

## **Totality of Consciousness is the Ultimate Creator**

Lake Zurich, Illinois — May 24, 2013

Friends, welcome to this monthly meeting of the Institute for the Study of Human Awareness. You will notice that my voice is very hoarse-y today. I have a cold, and I don't want to give the cold to anybody. Somebody said to me little while ago, "I will take your cold." I said, "I have much better things to share." So better take those good things. Take the real goodies and not something which is purely physical.

This creation, in which we are sitting now, is a remarkable experience. That a creation can exist with the single power of consciousness; that consciousness per se can become conscious of anything it wants to be—and create any experience it wants to—itself is a great power. It's a very big power. But the fact it has been actually executed by creating several worlds, several universes, including the universe we sit in now, the physical universe of matter and energy.

This physical world consists of matter and energy, and we study how it is created, and we try to look at the creation outside. We look at the structure of the atoms, structure of the molecules and the basic nature of energy. We try to study what is space and time—what is the nature of time. We spend so much time in studying this, little realizing that what we are doing is no different than going to sleep at night, have a wonderful dream and then start measuring what things are in the dream and start analyzing what the dream is composed of. We try to see what the matter in the dream consists of, and so we suddenly wake up and find that exercise was not really necessary, because all those laws of creation, laws of physics were created in one go from consciousness. They did not require to be assembled in the way we thought they would be.

When can one know when examining a dream whether you should study the dream in its details? We study a dream. We are sitting in a room. We are seeing what kind of room it is. Let's measure it. We can spend the whole dream time in measuring the room, seeing what carpet is appropriate for it, buy a carpet, place it on the room, and then wake up and find there was no room, there was no carpet—and we had an experience. We had an experience of seeing a room and laying down a carpet. But supposing we spent all our time studying the nature of the dream and going into details of what exists there and wake up? We'll feel sorry for ourselves that we spent too much time in studying something that was created by a different principle than we thought. The principle of all creation, of every kind of experience, is the principle that consciousness can be conscious of anything it wants to be.

So our reality is consciousness. From that arises all experiences, all levels of consciousness. If we are pure consciousness, what name can we give to ourselves? What name can you give to a power that is creative? It can not only create anything, it can then experience what it creates, and it can do both things simultaneously. It creates and experiences at the same time. That's the power of consciousness. What word would properly describe that amazing power?

Consciousness does not describe it, because consciousness only means being conscious of something. Consciousness is being used as a word equivalent to awareness, whereas awareness is a very small part of consciousness. Consciousness is the creative power; awareness is not.

Therefore, when we try to find a word to describe consciousness, we fail. What do we do when we fail? We have to use some word to describe something so powerful, with so much creative power it can create any experience. So, for want of any word we use the word “Word.” “In the beginning was the Word and the Word was with God and the Word was God.” How much more can you say about a Word? Word with W capital. Word that created everything. I am not quoting from the Bible; I am quoting from the Rig Veda. Just translating it for you in English. The Rig Veda says, “In the beginning was the Naad. Naad means the sound. All things were made by that Naad and nothing was made that was not made by Naad.” That was written, scripted, several thousand years earlier before the compilation of John’s gospel in the Bible. But the statements are the same. When you look at all religions and spiritual disciplines, you find that they all had the same problem. How could you describe the power of consciousness, which is the only reality? Everything else is created by consciousness and is experienced by consciousness. So it’s very difficult.

But there is one thing which struck people who experience themselves, who were able to find out who they really were—the mystics, the saints, those who went within themselves to study consciousness inside and not what we were experiencing outside. When they began to analyze what consciousness is, they found a very wonderful thing. That consciousness that operates as a power, creative power, and also an experiencing power, that consciousness can be heard, can be listened to. Now that’s an amazing thing. We thought there is no way to just find out what consciousness is. We didn’t even have a word for it. But we found that when it comes down to the level of the physical plane of creation in which we are all sitting here, that consciousness can be heard. It’s audible. And if you find it is audible, that gives you the most wonderful method of discovering who you are. Because if it is audible, you can listen to it. That means your highest self—you can say you have this self and you have a higher self and then you have the higher and higher self. Ultimately, you have the highest self possible. The highest self—you can listen to it. That means we have been given a great capacity of listening by which we can discover every part of creation and every part of ourselves, that we can discover who we really are just by using the power of listening.

How has this power of listening been placed into us, in the physical world? Let’s start from here. Let’s start from where we are. We are in human bodies. These human bodies have brain, have sensory systems. They have all the autonomous systems working to keep it alive. The heart beats autonomously. The mind in the brain thinks autonomously. All other lymphatics and other systems work autonomously, automatically. We don’t direct them to do it. And then, on top of that, we give directions to some things which we can do and we give directions to our attention, where to place our attention. That’s the only real thing where we use our direction. Otherwise, the life is being sustained in our physical body by itself, by

autonomous means. And, therefore, when we want to give a direction, the means of giving direction is to use our attention. “Attention, go there.” “Attention, study this.” “Attention, withdraw.” “Attention, look at the book.” It is only our attention that we’re using. Therefore, we have this very great capacity of using our attention. Our attention is the most valuable gift we have. There is nothing to compare with it. If we didn’t have attention, we could do nothing at all in any area, either in this life, or any other life, or on spiritual path. It’s the power of attention, which can be placed wherever we like, that gives us the opportunity to discover ourselves by placing the attention upon ourselves.

Now when we want to place our attention on our highest self, our true self, which is pure consciousness, how do we do it? Having discovered that we can listen to consciousness, we place our attention where we can listen to consciousness or bring it as close to it as possible. It doesn’t take too long to know for a physical human being that consciousness is operating from inside the head of a person. It’s quite clear that if you were to figure out that you are just one point, you are not a bigger body than just zero point, where would that point be in the physical body? It is not in the hands or the feet or the legs or the torso. You get closer and closer just by simple contemplation. You find it somewhere in the head. Where exactly in the head? If you just close your eyes and say, “Where am I if I am merely a point?” it does not take too long to know you are behind these eyes at this level. You are neither above nor below. You are just...you are not in front at the eyes, you are behind. Doesn’t take too long to sit and contemplate where am I if I am just one point.

That point is very significant, because that point is where consciousness is operating from now in the physical body. The whole of it is operating from there. Not that some is there and some somewhere else in different levels of consciousness, that there is a true home somewhere—we have to go right up. The whole thing is completely in that one single point with no dimension right behind our eyes. What a wonderful news when one gets to know this. Solves a lot of intellectual problems. Solves the problem of the mind questioning whether it is true or not true. Don’t question. Don’t ask anybody. Go in and see. That’s where you are. You can’t find any other place. You can check as hard as you like. You can say, “Where is my attention flowing from? My attention, which is coming from my consciousness, where does it originate? From where it is coming?”

Just think of it. Visualize it. Contemplate upon it, and find out where does it come from. We will all come to the conclusion it’s coming from within the body, within the head, behind the eyes at a certain point, almost between the ears and a little bit behind these physical eyes. That point has been called in many literatures “the point.” In the Islamic literature I found they used the word “Lukta.” Lukta means a point. They say, “Go to the Lukta. Go to the point.” In some they have said “the third-eye center”—center of consciousness. So whatever description you give to it, these are words. But the truth is we are all talking about the same thing, which lies behind our eyes and the whole of our consciousness. All the power to create that has taken place outside in the physical world, as well all the power that creates our true home, Sachkhand, and all the power that creates the astral, causal, and other planes. All the

power that creates the feeling of a soul and a total soul and super soul—all that power is lying right now at this moment behind the eyes in a single point. That's amazing. More amazing is that we can access that by listening to it.

Now I must clarify that listening is not hearing. I am not using the word hearing. Hearing it is with these outside ears, the eardrum, and all the nerves that go from the drum to the brain—that's hearing. I am not talking of hearing at all. This hearing is designed only to hear what's happening outside. We sometimes hear inside sounds—mostly gurgling in the belly, and some others, and sound of breathing in the lungs. But that is not meant by listening. Hearing is with these external ears. Listening is—how do we listen to consciousness? We listen to consciousness with consciousness. There is no other capacity. Consciousness is the ability to be conscious of anything it wants to be. The power of attention is to place that power of consciousness anywhere we like. So what do we need to do? The whole spiritual path can be condensed into this single statement that, "Put your attention and make it listen to consciousness behind the eyes." Period.

I have stated the whole spiritual path right now. The more you listen to your own self with the power of listening that is also available right within yourself...you don't go anywhere outside at all...you don't even move one millimeter away from where you are to listen to where you are. It's all inside that one point. It's not even spread out. It's just one single spot behind the eyes, the third-eye center, where you have to go and you find everything you have to find. Everything you want to find is available right there.

Somebody sent me a nice picture of a globe and wrote underneath that, "We are not a drop in the ocean. We are the whole of the ocean in a drop." I like that, because that represents the truth. The truth is that we are not one being, one separated soul sitting somewhere far away from our home. We have the whole home, we have our truth, we have all the creation that has taken place everywhere, and we have enclosed all that within one little spot behind our eyes. There is nothing existing outside of it, except experience.

Now this is interesting that the power of consciousness should be conscious of experiences that we create. It has created a series of experiences, very interesting, adventurous, beautiful. I would like you to join me in traveling through all those experiences. But when you travel through the experiences, it will also take you back to where the original experience took place. Let's start from where we are, in this physical world. We see the world of matter, world of physics and chemistry. We see the world of biology. We see life as we can see outside. Is it really coming as a created world that then goes through our sense perceptions and then we come to know there is a world? Or is there some little difference there? There is a little difference. The difference is it is not coming from outside inside, it is being created by consciousness and then being experienced by consciousness at the same time.

Philosophers have examined this for a long time. The philosophers have questioned, "If I look at a tree, is the tree there because I'm looking at it, or I'm looking at it because it's there independently?" They had to question this. When we look at a tree, how do we look at a tree

in terms of physical reality, this particular reality we are sitting in? Because consciousness has created many realities, and I am only now talking of the physical reality. In the physical reality, you look at a tree, and you see it there, and you assume the tree was there not before you looked at it, naturally, and that when you turn your head and look at it, it's there. When you turn away it's not there. You turn, it's still there. It has to be there all the time. It's so difficult to absorb this thought that the tree is there when you look at it. Therefore, because it is so consistently there...supposing I were to turn and see the tree, green leaves, then turn this way and turn back, it is white leaves. I turn back, it is blue leaves. Then I would know tree is not real. I am making it up. But if every time I turn around, it's the same green tree with the same leaves with no change, then I assume it's real. Can you imagine that our reality has been defined by no other way but by the consistency of the experience? Because it is consistent, and because we see the same thing over and over again at the same place—because we cannot change anything that we are perceiving—it must be real. And we forget that the same thing happens in a dream. You don't change things in a dream either. And yet it is not real. How come we place so much importance on this experience that it must be real? But this is our definition of reality.

I want to know: is this cup real. I pick it up. I touch it. Oh, yes, my tactile sense says, "It is real." I sip it. My eyes are confirming, my tactile sense, all my senses are confirming it is real. So it is real. Supposing I see the cup in the dream, and I touch it in the dream. It's real. I sip it. It's real. All the sensory systems in the dream will make the cup real and says, "Real." And I wake up. Where is the cup? There was no cup. It was created by the dream. It was created by the dream maker, which is our consciousness and was perceived and experienced by the dream maker. Now there is a big catch here. The big catch is that because I could see a cup and I could touch a cup...I could taste the water...I had the experience of touching, tasting, experiencing... Because I had that real experience, it was real. Nobody made it up. I had a real experience of touching the glass and drinking the water. Therefore, I jumped to the next conclusion that because I had that experience of drinking the water, therefore the water must be real and the cup must be real. This ability to jump to the conclusion that because an experience is real, the articles and material things of that experience must also be real has led us to be duped by the illusion of creation. This is described in some great detail in one of the Indian scriptures where they describe that the world is Maya or illusion. It is *mithya*. That means "illusion that destroys itself"—that this illusion is being created so that we can experience it not as illusion but as reality.

There was a very famous philosopher and dance instructor in India, and she was very famous—got many awards—but she was very baffled by this idea of the world being illusion. So she had a chance to discuss with me that I should explain why the scriptures are saying this world is illusion when we don't experience it as illusion. We experience it as reality. Now when the word Maya is used, we translate it as illusion. That's not true. Maya does not mean illusion. Maya means an experience which makes you believe that the things of experience are real. It has never questioned that the experience is not real. Experience is always real. If you experience something, how can you say it didn't happen? It is happening

to you. The experience is always real, but once we jump to the next conclusion that what is external outside of ourselves is also real, that's Maya. All experiences are real, because you are having it. You can't deny it.

But to jump to the conclusion that what is causing the experience is outside of yourself and consists of these various material things or astral things or causal things at any level, that is the illusion, that is Maya. The illusion does not consist of the fact that it's a shadow world. It's not a shadow world. It's a world created by consciousness in which we have not only created the many characters to participate—the billions of characters in this planet alone—we have also created our self as a physical body, as one of the characters. And it is not a show we are seeing at a distance on a stage. It's a show in which we have placed our self in a physical body as a character and are sitting right on the stage. Therefore, it becomes very difficult for us to distinguish between an experience we are having and the reality of that experience in terms of external, material, or other things. The experience is always real. That's what is created by consciousness. But consciousness creates this illusion on top of that experience of reality that this experience is arising from something other than from where it is arising. The experience is always arising from within consciousness—never from outside. And the assumption we make through illusion is that the experience is coming from outside. That's the Maya. That's the illusion, that we give the source of experience outside.

This was questioned once that how can you say that the experience occurs prior to the things that we see in that experience. For example, leave the glass there. Take this piece of paper. I look at this paper. Question is, "Did my consciousness create the paper first and then I saw it, or I put the paper like this in front of me first and then I saw it?" If in terms of time, what happened before must be the cause. What happens later must be the effect. If I saw the paper first and then it came up, then the paper was inside me, not outside. But if I put the paper in front of me and then the process of seeing took place, then the paper must be real, because if it was there and I didn't see it and I took a process of seeing... When we examine this—it has been examined over and over again—what is the order in which these two things happened? And every time the answer comes up: They were both simultaneous. None of them were either earlier nor later. So you can go either way.

You can believe that all experiences of all creation takes place inside you and then you experience it outside. Or you can think that the outside world is first created and you, as a listening and experiencing body come up, and you experience the world. These two schools of thought, which have been designated as the idealist and the materialist, they have been arguing for two thousand years on this point and not reached an agreement. The materialists say that the world has to come into existence by some means and then we have the possibility of coming into this world and experiencing it, and the world will go on for billions of years and we can come many times—the other people will come. So they say, "Do not question," the materialists say, "Do not question the absolute existence of this world."

The idealists say, “No, the world is coming from inside.” One of the greatest idealists was Socrates and his disciple Plato. Socrates says that the world of ideas pre-exist the world of matter. He makes it even more simple. He tries to bring to our notice that if you have no idea of a tumbler or a glass, this cannot come here. It won’t even be made here. Actually, he gives example of a chair. He says, “If you don’t have an idea of a chair, no chair could ever have been made. Whoever made a chair in the physical world must have an idea of a chair.” He says, “Therefore, the world of ideas has always preceded the world of matter.” It’s not possible, without ideas, to create anything. Whoever created it, whether a carpenter made that chair, or it was made from heaven or somewhere, it was made after an idea of a chair was known. In some of his deeper philosophies, Socrates has even mentioned that the world of ideas cannot come unless we have a world of concepts, because why would you have an idea of chair if you don’t know what the chair is for. But if the conceptual idea is, “I need something to sit differently than sitting on the floor,” I must have a concept first, and there has to be a different level of concept and followed by a world of ideas, followed by a world where the ideas can be put into physical practice. So he describes, in fact, the three stages that we have always been talking about—the material stage, the physical world, in which everything has been now solidified because of the ideas we picked up from the astral stage, and the astral stage got all the ideas from the conceptual level of the causal stage of the mind and there the whole process of creation ends. Here we have three worlds—the physical, the astral, the causal—causal creating concepts, concepts trickling down to the astral, astral creating ideas—how to implement them—and then the ideas flowing down to the physical, and we create them.

There is a very big catch in this. What is an idea of a chair? It is one idea. You can make millions of chairs out of that one idea—and all different. It’s not that with one idea you get one project made here. An idea so powerful that if you have an idea of a chair, you make different varieties of chair. They all fit that idea. Not only that, if you go to the concept of chair, the concept of sitting on something different, you can make furniture of every kind in the world. These are like seeds that grow into big plants and trees and forests.

So, according to these philosophers and these mystics, we have been creating these worlds, in these three worlds, by employing the power of consciousness through devices which we made ahead of time so that they could be fitted in. You can’t make a chair if there is no space to put the chair in, so space has to be created before chair. You can’t keep a chair here even for a single second if there is no time to place it. So space and time have to be created earlier. Where do we create those? They have to be created before you can have concepts applicable to a physical world. Therefore, the creation of space-time has to precede everything else. In these three levels of creation—the physical, the sensory or astral, or causal starting with concepts, space has to be created before any of these three will function. So, therefore, we say space and time are the originators of all experiences. Is this a good philosophy? Is this a good theoretical model that they have been developing? They say, “No, we are not developing a theoretical model. We are giving you a description of how consciousness has operated to

create these experiences at different levels for us.” Is it provable? Of course, everything about the Creator cannot be proved.

My iPhone gave me a message yesterday. I was trying to use it like a flashlight. That’s one of the applications available. But it’s wonderful when I try to put the iPhone into the app called flashlight, it lights up and under that there is some significant quotation about light. Every time it’s a new quotation that comes up. So I was very happy to see yesterday’s quote, which said, “To try to find God with your logic, with your mental logic, is to search for the sun with a little lamp of yours.” He said, “Therefore, logic has great limitation and the reason why logic has limitation is because it has been created after space and time. It’s not created prior to it.” Logic, reasoning, reasoning of the mind cannot operate without space and time. The mind itself, the creator of logic cannot operate outside of space and time. The process of thinking, which is vital to the mind and makes the mind alive...thinking, which makes the mind alive, cannot operate without time and space. Every thought requires time and space. We don’t. We can be without it. Consciousness does not need it. Thinking needs it. Logic needs it. Therefore, these creations have taken place in a very orderly way. And where is the proof? The proof is to go within that point of consciousness behind the eyes at all level and find it all out. This is not something that you can find in books. Cannot find in any library. Cannot find by pilgrimage. Cannot find by going to holy places. Cannot be found by going to any temple or church or mosque. This can only be found if you go within to the point where consciousness is bound up like this and pierce through it and go right into the center of it and find all these things opening up around it.

These three worlds of creation are all created by the mind. The mind is a delegated authority of consciousness. We give a delegated authority to a machine. It’s nothing new. We give a delegated authority to computers. We let them do our work. We say, “All right, you calculate. You do this. You use your processors and give us results.” They do a good job. If you get a very nice, sophisticated computer, it does excellent job. It is predicted that in another 20 years computers will be telling us what to do—not that we will be telling computers what to do. We’ll make them so intelligent. We’re even delegating intelligence to them. Artificial intelligence is already being inducted into so many computers. They seem to tell us things which are better than us. I lose my way while driving, but GPS does not lose. It’s already working.

So we have a great computer, the greatest computer, the most sophisticated, the most efficient that you can ever find in any market—and you have it free. It’s called the human mind. The human mind is the best computer. It computes. It does nothing more, nor less. It does not create consciousness. It needs consciousness to be alive, so we pump consciousness into the mind and make it alive. And the mind begins to function. And mind begins to do the duty it is supposed to do to create space and time. And within space and time, to create the feelings of different things happening at different levels, including the creation of all material objects in

the physical world, all sensory objects in the astral world, all causal concepts in the causal world. One instrument, one accessory, given to consciousness as a great gift.

I always believed it's one of the great gifts. At the highest level, if you look at all the consciousness levels, you find the best gift that was given to us was the mind so that we can do anything we want to do. Create space and time, function in space and time, have expanse—infinite, infinite space, infinite time. Time has no beginning. We have stretched it out so far. Does it really have no beginning? If you go to sleep at night and we see the time there, we say, "How long have we been there?" Infinite. And we wake up. The whole dream lasted three minutes. That infinite time was created in three minutes. There is a limit, but the limit is not in terms of what we are experiencing at that time. Limit is created by how far we go. The definition of infinity is not that it has no end. The definition of infinity is you can go as far as you like and you can still go more. It's connected with your going. It's not connected with something abstract. The abstract notion of infinite time and infinite space has been generated so we can put as much stuff into it as we like. So the mind has been given a good task to create the space and time and place. What can we place into space and time? One great scientist described it very beautifully—Einstein. He said, "Space and time cannot be separated. They are one continuum, and you don't place objects in space-time. You place events." Beautifully stated. Very true spiritually, that in space and time we do not place any objects, we place events.

There is a little bottle here created by space-time, by the mind. Supposing it was only created as an object with no time, you would never have seen it. To see it, you require at least some nanoseconds. That means time. No object can exist without time. Therefore, space-time is one thing, and it is not an object—it is an event. It's an object that was held in my hand for so many seconds, placed on the table for so many seconds. That's how the definition is, that space-time continuum creates events. That's great. That was one of the most wonderful things the mind did, to create events and then to tie those events up from how they were created. The whole business should be self-contained, that how to create an event you must have a cause for the event. Beautiful. You must have a cause and then you must have an effect and the effect is called an event. We can construct a whole human life based only on this principle. We can pack up within two events—the event of our birth and the event of our death—in the physical body. We can put as many events as we like based on the simple cause and effect rule. This particular rule, originating in the mind, in the causal plane, we call the law of karma.

People talk of law of karma all the time. It's a simple device created with the mind to place events upon a space-time framework. And then we move on time. And then, in order to understand time and space, we have to figure out whether time-space is the same everywhere or is it different. Again, the same scientist, Einstein, said, "Time flows differently at every point in this universe." He's talking on the physical universe. In the physical universe, time flows differently. And now in Boston, when I was at Cambridge, I went to Boston planetarium, and there they have a show. They still must be having, where they show twin

brothers. One stays on the ground, other takes a fast shuttle that moves very fast, reaching almost half the velocity of light. As he moves faster and faster, they are both in communication, and the guy at the bottom, on the Earth, says, "Brother, how are you doing?" What he hears is, "Brrrootttthherrrrr hoooww ...?" He says, "Why are you talking so slow?" And what this brother is hearing, "[fast jumbled words]." He said, "You're talking too fast. I can't hear you." It's an actual show they put up to show as he speeds up further, not to the full velocity of time, half the velocity of time, of light, half the velocity of light, he can't hear the brother anymore. And after five minutes, it's time to go back. So after time, five minutes, they land back. And they find the brother died several years ago. He had a family; he had children; and sixty-five years have passed on Earth. Only five minutes had passed in space. This is true. It has been verified. Even the atomic clocks have been used for that.

An atomic clock which does not go wrong by more than point zero one second in ten billion years, placed in Boulder, Colorado. They put two of those and took one in the fastest moving ship they had—and lost time. The one that was going up was different by some nanoseconds from the one on the Earth. It has been verified. Time is different. If time is different, then maybe time is a good indicator of the level of our consciousness, which is true. People say, "One can see heavens in one's dreams." How do you know they are real heavens or made up by the mind? Well, if it's a heavenly place and you are having a good time, that's all right—call it a heaven. How do you know it is really a heaven or a different level of consciousness? The best way to judge that is to see how time flows in that state of awareness, in those events. In the events in the physical world, you cannot push time either way. It flows at one level like a single space typewriter. It's just moving, tic tic tic tic. And what determines those tic tics? Our watches, clocks, calendar, sunrise, sunset. That determines time in the physical world. Our subjective experience of time is no consideration at all.

If I am sitting with a friend and chatting away and feel so happy...tell all my jokes and he tells me his jokes...and two hours pass, and I am thinking it's only ten minutes. "Oh, sorry. I didn't know so much time has passed." Well, it was my ten minutes. Clock said two hours. Which one did I believe? The clock. I didn't believe my own experience. And I try to meditate. And I meditate. I have to do two and half hours. "Oh, looks like must be two hours now and I open...ten minutes. Which one do I believe? Ten minutes? It wasn't two and a half hours?"

Our subjective time is so different from objective time and yet we accept in the physical world the reality of an objective time. But we can't stop this time. There is no way I can say, "Oh, what a beautiful scene. Let me freeze it, hold it." We could do it as little kids when we used to play a game called "Freeze." We were all dancing, jumping around and then we would say, "Freeze!" Everybody had to stand exactly where they were. And then we say, "Unfreeze!" They could start moving again. But that was a game. We really can't do this with time in the physical world. Yet, if we were to go meditate, open up the next higher world of consciousness, by withdrawing our attention, attention which is now opening up and spread out into this world of creation...we withdraw it from here, put it back to the point from where

it all originates, open up the next world, automatically, and still there is time, still there is space but we have the power by attention to hold that time wherever we like. That does not exist here. When you experience a sequence of events where you can hold an event, you can be sure you are not here—you are in the astral plane. Because there the nature of time is such that time is merely laid out and you are moving on it, and you can stop where you like. The distinction between space and time disappears.

Here, if I am moving on space, it is merely a spatial experience. I say, “I am going that side.” I stop. I can stop at the same spot in space. I can’t stop this same in time. In the astral plane, you can stop at both. You can stop in space; you can stop in time. Big distinction. What if we open up the next field, next level of consciousness, the causal level, which is also within the same dot, inside the head? When we open that up a whole new world with a new sky opens up. The sky is different. Beautiful. It’s called the golden sky, the sky of the sunset spread out all over the sky. Beautiful place and time and space are still there, but with one difference: that we come to know that time and space are merely a static laid-out condition of events, that we, in the mind, invented millions and trillions of events and placed them statically, stationary, on time and space. And we move with attention. And we move with attention that makes it look that events are happening one after the other.

Therefore, in the causal plane we can move forward, backwards, slower, fast. This experience is unusual, very unusual. It doesn’t take place in the physical world. In the causal plane you can go and look up at your old life, past life, all past lives. You can go forward, look at all your future lives, all future lives. This capacity to know how your astral and physical lives will be is available right inside that dot inside ourselves, inside consciousness in the human head and the physical body, right here. It’s amazing that this wealth of experience of being able to see so much, experience so much, is lying within us, and this is all part of creation by consciousness.

If you want proof, there is no proof of the pudding like eating it. There is no better proof of the existence of these levels in this way except by going and examining it yourself. That is why these Perfect Living Masters, who have experienced these things and talk from their experience, not from literature or books, they tell us, “Do not believe what anybody says. Go within yourself and check it out.” This is the experience, experiential path. It’s not a path of a belief. “You believe this and believe forever.” They don’t say that. There is no scope for blind faith in the spiritual path.

The spiritual path of Perfect Living Masters is based upon your experience in confirming how much you have seen. And go and build upon it. If you have a little experience, accept that. Believe it was your experience. Build more upon it. As you build it, you will have more faith and more experience.

And yet all that I am talking to you which looks so fascinating is part of external creation of consciousness. We still haven’t come anywhere near what consciousness is. We are still looking at consciousness from what it can be conscious of. We are still looking at it as if it is

merely a reception of stimuli from outside that we are getting. Whether it is here in this time frame, or it is at the astral plane with a different time frame where you can freeze it, or in the causal time frame where you can move backwards and forwards in past and future. It's still experience that you are looking at, not the experiencer. The experiencer is our self. That is why people say, "If you want to have God-realization, you must have self-realization, because totality of self you will find in the ultimate Creator." Totality of consciousness is the ultimate Creator, and to go to that point you have to cross all these three worlds of time and space created through our mind. These three worlds are all mental worlds. The mind can understand them. The mind can explain them. There is language available to explain them, like I have been using the language now to explain them.

Now I am reaching a point where I will be dumb. When I do like this [*Ishwar covers his mouth*], I am describing the higher stages now, because there are no words for it. There are no words. The only thing I can do is to bring down that which cannot be explained in words and make it story-like, so that the mind gets tickled by the possibility that there are things like that, but take it from me these are stories. Because how can you describe something and be understood about the description with the mind when we are talking of things which have no space and time, no cause and effect? How can we describe it anyway? Nobody has been able to describe it. Nobody. Because beyond description, all descriptions are the one that the mind can appreciate and see. If a description goes beyond that, the only way to describe it is, "It is not this." The yogis in their statements said, "The experience we have had is, "neti, neti, neti." Not this, not this, not this. Only we are describing none of what is experienced with the mind. It is beyond the mind.

But let's imagine for the sake of intellectual understanding, not spiritual understanding. Spiritual understanding requires that we go within and personally experience, and we will be as...all of us will be as dumb as anybody else if we try to explain it to anybody. So the experiences are beyond the realm of the mind.

What happens if we really go above the mind? And can we go it? Is there a process of doing that? Yes, there is something that must be more fundamental to consciousness than the mind. What is more fundamental to consciousness than what has been created by the mind is: the mind does not have certain experiences which the soul or consciousness can have without the mind. Those experiences do not require time and space, though we experience them in time and space here. The most wonderful experience of the consciousness or soul or spirit without mind is the experience of love. Love is a very great experience. It's not that it's only there. It's all over, it's right here. Because consciousness is pouring us through these levels. It's still there. But we modify it. We handicap it. We make it shortened with our physical and astral bodies and mental bodies. But love is a function of the soul that's still there even if there is no mind. Intuition, intuitive knowledge, knowledge without thinking, knowledge requiring no time but come at once is a function of the soul and not a function of the mind. Experience of beauty and joy, which exhilarates you, is an experience of the soul, not of the mind. At least we know there are some things that are happening to us here which are not being experienced

by us through the mind or the body, but directly by the soul. Love, joy, beauty, intuitive knowledge—these are taking place right here. They are direct experiences of the soul, and they will stay even if we leave the mind and the astral body and physical body and causal body behind. Which we can. The process of using the attention and withdrawing it from one level of experience, withdrawing it to your own self to the point where it goes within the level of consciousness which is currently available and go within that, it opens up the next level. The level that opens up above the mind where we can see and experience...uhhh...see what words I am using?

How can you see when there is no space and time? Or hear? How can you hear when there is no space and time? How can I do anything to describe? But now I have to create. I have to create an artificial space and time to understand what I'm talking about. If we could go beyond the mind with experience that we are units of light...consciousness is being experienced as light. It's just a story, but a good story. Very bright, each soul, each individuated spirit going beyond the mind is shining, is shining with so much light that if you want to just understand it in terms of its magnitude we could put sixteen of the solar suns, which we can't even look at with our physical eyes, put them together...the illumination of sixteen physical suns is the normal light emanating from a soul in the area above the mind, in the area beyond Brahma the creator, in the area called Par Brahm. That's illumination. Now we have to imagine illumination like the sun's illumination, but actually the illumination is of awareness. The level of awareness has gone up to that height. We are aware of everything. The whole structure that was ever built of creation, we get to know that awareness instantly when there is no time. We have to do everything instantly. This feature of an individuated soul going to that level beyond the mind is the first step in self-realization. That is our self. Not what we thought. We thought the covers upon ourselves were the self. The physical body, the astral body, the causal body or mind were only covers upon ourselves. They were not our self. At least now we know who the self is.

Yet there is an area of very Maha Maya. That means grandest of illusions. That the greatest illusion ever created and is beyond all illusions that we talk about...and that illusion is that we are individuated souls. We are not. We are totality. We are totality of souls. There is no soul outside. The experience of individuated soul is the grandest of illusions. And yet with the help of somebody who has experience beyond the soul, we can get that experience ourselves. Who can give us an experience beyond the soul? In Indian terminology, mystics have come who took us to the reality of our soul and we call them Sadh Gurus, sadhus of the highest order. Sadh Gurus. They told us the mind was below us and was merely something to use. They took us to our soul level.

But then there was mystics who came from totality and said, "This is not the final stage. You are still under a mass illusion that you are individual souls. You are totality itself." And they take us to Par Brahm, to our true home, where we find there was only one, only one consciousness in which the whole show took place. The show did not take place outside anywhere. Where is that? That's where we are. People say, "Let's have a journey back to our

true home.” How far do we have to travel? How far is our true home from where we are right now? People look at the sky as if it’s going to be somewhere up there. People even worship like this. They think the God must be sitting up somewhere upstairs. No, it’s all inside. It’s not even a centimeter away. Not even a millimeter away. Our ultimate home, totality of consciousness, is exactly right where we are, behind the eyes. Can you imagine? All the treasure, all the wisdom, all the knowledge of millions of years, all the knowledge is sitting in each one of us here right behind the eyes. We all have it. No exception. This is not designed for any particular group of human beings. All human beings have it. Doesn’t matter what their color of the skin is. Doesn’t matter what their nationality is, what gender they have, how old they are. This is placed in us not by us, not by man, but by the creative force itself. Consciousness has placed all this within us.

Is it all discoverable? Yes! Everything that I have talked about is discoverable through a process which is as simple as withdrawing attention from an external experience to the internal experience of the experience maker, which is consciousness. How do we proceed? We proceed to withdraw attention by placing our attention inside. Right now, as we sit here, the seat of our consciousness is still behind the eyes at the third eye center, but the attention is being focused outside. We have got used to focusing our attention on different things external to where we are. We are always going out. We have scattered that attention and not concentrated it anywhere.

First we have scattered it throughout this physical body and become aware of the body. The awareness that we have a physical body is arising because the attention has been scattered through this body. And once we begin to believe that this is the self in which we have scattered our attention, and because these have different apertures...the doors upon this body which make an outside appearance possible—the two eyes, two ears, two nostrils, mouth and two lower apertures—these nine doors upon this physical body are connecting us with the outside world, making the outside world completely real and making all our life nothing else but absorbing the stimuli coming from this experience of an outside world through these nine doors. We have practiced this focusing of attention on the experience outside for so long that this is our only reality. We have never tried to do anything else. We have even lost the capacity to withdraw attention. In fact, we have even lost the distinction between focusing attention and withdrawing attention. We don’t realize that when you focus attention on anything, you are moving away from yourself. Because the thing upon which you focus attention is not yourself, no matter whether you focus your attention on a cup of water, or a piece of paper, even upon a thought, even upon a concept in your head, it is away from where you are. You are projecting out from your own self, your attention. Therefore, you are doing the reverse of what has to be done in order to know who you are. This takes time to understand that we cannot have any glimpse of reality by focusing our attention anywhere, no matter what.

You can have more experiences. People focus their attention on the energy centers in the body. Heart center—very popular center for meditation. Very easy. You push your attention

down. You are still there...there is no other place from where attention comes...and focus it here...you have got a heart experience. Colorful experiences, out of body experiences. So what? You haven't found yourself. You found another experience, because you focused your attention on something other than yourself. People meditate, put a round red mark on the wall, look at it, stare at it, focus—that's a strange kind of mental experience. Not come to reality at all. Why? That's far away—it's not you. You put your attention far away from yourself.

The only way to have self-realization is to place your attention on the self and nothing else. That requires a new technique, a technique that cannot be called focusing of attention. It has to be called withdrawal of attention. You withdraw your attention. We haven't practiced that in any part of our life. The entire life of ours from birth till death is consisting of putting your attention here, there, focusing on this thing, concentrating on this thing and never on withdrawal of attention. Therefore, while it looks very simple that the entire knowledge of yourself can be found out within your head at one point, but you can't do it, because you don't know how to withdraw attention. Even when we are told: imagine you are sitting inside the head at that point, the idea being to draw your attention as close to the point of the third eye center as possible. What do we do? We close our eyes and imagine something in front of us inside in the darkness and think that is us at the third eye center. That's not only not the third eye center, it's not even within the head. It's a point we are creating just outside. Looks like inside because we are dark, because our eyes are closed. If you find that you are sitting in the middle of the head and open your eyes, you are still sitting in front, outside.

Therefore, this withdrawal of attention, which is the secret of discovering yourself, needs practice and that takes time. Because we haven't done this. We have been doing the opposite for millions of years in all incarnations. No matter what form of life we had, we just put our attention out. Now comes a possibility of putting attention back to where the self is.

These practitioners, mystic adepts—that means the experts at meditation—they tell us, "It's not easy." It's simple—but not easy—to put your attention upon yourself, because of you are so used to attention being always away from yourself. By closing your eyes and feeling you are at that point behind the eyes...if you think of it, you can look at that point inside. If you can look at it, that's not you. You can't even look at yourself in the body. You can't look at yourself. Therefore, if you can look at yourself at that point, it's not you. But if you imagine you are there, if you feel you are there, if you feel that the one that was looking at what you thought was yourself, if that is at the center, that's you. So there are some simple exercises which we practice in order to approach that point and go put our attention closer and closer to that. Still takes time. But once you reach there, consciousness itself becomes such a strong experience which is audible—can be heard. Then you hear it. You are caught by the power of that self itself. The self can pull you into higher experiences.

This is a very remarkable ability of a human being, to be able to know the secret of all the creation, the secret of where we belong, why we are here. Why are we here? What brought us

to this level of creation? Why did consciousness, totality of consciousness, create all these levels? The only purpose is that consciousness has to be conscious of something. And why not make the most varied kind of experiences it can have? Did a good job that way. Not only the physical experiences, the others are even more adventurous, more beautiful, more wonderful. The experiences of duality, of pairs of opposites, were the finest experiences to fit in with our perceptions through senses.

The sense perceptions are most suited to experiences which have pairs of opposites. If you want to experience light, there has to be darkness. If you don't have darkness, there's no light. Imagine that a certain amount of light is always there, whether you close your eyes, open your eyes, whether you are up or down or anywhere, that light is always there—nobody would have ever seen it. Because there is nothing to compare with. Our sense perceptions don't work that way. They work on pairs of opposites. The whole fundamental principle of the physical, astral, and causal planes is of the pairs of opposites. The physical plane, even if you don't want to examine from the point of view of your consciousness, from the point of view of creation it's all based on a negative electron, roaming around in an orbit against a positive positron, or neutron, with positive charge—very fundamental particle. Even the other particle they are finding are all based upon the principle of negative and positive charge. And negative must run around the positive unless you are living in a world of anti-matter where the positive run against the negative. And they believe the world of anti-matter has to exist simply because of the law of opposites.

Scientists believe it's impossible to create a world where an electron moves, a negative electron moves around a proton, unless there are other worlds existing simultaneously where the proton moves around this. The pairs of the opposites have been accepted. It's the very principle of creating an experience which is sensory possible.

So, we have three worlds, huge experiences based upon duality, the principle of opposites, and that this whole experience becomes an opposite of our real experiences beyond time and space, which has no pairs of opposites. How could we experience that? We can experience the world of no pairs of opposites because we have experienced the world of pairs of opposites. And this becomes the opposite of itself. Therefore, the entire secret of all creation, the entire secret of who we are, why we are here, what adventure we came for, how we created and how we got back to our true home, is inside us.

The spiritual path is not for everybody. If you are having a good time in this creation, go ahead, enjoy. Your time has not come. If you think this is a great world and you can do this kind of achievements and so on, go ahead, do it. But if you think you are fed up—you have had enough—then you are ready for the spiritual path. If you think you are ready to go somewhere else, more where you belong, more than you belong here, then you are ready for the spiritual path. The spiritual path is for somebody who is actually disgusted with what's going on. Things is too messy. Want to go to my true home. With a feeling, "I have to go home. This is not my home," is a precursor to a spiritual trip and a spiritual journey.

I am very happy that all of you could come here, and I'll have sometime later for some questions and answers. But I got a cold, so I'm not getting anybody too close, physically, I mean. There's no cold in the inner body yet. These physical things come to us because they are based upon events placed by the law of cause and effect, law of karma. To get a physical body, we have to get a mixture—good and bad—some good health, some little poor health, some sickness, some bright jumping around. It has to be a combination to be human. If you had all good stuff in your destiny, you wouldn't be here. You would be up in one of the heavens in the astral plane. If it was all bad that you did, your karma was so bad, you would be in hell somewhere in the sub-astral plane. But if you did a good combination of the two, you came as a human being. Congratulations for mixing it up, because otherwise you could not have found the way back to your true home. This life, human life, is the only door open to go within your own self and go and see the whole reality of creation and of yourself.

Thank you. We'll have a short break.

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