

Soul Provides All the Power to Make Life

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Welcome, friends and co-travelers on the spiritual path. I am very happy to be amongst you. It is always great to be traveling together to the same destination, like we are all doing. We have tried different pathways at different times in our lives, but most of those pathways are different because we were traveling with our minds. Our mind makes paths different. When we go beyond the mind, there is only one path and that path leads to the same destination which we are all heading for. I know that because the soul of each person is the same. There is no distinction at all between the soul of one person and another. The soul is the living force that empowers the mind, that empowers the senses, and empowers this body. We function as a complex unit with all these three together.

Our soul, in the center, provides all the power to make life. Around it is the mind, which thinks, rationalizes, employs logic, enables us to speak, enables us to write, enables us to communicate with each other. Around that is our sense perceptions by which we divide our knowledge of the world and of experiences around us through different senses. Around that, sense perceptions, is our physical body which includes all of this. So, this is a unit, complete unit in which all these are functioning together. Our soul is not sitting somewhere else. It is in the center of our being. That is why we are alive. Our mind is functioning all the time; it never stops. It is like the heartbeat of the thinking self. The thinking self, which is our mind, employs the mind to think all the time. We think day and night. If we stop thinking we will die. If the mind dies, the senses die, the body dies. Therefore, the mind is always alive and always thinking. It's great, it's a good instrument that we have been given, all these three covers upon the soul, the accessories to the soul, the machinery employed by the soul. To have experiences is very useful. We are able to enjoy this world, we are able to enjoy new experiences at a physical level. We are also able to enjoy astral experiences or pure sensory experiences through imagination, through withdrawal of the consciousness from this physical body and employing only the sensory body or the body that has only sense perceptions. Then we enjoy the mind, by great imagination and thinking, and we employ to create a lot of wonderful things.

These are wonderful things gifted to us by the creator, and we are supposed to use them. But what has happened? Something has gone wrong somewhere, on the way, that instead of using these things we are being used by these things. Instead of knowing that these were things at our disposal for us to use, we have become slaves of these very things. We've become slave of our body, identifying ourselves as only a physical being, identifying ourselves with a sickness and age that comes with a physical body, identifying ourselves with the bad relationships this body has with other bodies. We are continuously mistaking our self to be this body and

therefore we made no good use of this body. What about sense perceptions? Those sense perceptions were supposed to enhance our experience, were supposed to give us new experiences, and we are tied down by those perceptions by creating desires and attachments, desires and attachments that do not even allow us to think inward, do not even allow us to find happiness within ourselves, do not even allow us to know who we are, do not even allow us to know we are the soul. What have we done to ourselves?

Look at the mind. The mind was supposed to be our slave. The mind was put at our service so we could think whatever we wanted to think. We could use logic, we could use rationalization, we could use reason. What are we doing? We're asking the mind what to do. We are relying upon the mind, and the mind is our master and we have become the slave of the master. How did we reverse all these things? These were supposed to be at our disposal so we could use them and have a great experience. Why are we here in the first place? Why did we have to come to this world? It wasn't just to come for suffering and to have experiences of opposites over here, pain and pleasure. We came here to have a new kind of experience, an experience that'll be generated by these external bodies upon ourselves and we forgot our main mission, which was just to have an experience like going to a carnival, enjoying the ride and going back home. We even forgot where our home is, we even forgot that we belong somewhere else, and yet we suffer here because of the lack of knowledge of our own self. We suffer here because we forgot who we were. Therefore, all these experienced people who knew about it, who have had experience through meditation, through introspection, through going within themselves and reaching the soul within themselves, they have told us, these things are not yourself. These are just additions to yourself. If you find yourself you will also know what was the purpose of having these things. You will also know where your true home is, where you belong, and you will also know you came here for a temporary adventure, and when the adventure is over you should go back home.

These experienced people, whom we call mystics or saints or holy people, who have done meditation of withdrawing their attention to the inner self, to their utmost inner self, to their souls, they have been able to at least vouch for us, while we are here, that there is something real true beyond what we can see here and that is lying inside us not outside. Even after listening to these people, we are still looking for things outside. We think that by going to and listening to those people we will find our true home. We think that by reading about descriptions of what is inside, we will be able to go inside. We think that reading of scriptures and books is going to give us anything. It gives us nothing except information. You can gather all the information you want. It makes you a learned person. It does not give you knowledge nor does it give you awareness of who you are. When Socrates said, "Know thyself," he indicated that knowing yourself within is going to answer all your questions, because by knowing yourself you are able to find out exactly what your purpose of life is. You also know what you have to do

to get back. You also know that your Self is lying within yourself not outside. Everything is being created around you outside.

Therefore, how can you find truth outside? How can you find yourself outside when everything is lying inside you? But it's very difficult for us to even follow the instructions of these enlightened people. They say go inside and we want to close our eyes and think that that is inside, but there is darkness. When we close our eyes, we see nothing but darkness. So, we open our eyes and say, "At least there is light outside, there are people outside, there is information outside, so, let's stay outside." Nobody tells us that going inside does not mean closing your eyes, because when you close your eyes you are still outside. The eyes are still trying to look outside. You close your eyes so you don't see outside. It does not mean you have gone anywhere inside. Your attention is still going in the same direction—outside. When these enlightened people tell us, "Go within," what they mean is take your attention within. The attention is flowing outside, and it is the reversal of the direction of attention that will give you knowledge of who you are.

Now we have been practicing the focusing of attention on outward things all our life. We have been taught like that right from infancy till old age. All our life we've spent trying to focus our attention on things outside. We never practiced the art of withdrawal of attention within our self. It's the exactly the reverse of putting attention outside. We focus the attention on things and we then concentrate our attention there, little realizing these are the very two functions of consciousness, the very two functions that we can perform: the power of using the attention wherever you like, and the power of concentrating it wherever you like. What is around us cannot change. In the physical body, when we are looking at this world, the world around us seems to be fixed. What we cannot change [is] what is around us. What we can do is move from place to place, put our attention on different things. Our power of putting attention on one thing or the other exists with us, but we don't change the scene around us, so therefore what we need to do is to practice the power of attention, to be placed wherever we like. And this we can do by practicing. The putting of attention on different things and then noticing—can we also put this attention within our self? When I say within ourselves, what does it mean "within ourselves"? Within ourselves only means within the same place where we are operating from as conscious beings.

We are conscious beings. We know we are alive, we know we are thinking, we know we are seeing, we know we have eyes to see outside. Where are we operating from? If this body is just a cover upon ourselves, where are we operating from? Are we operating from our heart, are we operating from our hands and arms, are we operating from the eyes? No, if you introspect a little bit you'll find we are continuously operating all our body and our sense perceptions from behind the eyes in the center of the head. It doesn't take long to know—if you close your eyes and just say, "Where am I? If I am merely a point of consciousness, a point of awareness, from

where I am becoming aware of everything?”—you will find that that place is not difficult to find. It is behind these eyes, it is within the head, it is behind these eyes and between these eyes. It is sometimes referred to as the third eye, it is sometimes referred to as the third single eye, it is sometimes referred to as the point, the *nukta*. Different scriptures of the world of every religion have described that place, they've described that place from which consciousness emanates and goes out and creates our experiences of different levels of consciousness. Therefore, when we say go within yourself, we are talking of going with into yourself, where your consciousness comes out from. It does not say go anywhere else. It does not say that you now have to go find a new place to go to. It only means withdraw your attention to where it is flowing out from. Go back to where you are already operating from. It does not require searching any place. It does not require searching a new third eye center or something. It does not require any other exercise except withdrawing your attention.

How can you do that? There is another power we have called the power of imagination and that power of imagination can be used in order to withdraw attention. We don't know any other way of withdrawing attention, because we imagine we are at one place and our attention goes there. If we imagine we are standing outside of this auditorium, our attention will go there. When we imagine we are sitting inside our head, in the center of this head, just imagine, and it becomes easier if we imagine this body of ours is a house in which we live, a mansion in which we are living. As conscious beings we are using this body as a house, it has many floors and the floors are divided by energy centers. If you take them as energy centers, it's floors of our life of our house, then we are sitting somewhere on the sixth floor, with a floor level just behind the eyes. If you are sitting on that floor behind the eyes and imagine you are sitting on that floor inside the head, between the ears, then we can really pull our attention to our own self. It's a very easy method. There is no problem in finding the place because we are there. It is not we have to look for some place to go to. We have to go to where we already are and therefore the withdrawal of attention to the point behind the eyes where we are already operating from in the wakeful state. I emphasize “in the wakeful state,” because in any other state that is not our headquarters.

For example, when we go to sleep that very center shifts. It's not part of this body, it is not part of the pineal gland or the pituitary body or the medulla oblongata—that is just the location in the wakeful state where consciousness operates from. It drops when we go to sleep. Every night we go to sleep and it drops and you can check it out. If you are going to sleep at night and you are half asleep, and you want to touch your eyes in the wakeful state, you can always touch your eyes very easily. With your eyes closed, you know where your eyes are. When you are half sleepy, try to touch your eyes—you will touch your nose and you will think you are touching your eyes. It is already shifting down. When you are having dreams, you have already shifted down to the throat center. This notional point from where we operate does not remain fixed in

the body. Similarly, when we can go to higher experiences of higher levels of consciousness, it does not remain at the same spot. It moves backwards and upwards.

Therefore, that notional point from where we operate is just a notional point. From that point, we have an awareness of this body, we have an awareness of the whole world through this body. If we don't have this body, then we don't know this world. This world is being created because we are operating our own conscious self through this body. When we don't have this body, we still see a world, but we operate from that particular body we are wearing. It can be the body of our sense perceptions, it can be the body of our mind, or it may need no body but our own soul. These possibilities exist within us. Within us means, within the conscious self from within we are now operating. Therefore, true meditation does not consist—true meditation for self-realization—does not consist of focusing your attention on anything except on your own self, within yourself. Now we don't know how to focus our attention on ourselves, and yet we know that the whole world around us is emanating because of our sense perceptions. Supposing we did not have sense perceptions, would there ever be any world? The whole world disappears. Do you know our entire knowledge that there is a world around us, is dependent upon our sense perceptions? If we did not have these perceptions, we would not have any knowledge that there is any world existing at all. So whatever knowledge comes to us about our world is coming to us through the perceptions we have inside us. When you reach the stage that you can use the sense perceptions by themselves, without the need of the physical body, at that stage the world looks very different. The world changes its laws, the world appears very different. That is not very difficult to do, because when we die in this body what happens? This body dies—we don't die. How can we know that we don't die? Well, if we die, we will know we don't die, but if we are dead and we know we are not dead we can't tell anybody else.

Therefore, there is a very simpler method of dying while you are still living. If you can copy the actual process of dying, without dying actually, without dying you can copy the actual process of what happens to your experiences, to your sense perceptions when you die. You can copy them, simulate them and re-create them, and then you can have an experience of dying while living and tell anybody else what happened when you actually had an experience of death. How do you do that? If you have seen people dying, you notice that they die in stages. First of all, as a person dying, the hands and the feet become unknown to that person. The attention of the life force is pulled out from the extremities first. The person is still talking to us, and telling us, "Where is my foot gone?" and "You put my leg this side." The leg is already that side. So, the awareness of the extremities goes away first. Then the extremities lead to the torso and the knowledge of the torso goes. As it is withdrawing, the person feels he is flying and is still talking to us. When the attention is withdrawn further to the brain and the person is gone, then he is dead, he is finished. Because the whole consciousness of the body, awareness of the body, has

gone away. Let us try the same thing otherwise. How can we do it? By concentrating our attention behind the eyes, where we are. What will happen if we concentrate our attention? Gradually we forget where our hands and feet are. We will also forget where our legs and arms are. We will eventually forget where our body is, and we will find out we are still alive. But we can then reverse that process and the whole attention goes back, and then we are the same body able to communicate to everybody what happens when we die. Then we can tell them we found out by personal experience that death does not mean the end of life. Death means change of form, change of body, that there is another body operating within this. When you have that experience of another self within you, over which this body is covering you, strange things happen.

The biggest thing, the most dramatic experience that happens is that you have always been there before you came into this body. That that life of yours was much longer than the life of this body, that you were in that body before you were born, that you will be that body after you die, that that body's age is very different from this body. That the rules that apply to that body don't apply to this body. That body is not subject to gravity, it flies on its own, without having to use any wings, without using airplanes it can fly. It can transmit knowledge and awareness by telepathy with each other—we don't need the use of spoken language. There so many new experiences come up, just by one shift of consciousness from this external physical body to an internal body which we all have and that is the body of sense perceptions. In fact, sense perceptions themselves are the body. It is not a body. It is just that our sense perceptions of seeing, touching, tasting, smelling, they operate on their own. Otherwise we couldn't imagine anything. We are able to imagine things because we have that ability to see things without these eyes. When we imagine something and see something in the inner imagination, which eyes are we using? We are certainly not using these eyes, and we can close our eyes and imagine anything. Which eyes are we using? Which ears are we using when we hear music inside us, music that all these musicians have heard before they could transport it outside? We have all the sense perceptions inside and that sense perceptions constitute our inner body. That is why the experience of dying while living is a very great experience to show us that this body is mortal, this body is at death, the inner body does not die.

Of course, as we advance further into knowledge of the self we discover even that body has a limited time in existence. It does not live forever, but it lasts much longer than this body. In terms of earth time, the average age of the astral body or sensory body is anything from 1,000 to 3,000 years. Each 1,000 to 3,000 years that body dies like this one dies, and then we find another body inside it, which doesn't die at all and that body is our own mind. Our mind is not really just a machine; it's kind of a cover upon ourselves and functions like a body, and we call it a causal body. That means it causes all experiences to happen. All experiences that we are seeing now are happening because of our causal self which means our mind. Our mind has the

capacity to create all these experiences and that is one of its usefulness. We are using that mind to create experiences of senses, to create experiences of physical body and physical self and that is why that is called the causal body—it causes all things to happen. It also causes one great thing to happen—we call it time and space. It puts experience into time and space and thereby creates what we call past, present and future. It is a remarkable way of creating something so unique that we get caught up in a timeframe and we think time is real. In this state that we are in today, we cannot do anything to time, we think time cannot be altered at all. We think everything is happening in time. We think once upon a time this world was created, once upon a time God said this, we think time came even before God. We think time came before everything else. Our mind has trapped us into a timeframe and we think this time and space is always there. If you say, “Once upon a time...,” time started, and what was there before that? Also time. If we say this space ended infinity, what is beyond infinity? Also space.

We have, through this mind, created such a beautiful thing, like an endless infinite space and an infinite time and we have placed ourselves in the center of it and we’re experiencing it. This remarkable power of the mind to create time and space and place experiences in it, like events, makes us feel that we are trapped at one moment of time, because now and then there is the past, which we can remember, and there is going to be a future and we are always contemplating what will happen in the future and of the future we are in doubt and afraid and what a kind of life we have started. Just because one of the powers of the mind was to try and create time and space like we are experiencing now. So, these are such wonderful creations that have taken place, and all of these three levels I have described to you are all within the control of the mind. The soul is empowering that mind, the soul is putting life into that mind. We are the soul, not the mind. We are not the thinking machines. We use the thinking machines to think. When somebody says, “I think therefore I am,” that is not a correct statement. “I am because I am, and I have a mind which can think.” That’s the truth. So, when we can separate ourselves from the thinking mind, we begin to realize who we are. We are that which is giving power of consciousness, power of life to the mind, to the senses, to the body, to have all these levels of experiences.

The mind itself does not have immortality. Just like the sensory system does not have immortality—they have a longer life than physical life and live 1,000 to 3,000 years—the mind lives in 3 or 4 million years of earth time and the mind dies and a new mind comes. But during one mind, it holds all the memories. Mind is nothing but a great storage of memories. And how do we come into this world? We pick up a package of memories. Some people sometimes ask me, “How did we come into this world and come in different forms—somebody’s rich, somebody’s poor—how did we start?” The general answer people give is, it was your karma. But where...what happened when we first came? How could we have karma when we came the very first time? We had no time to have any karma—we did not do anything. We were souls.

We were living in Sach Khand, our true home. How come we came here and got trapped into karma when there was no time for us to have any karma?

The answer is very simple. We picked up a package of karma as we entered the mind. We ourselves picked up a package which contained past and future already stacked already. We came in the middle of our system. We did not come at the beginning of any system. So, when we came we came for one life and had millions of lives before that in order to make that one life. Because no life in this system can be created without a past action, and because the law of karma prevails over this life, so when we came we came in the middle. We came carrying with us a huge past of several lives, infinite lives and a huge future of infinite lives. We entered in the middle, and once we were here and we made karma real for ourselves and never wanted to go back home, never wanted to leave this little trip that we came for, then karma became real for us and we began to go lifetime after lifetime, carrying all that notional previous past lives as notional future lives as they were all real. We created reality for ourselves. Well, that was our intention. I must say that we did not come here to see shadows, we did not come here to experience merely illusion. We employed illusion, we employed the method of illusion very successfully to create experience of reality. So, at all times we made it a reality and we did very good job. In trying to make it a reality we shut ourselves from the process through which we came here. We shut ourselves from the knowledge from how this was created, so that we could know nothing more than the experience we were having here—and it became real.

Also, by dividing our experiences into sense perceptions, we made it even more real, because we have then begun to check our reality against one perception and the other. If we wanted to know, is this cup real, I could say, yes, I can touch it, I can drink the water. (Takes a drink of water and exclaims, "Its real!") Because the three senses combined with each other, convinced me that it is real. We began to judge reality by one sense perception against another. It is just like saying if you go into a sleep state and have a dream, and in the dream if I see a cup of water and I say and I ask people in the dream, "Is this real or unreal?" They will all say it is real. I'll say, "Let me test." I'll touch the cup of water—it's real. I'll drink it—it's real. I say it is real and I wake up and find it is not real. What happened? When I woke up I discovered that the examination of reality by using the same perceptions against each other, itself is an unreal thing, because it was different state of consciousness. It was a dream state. In dream I could not verify if it was real or unreal by either asking those people in the dream if it is real nor could I check the reality of that state by using that one perception against another. Same thing we are doing here in the physical plane. This is like a huge better kind of dream. We are checking our reality against asking people—how can there be so many people, how so many people are having the same experience? What happens in a dream? If twenty people are in a dream and we talk to them and we ask if we are all real, they say, "Of course we are. What makes you think we are not?" and then we wake up and none of those twenty exist. We found, we find that we are creating

all those twenty through the dream process by changing our level of consciousness. This ability to change levels of consciousness exists within us, and we use it every day to go into dream state and wake up. But when you want to awaken yourself further into higher level of consciousness then you have to operate from that level. For example, when we go to sleep and dream, we do not wake up because (in the dream) we do anything to wake up; we wake up because our time, our alarm is set, biological alarm or other alarm, has been set in the physical plane, in the wakeful plane. That's why we wake up. Similarly, if we have set our alarm, on the higher planes, we awaken!

That is the other way of waking up is, supposing some...a friend of mine is sleeping and he is having a dream he's having that he is carrying his horses to the stable. I am awake. I know that he is talking of horses, he is mumbling about horses, so he is dreaming of his horses. Now he doesn't know that I am sitting next to him, because he is in a dream state, so I give him a little nudge. I say, "Get up, get up," and he says, "What about my horses? [he is still in the dream state] What about my horses?" I can tell him, "Don't worry, I'll take care of your horses." He wakes up. He doesn't ask me, "Where are my horses?" He knows it's a shift in the consciousness, that I participated in his dream, I participated in holding his horses, only for the purpose of waking him up. So, therefore, in this state of dream in which we are, supposing there is an awakened person around us, supposing in the state in which we are sleeping in the higher self, an awakened person at that self wants to wake us up and he nudges us, we'll talk of our life here. He will say, "Yes, I will participate in your life here," and we then, with the help of that awareness, wake up. That is one good way of doing it. That means an awakened person can wake up another sleeping person, because he is already in that higher state of consciousness. The same thing can happen in these states.

So, when we say there is a master, a Guru, a Perfect Living Master, when we talk a Sant, Sant Sat Guru, when we talk of these terms, what are we talking about? We are talking about a person who is awakened. We are talking about a person who can enter our dreams who can guide us or nudge us in our dreams and wake us up because he is already awakened. He appears in our life as if he is a part of our dream. But actually, he has taken a part in our dream only to wake us up, and otherwise, when we wake up we find both of us have a different form. Therefore, because we cannot find such a person on our own, what happens is that when an awakened person nudges us in the wakeful state, we get a feeling, "This is not my home, I have to go back." We are still taking this as real. Therefore, we divide that level of consciousness, as if they are different places, and we are here and we have to go somewhere. That is why we call this a spiritual journey, like we have to go back to our true home as a spiritual journey. Actually, there is no journey at all. We don't go anywhere. We just awaken from one stage to another. We wake up again and again. Ultimately, we find our true home was one in which none of us existed separately, in which there was only one soul, that the soul itself experienced

individuation and had the experience of being the many in the same state. Then the many added all these equipment, and ultimately by the varying degrees of conscious layers upon ourselves we came up to the place where we are today. An awakened person can know this all the time. But when we, as novices, we having heard these things in the physical, in the physical life, when we hear these things we don't know that there is...we are already there.

If somebody says, "I am going to take you back home," he is not telling you the truth. The truth is you are already home. What you need to know is to be awakened to that knowledge that you are always home. What is that person then? That person is nobody but yourself, in a divided form. How do you know this? At the end of the journey! So, there are different experiences, as we go mid-journey and as we reach the end of the journey. In mid-journey, that means when we wake up from one level to another, at that stage we have only one reality in front of us. Whichever state we are in looks the only real state. When we are dreaming, the dream state is our only reality. When we wake up the dream becomes a dream and wakeful becomes the only reality. When we go to a little higher stage, one more higher stage, the astral stage, the system of sensory experiences which are there in the astral plane, that's the only reality. We come to know the rest was all made up. When we go to the next higher stage, that's the only reality and the others were all made up. When we go...only when we go to the top, when we reach our true home, which we truly call Sach Khand or our true home...when we reach our true home we discover that there was only one, and all these differences created to create different levels of realities. At that point, of course, the knowledge is complete, because you are one with the creator, you are the same as the total consciousness and you see the whole show in one glance. You see the creation of time, you see the creation of different levels and how these vast experiences have been created just by the power of consciousness of one. But until then we enjoy. We came to enjoy the many, we came to enjoy diversity. We came to enjoy different types of experiences which consciousness is capable of. Consciousness is capable of anything! There is no limit to it. Therefore, these are just various experiments through which we have been going on. Since we have tied ourselves here and got into a state where we feel that pain and pleasure and the opposites of experiences are not good for us, we don't like it. We don't like an area where the pain and the pleasure both exist, because the nature of time is such that one hour of pain looks like 100 hours of pain and 100 hours of pleasure looks like 1 hour of pleasure. Therefore, even if the pain and pleasure are the equally distributed, which they are, all opposites are equally distributed in our life, but we don't experience like that because the mind, which is experiencing these through these bodies, is used to experiencing variety of experiences, and gets tired of one experience and wants different experiences. So, when we have a variety of experiences going on, we like to choose those which are more pleasurable, which are better.

So then we cannot have an experience of a pleasurable kind unless we also have the experience of the opposite kind. The reason is that we have tuned ourselves to experiencing one thing against its opposite. We can experience light only because we can experience darkness. Imagine for a moment, if there was light all the time—whether you close your eyes or you open your eyes, whether it is morning, evening, there was always light—you wouldn't have seen it. You wouldn't even know there was light. You only know light because there is darkness. Similarly, if you are always happy and never experience unhappiness, you wouldn't even know what happiness is. Therefore, everything we are experiencing in these three worlds of the mind, the physical world, the world of senses and the world of the mind, we are only experiencing through pairs of opposites. This is the world of duality, and duality means exactly this, that you have to have a dual system by which opposites in order to experience each. The whole structure of this universe is based upon positive and negative. You start from the physics of molecular structures, you start from the meta physical structures, you start from ethical structures, you start from any side, you find they are all based upon pairs of opposites. So now, that we are living in pairs of opposites, we like to choose that which is better for us and therefore we are troubled by this and we suffer negative more than we suffer positive. We want to get out to a place where we can understand both and rise above it. But the question is, that if we were already in a state of bliss in our true home and that home has none of these problems, if it has no duality, then how could we appreciate it? How could we even know the beauty, joy and love and all that we experience in our true home if we never had experience of anything else? Therefore, it is an amazing, an amazing miracle that has happened, that by creating a world of duality, we made a world of non-duality into an opposite of this world and we were able to appreciate our own self. By coming to this experience here we are able to go back and experience our own true state as an opposite of the state we created. Although there is no opposite there, we make it an opposite artificially and appreciate it even more. There is greater appreciation of our own self when we realize that outside of our self there is this kind of experience possible. So that is exactly...people ask, what is the purpose of life? Why are we trapped here? We are trapped here so we can go back home and appreciate our own home.

We don't appreciate our own home. We take it for granted. Everything is taken for granted by our consciousness, unless the experience alters and we are able to see something different from it. Therefore, these differences that have come and created in life, they are terrible differences some of them. People say what kind of creator was there? No matter what name you give it, God or Allah or Ishwar or Parmeshwar, whatever name you give to that creator, just say Creator or just say totality of consciousness, doesn't matter what word you use. What kind of being was it, what kind of power was it that created misery, hospitals, disease, accidents, murderers, crime. What kind of creator was that? Then we realize that all of these opposites have been created so we appreciate the positive side. And then, but why did we have to create? Well, they were not created, they were created out of experience, they were dream

like. When we have a nightmare, a very bad dream, and we wake up in the morning, what do we say? Thank God it was a dream. That is exactly what we say when we get out of the system and find out the whole thing was created, in no other way except the same process which created the dream. We created the level of consciousness which looks real. We created the reality and woke up from the reality—it never existed really. We made an experience of it, and experience was powerful, very strong, and the stronger the experience was of this world of duality, the stronger is our appreciation of our own true home.

That is why there is good justification for having this. If you look at the whole big picture, it looks perfect for the justification as well as for its purpose, but if you only look at part of it, it does not look just, nor does it look purposeful. Looks like we are randomly moving around all different beings, and all different ideas, different thoughts, different notions and therefore we do not see the unity. But when you see from the top how it is created, then you come to know the whole thing is following a single pattern. The pattern is to create the opposites continuously, so that we can appreciate the original. An original being is our original home—that is our original state. What a remarkable miracle that sitting in the sixth level of dreaming we still have the capability to wake up to any level. Right now, in this form, we have the ability to go to that state which is our true form or true home. We can't do that in any other form. Soul or the power to have life, exists in many forms. It is existing in trees, in plants, it is existing in insects, in birds, animals, mammals, us, angels, gods, ruling deities, it exists in each one of them. Each one of them is alive with the same power of a soul. They all have the same soul, no difference. The bodies are different, the forms are different, awarenesses are different, but the soul is still the same. None of them has the power to decide to go back home and find its true nature. Only one form out of all these has the power to go back home. In our Indian scriptures and literature, they have listed 8.4 million species of life forms. They say there are 8.4 million species. Out of that about 5.6 million are from the plant kingdom alone. Ultimately, they are all classified, and a human being comes in the last category of 400,000 species. In that list that they have compiled, a huge big list they have compiled, the human being is only one in 400,000 of the highest category of species. There also, which includes angels and all of the different entities that rule the heavens and hells, it includes all those, in that they are putting the human being as the only one which has the power to go to all the levels of consciousness. All others are living as dictated by their destiny, by their pattern, by their karma, they are living their lives.

They are living by instincts, they react by instincts, and they grow up and die by their instincts. Only a human being says, "I can think, I can do this, or I can do that, I can choose, I can seek, I can, I create, I am the doer." Only human being says that. Nobody else says that. Human beings say that because they're ignorant what's happened tomorrow. They are ignorant what'll happen to them tomorrow, what'll happen in the future. Therefore, they think the power to decide what'll happen the next moment, what'll happen tomorrow is in their hands. This is a

unique feature. This is a feature in us that creates a unique feeling of free will, that we have free will. That feeling of free will makes us exercise that free will—and we seek, we'll decide. Since we can seek, we can seek the ultimate truth. If we could not seek, we could never find our true home. The distinction between us and all other forms of life is that only a human being with his mind can seek and no other form can seek. No other form can decide what to do, what not to do. A human being can. Therefore, the human being has been described as the very next form after the creator himself. Man is made in the image of the creator. When you say man is made in the image of the creator, it does not mean that the creator has two eyes, and ears and nose and our form. It only means that the creator has the will to create the whole show and the human being thinks he has the decision making just like the creator. He is like a semi-creator sitting here. So, a human being has the capacity to seek and if one can seek one can find. That is why you can seek things outside, you can seek things wherever you like, or you can seek things of your own self. You can seek things who you are, you can seek your own true home. That is why the capacity to seek is granted only to this unique form called the human form and the human being can seek and can also find.

What is the qualification for a person to go back to its true home? Only one qualification, that that person is a seeker. If you seek you will find. No other qualifications are necessary. It does not mean how many books you have read, it does not mean how learned you are, it does not mean where have been, it does not mean what ashram you go to, does not mean which church you belong to, does not mean which religion you belong to. Only one requirement is there to go to your true home and that is you are a seeker. That you seek the true home. You seek, whatever you seek you will find. Whether you seek outside or inside you will find. It might take time, but you will find. So, when you become a seeker, and you can find your true home within yourself, that's wonderful. And how do you find it? Your own self, your own self in the form of somebody who is more awake and comes into your life, what we call, what we call a guru and a chela, what we call a master and a disciple. What does it mean? The master/disciple relationship is not of a physical relationship here. It does not mean a master is going to tell you, a teacher can. A master or a guru is a little different from a teacher. A teacher teaches you what he has learned and can teach you from the books. He can teach you what he has learned. But a master is awakened to one level at least higher than you. Therefore, by his awakening he can take you on to awaken you up to his level. If he has awoken to a higher level, he will wake you up to a higher level. A master can take you as high as he has awakened to himself. A master can take you as high as he has gone himself, but a master cannot take you beyond where he has gone. But that doesn't matter. We want to start.

If a child who is going into primary school says, I want to study with my Ph.D. professors like my older uncle is studying, then that is not fair, because he doesn't know anything to go and study in the college yet. It is the same thing in the spiritual path, that if we are at the beginning, it

doesn't matter who our teacher happens to be. If he takes us to first step fine, then automatically if we seek more than what we have got, another teacher will come in our life. Now the beauty of this game is, this game of guru/chela, game of master and disciple, the beauty is that a disciple can never find his master. Teachers we can find. We can look at their qualifications and find teachers who are more learned than us, but you cannot find a master, because if you are sleeping, how can you find somebody who is awakened. Only an awakened person can find who is sleeping or an awakened person can find who else is awakened. But therefore, what happens is that when we seek, one who is awakened, who is going to awaken us, can see us better, sleeping in that state, and awaken us than we can find who is the one who is going to waken us up.

A little example is given us once, that there are a few blind people trapped in a little hall, small, small room. The door is flush with the wall. There is no handle to the door, and they do not know where to push to open the door. So, they are all blind and they are going around putting their hands around the wall, trying to find out where is the door out. They can't find the door, because they don't know where the door is—it looks like the wall all over. Then one person who is not blind enters that room and they hear a little creak. They say, "We found out, there is one who knows the door, he just came in, so let's find him now," and then they go, "Now let's find the man who just came in." Then the man sees that this guy has been moving around so much and he takes compassion on him and comes and holds his hand. The blind man says, "I found you." He doesn't say, "I have been found." He says, "I found you." Same thing happens in our life here. We don't find our master; the master finds us. If the master cannot find us he is not a master. Certainly not *our* master. If a master cannot find us and he is supposed to be taking us back home—doesn't even know where we are—how can he be our master? Therefore, they say when the chela is ready, a guru appears. They don't say when the chela is ready he finds a guru. They say guru appears. What does that mean? That means he appears in our so called, local life here. He appears in this life in which we are having experiences of other people. He appears as another person. He appears as another person and comes into our life through a coincidence, through circumstances. He comes in such a way that we don't even know, that there is something odd about his appearance in our life at this time. It is a sheer coincidence through which he appears. When he appears, we just take him as another being like us, because he does not appear as somebody different from us. If he came as somebody different, then he could never be our friend. We do not go to our true home friendless. We go with a friend. This is the basic, the basic truth about the spiritual path, that the person who takes us home, the Guru as we call him, the master, the Perfect Living Master, whose perfection consists in that he is already perfect at the top, he has reached the top and he is a human being like us, and he will take us back as a friend. Friend first, master afterwards. So, if he is going to be a friend he must come in the same form we are, he must have a life like us. Supposing he has an extraordinary life. Supposing he is coming in a physical body flying in this

hall. We look at him, because he is unusual, because he is different, and we may even wonder where he is coming...first thought in our mind will be, must be some strings attached and we would like to see how he is performing this magic. Then if we see there is no string, some of us might get frightened, some of us might worship him, but nobody will be a friend of his. If he happens to fall down, many of us will run to help him, and a little friendship can start from there. Friendship is only between equals, where we feel like we can be friendly to each other. If that is missing, a Perfect Living Master does not do his job by becoming something different than us. He comes like us. There is no difference between the body and the life of a Perfect Living Master and ourselves—except his awareness. His awareness is right at the top, and he knows all the time how the show is being arranged, he is awakened to be able to wake us. But otherwise, he is like a friend in this current show, current drama like us. So, when he comes, how does he reveal himself to us? He does not reveal by performing magic outside in the street, because he knows this whole thing is our created illusion. It is all illusion. He creates miracles in our personal life, he creates one miracle after another in our personal life. We realize something is happening right here. The more he shows, the more he reveals through his personal experiences, the more we know about this reality. That is how a Perfect Living Master comes into our life and takes us back home. He takes us through stages and as we go from stage to stage we discover that he is more than our friend. We find that we thought that he was just a friend of ours, and then we thought he may be a little more enlightened than us. Maybe he can take us one step. Then we go there, and we find he knows more. Ultimately, we find, at the end, he was the end, and we are the same as him. He was our Self; our own highest self was what we thought was the master here.

This whole show of creation and being able to go back to the level of the creator is a beautiful experience available to a human being in this physical body. That is the most amazing miracle I can think of or I have ever seen or experienced—the miracle of being able to find all this. How has it been arranged? It has been arranged within this body, within this physical body. Centers have been created through which consciousness operates in different ways. These centers can be divided into two parts. There are six centers below the eyes, and there are twelve centers behind the eyes. The six centers below the eyes are all responsible for the experience of energy in our body, in our system, in our life. All energy centers that govern this body, that govern our relationship around, that govern the experience around us in the physical plane are all put within the six centers below us. These centers are not identical with the organs of the body, but they are placed in the different levels, from starting at the bottom, and they go up like this, and these are energy centers that provide us with the experience of energy. If we concentrate our attention on these centers, we can have experiences of explicable, great energy, but when we want to go to higher awareness, these centers do not give us higher awareness. They give us different experiences. The energetic experiences. Experiences of different forms of energy we can experience. But to have higher awareness, to be awakened to a higher level and find out

the lower level are dreamlike, you can't do that through these centers. That is only possible when you raise your level of consciousness from the centers behind. These are also notional centers in the body, which means that when you pull your attention behind the eyes in this body you reach a point where you get awakened and the attention is pulled up from the body and you awaken to a next body. This itself is provided for a point within this body, looks like a point within the body where you are withdrawing your attention. Of course, as you are withdrawing your attention, the body disappears. The point remains, so the point is really not connected to the body. It is the point to where consciousness exists and that point that itself contains all everything inside it. So, as you proceed in relation to this physical body the points move backwards, and then at the center they move upwards. When we want to put our attention in the center of this head, we don't really put it in the center—we are still way forward. We think it's the center. The reason for that is that when we close our eyes, the darkness in front we think is the darkness inside, and we are trying to plot ourselves somewhere which is pretty close to the front of the forehead, not really to the back. So, in order to reach there, more experiences are needed, and those experiences pull us to the real centers.

There are many ways in which we can pull ourselves to these centers. Many different devices have been tried by different people. The pulling of the attention...imagination has been used as a very useful device, that you imagine you are there. Then you can also listen to your mind speaking there. You can listen to yourself speaking there. You can see imaginative images there. All that is possible because you are operating from there, around that area. But the best thing is, if you can place yourself there, through concentration of attention, then you are able to hear a sound inside you. There are a number of sounds inside us. The sound that can be heard inside, just by concentrating attention, the more you forget what is outside of yourself, the louder the sounds become—and those sounds are not coming from outside at all. When you hear the sounds sometimes you have to open and look around and see where it is coming from. It is not coming from anywhere outside. It is coming from within your consciousness.

Consciousness is a power to be conscious of and its own manifest form is a resonance which appears to be like a sound to start with. It is not always a sound. It is a sound to start with, and that sound, if it comes, then by listening to the sound you are listening to yourself, and there is a pull then, a pull to your own self. That helps a lot. So, this way of pulling yourself to the sound is a very useful way of discovering yourself. I have tried many different forms personally, both in terms of the lower centers, how to use the energy centers to know more awareness as well as to use these centers. The best way I could find was to link your attention to the sound that comes from consciousness itself.

That has a pull in itself. It pulls you to the self and gives you the higher wakefulness stage by stage. So, this particular way, they call it the Surat Shabd Yoga, which means the yoga of the

sound. Surat is the attention, on the Shabd, which is the sound within yourself. That seems to be most helpful to me. But that sound itself and the resonance of it that carries you to different experiences, that's the royal road, as it were, to awakening to different levels. Ultimately you find that the sound itself is your own real self, that the sound was your original form and just looks like, appears like sound in the physical plane when you first start off.

The only obstacle I have found in the way of this process is that the mind starts thinking of all external things, all the attachments we have had, all the desires we have—they all come up at that time, and they pull us out. We start thinking of everything else at that time. Some people say if they have lost their keys, they want to find their keys, meditate, and the mind will go and find the keys. They want to go and just get out. The mind wants to just look at outside things. Therefore, we use other devices, like a mantra, like repetition, Simran, repeating things. Why do we do them? So that by involving our attention on repeating those words we are able to hold the attention there. So, the first step can be that we control this spread-out attention of the mind. By going here and there, we control it by repetition of preselected words which, if given by a Guru or given by a Master, have more than simple value of being words, and if not given by them then also they'll work. Your own selected words will also work provided those words don't have outside connotation. I sometimes give an example. If I had chosen my mantra as "pizza," had I kept on repeating "pizza, pizza," I go to all the Pizza Huts of the world and I never go inside. If the words we are repeating are all associated with something outside, they don't work. But if the words have something to associate from inside, then they will have good work. Normally a Perfect Living Master will give you words to repeat which have no connotation outside but have a connotation inside. From the experiences you will have inside, he has already indicated through those words, so when you will have the experience you will say that is exactly what was meant by that word. So those words are more useful, and when you repeat them you block other words of thought to come and are able to hold your mind steady. If you hold your mind steady with repetition of words and the sound can be heard, you latch yourself to the sound—you latch your attention to the sound. The sound pulls you up, and the sound opens up experiences. It pulls you faster from your body than any other means that I know of.

I know that the power of the sound that resounds in us, just by vacating our body to some extent—you just pull your body to some extent when the sound can be heard, latch it on to the sound—it pulls you very fast. These devices, these methods, that are available to us as a human being, in a human body, is a remarkable gift to us. I don't think there is a better gift to us than the ability to be in this state of dream state, in this 6th level of consciousness and then to be able to awaken by a system that already preexists in us and we can just follow them within ourselves. There is nothing outside, everything is inside. As we are pulled back to our own self, we find that the answer to all our questions are inside. Most of our questions are just made up

by our mind and the mind is trying to find answers to those questions, and the answers are all lying inside. The secret is very simple. When you meditate you can find out inside, the secret of questions. You will find that a question is created from an answer, not the other way around, that you have the answer in you, unspoken, unaware, and then you create a question to get that answer. Supposing you were to ask me a question, and I gave you a wrong answer. You will say “No, that doesn’t make any sense to me.” If I give you the right answer, “Right, that is what I knew.” You even said, “That’s what I knew.” So, till then you didn’t, but actually you knew, you knew all the time. You cannot truly formulate a question unless the answer lies there inside you.

Therefore, as you raise your level of consciousness, you find all the answers coming to you automatically. So, it’s amazing you don’t have to then speak, you become aware of what everything is around you, what everything is, you come to know the secret of this creation, secret of this world, secret of your own self, secret of this drama that is going on, secret of the several-layered show that is going on—and this is all possible while we are in the physical body, right here. All we have to do is to practice going within our own self. Not running to places. We think that we will be able to find something by running to places. No, the real temple, the real church, the real place for worship, the house of worship is our own body, our own head in fact. This [places his hands on his head]...everything that you can imagine to get in a holy place, in a place of worship, can be found in our head. This little part. This is our real temple, and we carry it with us all the time. When we run into temples, we carry the real temple with us. We don’t like this or that outside. We don’t like this religion or that religion, and all religions have the same temple. All people have the same temple. All human beings have the same temple. We all have no distinction when it comes to the reality, but when we come to mental thinking and outside, we divide ourselves. There is a special function that divided between the mind and our soul. Both of them are operating our consciousness. The soul is consciousness. It’s a unit of consciousness that operates everything else. The mind having been made conscious, we have given it an entire entity of a soul, as if we and the mind are two. The mind is using our power to operate and think and becomes an independent entity and argues in our own head. So, we keep on arguing in our own head. We speak to ourselves, “Do this. No, don’t do this.” We are constantly in conversation with our own self inside. Now, when you develop this kind of conversation, between the mind and yourself, then you are in control. If you notice that in the conversation, the mind as a thinking machine is not in control—you feel you are subject to the mind. A little meditational experience, in which you can see your mind separate from yourself, helps you to become the master of the mind. It is also an experience in meditation. In meditation you can sit and watch your mind perform its normal functions. What are the normal functions of the mind? Think, think more, divide, analyze, split and create doubt and from doubt, create fear. Very steady functions the mind is performing. To work, the mind says think—think in sentences, think in images and then after thinking then spread them around,

analyze them, spread them more, analyze more, break them further and ultimately try to understand them and then get confused and then get in doubt, then get afraid.

A simple process. And what does the soul do? If the soul were not to employ the mind but use the soul consciousness and use the mind for communicating if it wants to. What is the power of the soul? To synthesize, put everything together, see one grand picture, enjoy what's happening around and experience everything as one and have a great feeling of bliss, knowledge and love, a heightened intuitive knowledge. It's so different. The intuitive knowledge that comes to us from what we call gut feeling does not come from the mind—it comes directly from the soul using its consciousness. But the reasoning, thinking and deciding what to do comes from the mind. So, there is a difference right there. You can also mark the difference another way. The mind will always take time to decide anything. Even the smallest thought takes time. Intuition takes no time. The gut feeling never comes in one minute or one second—it is just there. Time does not operate when the intuition flows through the soul, but time is taken every time the mind makes a decision. Therefore, the intuitive power goes through the soul and does not belong to the mind and thinking is with the mind. If we were to change our life today, if we were to say we are going to live with our gut feeling—whatever knowledge comes straight to us we are going to make that our decision and use the mind and it's thinking power how to carry out the decision—our life will change immediately. In one day it will change. But we are not doing that; we are doing the exact opposite. We are reasoning and reasoning, trying to think hard what we should do, and then we make mistakes. The next day we realize, "Oh, we shouldn't have done that." Then we regret and sometimes we feel guilty, sometimes we just feel regret and then we live in the past. Then we begin living in the past.

This...people tell me one should not live in the past. Today I read a quotation from Socrates, who also said that one should not live in the past but should only plan for the future—there is no use living in the past. It doesn't help, but we live in the past so much! We constantly think what happened yesterday, why did I do that, why did I do that—the guilt overwhelms us. The guilt of some mistakes we have made ourselves are recognizing. Why can't we just put it away? It's happened, it has already happened. What's over is over. Let's now start from what can be done now. If we have to learn a lesson, we have learned our lesson from the past. It does not mean that we have to repeat the past again and again to learn the same lesson. If we have learned our lesson, let's move to the future. Now this ability of the soul to always move forward can be used if we don't just listen to the mind all the time. The mind's function of creating doubt and fear continuously haunts us because we take the mind as our master. If we don't take the mind as our master this won't happen. If we take the mind as our slave, which it is supposed to be, as our servant, we direct the mind in what to do, we direct the mind in what to think, we direct the mind in what words to use, we direct the mind what to communicate—if

we are in control of the mind, it is a very useful thing. But when we lose control and allow the mind to control us and go to such an extent that we identify with the mind, that we begin to feel, “I am thinking” not that “I am using the mind to think,” that I am thinking, when that happens then we become totally subject to the control of the mind, we become prisoners of the mind. We have become prisoners of the mind. To free ourselves we have to separate ourselves from the mind. We can do that through meditation. Meditation, that means exploring, who you are, how it is all operating inside you—it is the most wonderful experience you can ever have. It opens up the experiences of all realities, all levels of realities, and opens up the experience to know who you are and what is your true home. So, meditation is a very great experience I recommend to anybody who is on the spiritual path. Try deep meditation. Deep meditation means continuously pull your attention within yourself. All these things that I talk about are open to use if we pull our attention within ourselves.

So, I wish all of you great success in this. We’ll have a little break now and we’ll reassemble again for some questions and answers. We’ll reassemble again after a while. Thank you!

<https://youtu.be/cr1qZ4Y3-IU>

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