible for closing our minds more than anything else, because from the beginning, from childhood, we are brought up in a certain brainwashed state that we think, "This alone is real! Everything else is unreal!" That this must be the only good thing—everything else is bad. We are the only followers of God; all others are heathen, and all others have got to go to Hell. And only we'll go to Heaven. Every religion—it's not one. Every religion has a problem, that they claim they're the only real ones.

I took an optional course at Harvard, optional course which was not part of my regular curriculum. Regular was economics and economic development and so on. I took comparative religion just to study 16 major religion of the world. And I said, "There must be some common thread in all of the religions. I should find out after religion was made to worship God. God is one. Every religion says God is one. There has to be something common in all the religions, in their rituals, in their beliefs, in their system." As I studied those 16 religions, I found the only thing common was they all said: "Our God is the only real one. All others aren't real." [laughter] All 16 said the same thing. I was surprised as you at the common thing. I thought maybe love is common, maybe love and devotion, the description is common. Nothing! They were different in different religions. Even the idea of love and devotion was described very differently in their scriptures. So the only thing is: "My God is real, yours is not." Now, how many gods are there? Only one! What do you think? Only one. Here we say there are people following Islam are terrorists—they want to kill Americans because they think Americans are destroying Islam.

Do you know how many people in the name of Allah, which is their god, kill each other who also believe in Allah? Just because some are Sunnis, some are Shias. And what distinguishes them? They follow the same scripture—the Koran. When Prophet Mohammed, who got revelation and dictated a book called Koran which is their Holy Book, their scripture, when he dictated that, gave all the instructions how to do spiritual activity, how to do worldly activities, and so on, in that one book, after he said that, "That this is work that must go on and many prophets have come in the past," and he gave a list of prophets in that book, including Jesus Christ and Moses and others he listed in that book, which today belong to Christianity, but he mentioned in that Koran. When he died, people said maybe there'll be no more prophet, because he didn't name anybody. Others said, "No, he did name his own son-in-law, Ali." So those who said Ali is the prophet after Mohammed are called Shi'as, and those who believe that there'll be no more prophet, only the *Khalifas*, a special group of people around Mohammed, will run the nation, run the religion, are called Sunnis. The Sunnis and the Shi'as, in the name of God, with the same scripture, kill each other every year. I used to see their parades going on, and these Shi'as, because they assassinated Ali—history says that because it was put up that Ali is the next prophet they killed him—so they mourn that, and if you have ever seen pictures of the Muharram festival, they beat themselves with chains, and they call this Muharram procession. And the Sunnis kill them because they're performing that, going in that parade. Both in the name of Allah.

I came here, and somebody said, "I only rely on the Word of God, which is the Bible." I said, "Really? The word of God is Bible?" Said, "No, Word, capital [letter]." So I looked up the dictionary—American dictionary—and said, "What does the Word mean, Word capital?" It said: Bible. Have you ever seen the Word described as the Bible? And then I read the Bible, and there was John's Gospel there and John's Gospel, first three lines, the stanzas, are: "In the beginning was the Word. And the Word was with God. And the Word was God." How can a book be that? And this is written in the very book they're calling Bible. See? You can go that far away and then I said, "By the way, do you have that word of God with you?" "Yes, we have the book in English." I saw it said: "James, fourteenth version." I said, "Do you know who wrote this book? God didn't write it. The King of England wrote it." "Oh, no, it's impossible! It's the Word of God!" I said, "Then the word of God, even if it was a Bible, was written Aramaic language, translated to Hebrew, from Hebrew to all other languages. And once it became English, the King kept on changing it. King James changed the whole thing! And took out many passages." In earlier, in the 7th century, 700 AD, an ecumenical council of wise people said, "Bible is not telling

the truth. We should change it a little bit.” They deleted certain gospels, put some others, that’s happened, a record, recorded event that happened. They changed so many portions. They were “reincarnation, we don’t believe in. That everybody, all young wives are called virgins we don’t believe in. The whole concept of Christianity will fall if we say there was no Immaculate Conception, if we don’t believe that He was son of God, and He rose from the cross.” Basic things! But changed, in order to fit in with a religion. Not the religion went after the historical facts. They changed it. And all this is recorded. Don’t we read it? Don’t we read history? Of these, the history of religion, every religion, you’ll see the history, how much change has taken place in all these things. All manmade stuff. And we attribute to God James’ fourteen different versions of King James of England, and we say, “This is the Word of God.” And I say, “Well, that’s changed—look at the original Bible, it’s different.” You can see every version! And they saw... And two young men came, “We met you in Hawaii.” I said, “Yeah, I remember I saw you there. Who are you?” “We are Mormons.” I said, “Oh. What do you believe in?” “We believe in the Real Bible.” I said, “What is the Real Bible? You don’t believe in King James’ Version?” “No, no, no. We believe another version that we discovered. And that version—we’ll give you a copy.” So I said, “All right, I’ll be very happy to see.” Then they gave me a copy. The opening page says, “This Bible has been composed from the following fourteen Bibles.” I was shocked—they acknowledged their fourteen Bibles, and they put them together.

In what way has religion led us toward spirituality? It looks like spirituality was there when these masters came, when these enlightened people came and spoke. They spoke of true spirituality. They gave us the real teachings. And we somehow, in order to perpetuate a large organization, to enroll more people, kept on changing it from the spiritual message to rituals and ceremonies. “Thou shalt not do this; thou shalt do this. This is immoral, this is moral.” And put in more and more of that stuff. And rituals very different from...do you know, I couldn’t understand how two churches... Six churches are sitting in Elgin. They’re just next to each other. Each says, “I only believe in my church.” Well, is there a separate Jesus Christ there? “No, it’s the same. But we don’t believe the Baptists, we don’t believe the Methodists, we don’t believe the...” How many denominations are there? It’s unbelievable! We didn’t stop anywhere! Religion kept on dividing itself into more and more religions. Whoever got power, and they fight for the power in religious organizations. What have we done? Religion has moved away from spirituality. It was supposed to be spirituality. It *started* as spirituality. And we moved so far away, and it’s true of every religion. I studied there, in a university, American university gave me the chance for the first time to study translated Vedas, the four Vedas of India. I never studied them in India. I studied all the religions and their scriptures in this country. And found that how they have moved away over time, each one of them, from true spirituality, spiritual message: “The Truth lies within you. Go within yourself! Everything’s within you!” ALL say that—to start with! And then they tell you what rituals to perform outside. [laughter] This is what has happened.

But I must tell you: there are still spiritual teachers, too. We would rather believe a dead spiritual teacher than a living one. Why? Dead can’t contradict us! [laughter] When our mind says “Truth is naughty thing.” Dead says, “Go ahead.” Living says, “No.” We don’t like living teachers, we don’t like living spiritual teachers, because they can say “no.” And we think—there are a lot of people believe that there are ascended gods in the Himalayas. Okay, not only the guy who went to hear “Abracadabra,” but there’re many people who told me, over here, “We believe in our masters who are sitting in the Himalayas.” I have spent a lot of time in the Himalayas myself. I have been posted there as a government official, traveled the whole of Himalayas, up to

the Tibetan border, of India. I have met all the people who are sitting there. I never met the people you guys believe in here. That they are all sitting ascended masters sitting in the Himalayas and we—“they’re our masters.” “How do they communicate with you from the Himalayas?” “They communicate inside. A voice comes in our head and says, ‘Go ahead and do this.’ And ‘Master, we’ll do it.’” I say, “How do you distinguish between that voice and the voice of your own mind? Have you ever thought of it? That all voices in your head are your mind’s voices? That nobody puts any other voice in your head at all?” People say, “Oh, we worship, we worship that particular thing. And that stone, we worship that statue, we worship birds, we worship animals, we worship this, and they all talk to us!” I said, “Do you talk to the bird? What did the bird say?” “Oh, I told the bird, ‘I love you, dearie!’ She says, ‘I love you, too!’” I said, “Was the bird speaking or your mind speaking?” This is *all* speech of the mind, and we attribute it to others. So many things have happened which have taken us away from the spiritual life, which has taken us away from spiritual thinking. And we have been drawn into these rituals, these ceremonies, and they’re our religion and we think therein by those, and doing things that are against what the scriptures are saying, is religion. We don’t even follow what the books say. Our life is so far away from the books, and still we think we are religious. We fight with other people based on the religion. So spirituality is very different from religion. “Spirituality” is discovering the spirit in yourself, discovering who you really are. That’s the Truth that you find yourself, and your True Self, your spirit, your soul—you’re on the spiritual path. Everything else is taking you outside, is not taking you towards the real goal.

Outside attachments are creating more havoc for us. The more attached we are, the more pain we have. We get disappointed all the time, we have so many expectations. It’s all because of attachment. So, if we can be detached, like you said, that’d be great. Detachment comes, you must find something better to be attached to, you’ll be detached. But if you try to fight and say, “No, I don’t want this!” you get more attached. The man said, “Abracadabra!” and the bananas were in front of him. “I *don’t* want bananas!” More bananas came. [laughter] This is what happens—the mind is like that!

I am very happy, very happy to see all of you. Good night.

<https://www.youtube.com/watch?v=6INE--BMoVY>

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