

*Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: [creativecommons.org/licenses/by-nc-sa/4.0/](https://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).*

---

## Vienna, Austria, Day 1, Morning

Vienna — June 13, 2018

<https://youtu.be/Br0Jpm7uXzY>

Good morning and welcome, friends. I am very happy to visit Vienna after a very long time. And lot of things have changed here, and there are changes taking place all over the world. I noticed that more and more people are getting interested in the subject that I am going to deal with today. The subject that I am going to talk about is discovering the truth about our own self. Who are we really? If there is something else in our body which constitutes our self, what is that self? I have a feeling that if we can discover our true self, we will have found the answers to all our questions. Because the true self contains not only the answers to our questions, it also gives us an idea of how this creation has taken place. What is the power we have been calling God, or Allah, Parameshwar, Ishwar, Waheguru, different names we have given, and what is that? All the religions who have spoken about a creator have said that the truth is inside us, not outside. That is why if we have to find the truth it is inside us. Obviously, what is inside us is our self.

So, the self must contain the answers to our questions, and what I'm going to share with you are some of my experiences. The experiences arose because of my association with a Perfect Living Master, Hazur Maharaj Baba Sawan Singh in India. My association with him and following his teachings and practicing what he taught helped me to understand what I am going to share with you. It is not based upon books. My talk is not going to be based on any books at all. It's going to be based on personal experience which I believe all human beings are capable of having, irrespective of where they come from, what culture they belong to, what language they speak, what is the color of their skin, what is their age, gender, it doesn't matter. All human beings have been endowed by the creator with this possibility to discover what is inside them. And you will notice that the truth of our own self lies inside us.

To go inside we need to understand what is covering our self. Obviously, if there was no cover upon our selves, it would be very easy to know this human body of ours is our self, and that's what we believe. While living in this physical world we believe this physical body

of ours is our self. We believe the self is born in the body, dies in the body and that's the end of the game, that the life is only one short period in a big cosmological life, a big cosmological time. We come for a short while and then we go away. That's the end of the game.

If this were so, religion would fade away. They would go away. Religions speak of immortality of something inside us, that there is something that is never born and never dies. So, the two things do go together. If we believe in any kind of religion, we do know that there is something inside us which is not born and dies but is immortal. So, we have to discover, is really there something inside us? Could that be our self? What are the covers upon our self? Let's give a name to our self with many people give—common word called a soul. S-O-U-L. I'm distinguish it from S-O-L-E, because some people think our soul is in the feet. But I'm talking of one in the head. Why did I say in the head? How can I make a statement like that, that our soul is in the head? It's very simple. You can sit in this physical body, close your eyes and figure out: If you are not the body but living *in* the body, where could you be? You're spread out all over the body, but you want to know: "Am I operating this body from some single point? Is there a place I can call the normal functioning point from where I run this body and have the experience of this world?" Examine the whole body. Am I in my feet? Am I in my hands? They look a little remote from where I'm thinking and asking these questions. But if you narrow it down, it comes down to somewhere closer to the head. Some people think maybe it's the heart that's the center of our self. But when we think about the heart, we know the heart is below us. Somehow our thinking capacity and our questioning capacity is taking place in the head. That is why it is easier to feel with our closed eyes that we are operating from inside the head and not from any other part of our body, that the whole body is attached to us. And we operate in the body as a living person from some point in the head.

Is it a point or is it the whole head? Now we can narrow it down further. If we close our eyes and figure out: Are we operating from the whole head that we are carrying or somewhere closer to it? So, if we think of it, just trying to understand our own self, if we are some power operating from inside the body, inside our head, where could it be? So, you can imagine again applying the same introspection. Are we near the right ear or the left ear? Not really. We can narrow down to the center. Are we in the front or at the back? If you examine carefully, it's neither sitting in the front nor at the back, in the center. It's not very difficult just by introspection of your own self to find out that you are, as wakeful living human beings operating this body as a vehicle from a point inside the head, indeed inside the center of the head. We could even describe that point, that if these eyes, physical eyes, we draw lines, straight lines behind the physical eyes and we draw straight lines between the two ears. Where that line of the ears crosses the two lines going, we're somewhere there. If you examine yourself more carefully, you will find you are sitting in the center of

that bench that's created by the line between the ears and the two lines going straight back from the eyes.

Unique place. Unique point in our head from where we in the wakeful state operate our body, operate our sense perceptions in the body, operate our thinking and operate our life. It's amazing that we can operate our life, our thoughts, our sense perceptions—we pick up the knowledge of the perceptions and the knowledge that we have a body that we can use—right from that point in the center of the head. No wonder that many spiritual teachings have called that the Point, *Nuqta*, third-eye center, the center of consciousness, the center of wakeful consciousness. Doesn't matter what name we give, but we know that we operate as a self from that point in a physical human body. Which is a very good knowledge to have that we are not spread out completely in the whole body, though the whole body is alive. But it's coming from single point behind the eyes, between the ears, which we can call a third eye.

Why is it called third eye when two eyes are there? There is a very simple reason for that. The two eyes do not see the same thing. They are separated. If you see something close by with one eye, then with the other, the thing shifts around. You can place your finger in front of you and see with one eye is here, second eye is there. If you look at a distance you can see both fingers with both eyes open. Which means the two eyes don't see the same thing. They cannot. The location is different. Then we are not seeing two images, we are seeing one image. Where are we combining these two? You've seen in the 3D, three-dimensional movies that come, they put two pictures on the screen. The two pictures are taken from the position of a camera of the two eyes. The cameras that take two pictures to make a 3D movie, the two cameras are identically at the same difference as between the human eyes. Then they give special glasses. So, when you combine the glasses, that single flat picture on the screen becomes three dimensional. What we are seeing now is also two images. We are making it combination and seeing why...one. And now examine: where are we combining it? Just think: I'm seeing something with one eye is different, second eye is different, I close, I put my eyes together and suddenly three dimension appears, and I see one image. If you examine very carefully, it's just a matter of personal introspection. You are combining it at the third-eye center. Same point.

So that point becomes very important for us. Supposing you are having imagination. You're imagining something. These eyes you close, and you imagine something, and you see. Where are you seeing it? Third-eye center. It's a very important center. That is why they give so much importance to the knowledge of where we are operating from in a physical body. Why I'm emphasizing this point is because that is where the self exists. That is where our true self exists and therefore since it exists in all of us at the same place, it is easy to have a common approach to finding out where it is. And when we find our self, we get the answers to all our questions that we ever asked: asked about self; asked about God; asked

about creation; asked about discrepancies in thinking; asked about dichotomy of things; asked about polarity in the world; asked about the duality of experiences. All these great philosophical questions are all answered just by going to the third-eye center.

But we don't go there. We ask these questions and create a debate outside. A debate outside cannot give you any information about what is happening inside. It is unfortunate that we are able to debate and talk about so much, what is happening inside, and never go inside. And the reason is that when we close our eyes, we don't see anything. We see darkness. So, we open our eyes, we can see something outside. That is why the outside has become so important for us that we've forgotten what is inside.

There is some process through which we can go inside, and the process is simple but not easy. I am going to share with you that process by which anyone of you can go inside and find who you are and get the answers to your questions—answers that you will not find in any books, answers that will amaze you about your own true self and about the nature of this creation and how it is made. All the questions will be answered by going within yourself.

When Jesus Christ says: "The kingdom of God is within you," he's talking of the whole kingdom of God. Actually, if the kingdom of God is within you, this is all part of the kingdom of God, including your physical experiences—that is also inside you. Then how are we seeing it outside? If something is inside, how can we see outside? Answer is very simple. We go to see a movie and we see the movie on a white screen in front of us. All the pictures come in the front. We sit in the audience. We look in the front and see the movie. The movie is not on the screen. Movie is behind us. There's a projector and there's a light going through the projector. A film has been loaded which was prepared earlier. A film has been loaded and is playing through the projector at a rapid speed, 32 frames per second. Therefore, the reflection of that is being seen on the screen and we think it's all happening in front. We don't turn back to see what is happening. We see the screen because the reflection is so clear on the screen in front of us and we see things moving. We take them to be real. Something is happening and then there's a strange point comes. What is going to happen next? We sit very close on the edge of our chairs to see what is going to happen next. Then we feel sad, get tears in our eyes, such a tragic thing happened there. Nothing happened. It was just a picture. Just a picture thrown by a camera, by a projector behind us, not in front.

Let's supposing the light failed in the projector. There'll be nothing on the screen. And then we'll wonder what happened. Maybe look around, what happened. Supposing the film stops in the middle, a single screen, single picture comes, we'll say something's gone wrong. And it'll have no meaning for us. The movie is finished. If it starts moving, we'll again think it's all real thing happening there. Why do we not realize when we are watching a movie it's not real, just shadows? How we can take them so seriously?

There's a good reason for that. A reason not invented by me or anybody, by a Greek philosopher, long long ago. His name was Aristotle. Aristotle said: "There is an importance of drama." There were no movies but actors who acted on the stage. And he said: "Even though we know...we go to see a drama, a play, and they're all actors acting in front of us, we take it so seriously. We cry when a tragic scene takes place in the drama. We laugh loudly if there's a comic scene taking place. We are taking it as real." And he explains why we take it as real. He says: "Human emotions are such they are blocked inside. We can't share our emotions with others. We keep our emotional self to our self. But when we see a play, we play our emotions on the screen, on that stage. And when an actor acts something, which touches our emotions, we take it as real and also temporarily we suppress our disbelief and start believing which is not real." He said: "This is all the time we do. We need to see a play. We need to see something external to ourselves in order to take care of our own emotional self inside." He called the purgation of emotion. And it's a very interesting point he makes, that we all need this kind of thing because what is hidden inside has to be expressed out to just get over the emotions that are created by our life. Very interesting. Now if you are able to understand why we need a reflection of the truth... Not the truth. The truth is behind, behind our eyes. In the case of a movie, behind our body on a projector. The same thing is here. The whole play of life is inside us. We need to project it outside. The light is inside we call life. If there is no life, we can't see anything inside. That is why life is the light. Life is what we call the soul. The soul is the light. It plays through a projector we call the mind. The mind functions like a projector. The destiny we're living in is the film already loaded on the projector. And this three-dimensional, four-dimensional, 11-dimensional experience outside is a beautiful expression of what is happening inside.

Is it just a theoretical model I am setting up, or is it a verifiable thing? Can this be truly verified? I can go in a movie and verify by looking back at the projector and say: "Now I know how the movie was created. Can I do the same thing here?" Yes, we can, in the same way. Just go behind the screen. The screen is outside. Go behind from where it's coming. Our vision is coming through the eyes. Start with vision. We are seeing through these physical eyes. Go behind the eyes and see: Is something happening there that's creating what we are seeing? It's not a theoretical thing. It's something practical to see if we can go behind the eyes and see. Is the whole drama of life already there? Not there, already there, predetermined, properly filmed long ago. Has that film been placed inside us which we are seeing outside? Can we check it out? Yes, we can.

This is where sometimes we are stopped there by not having the means, the method, the true methodology of how to go inside and check this point out. I am going to share with you a simple methodology that helps you to find this out. Then it's up to you to check it out or not. But the method is simple. Now I'll explain what the method is to check out if all our experiences—which we think are happening in dimensions outside of our body—are they

really arising from inside and if so from where? What part of the body? What part of the self does it need to create all these images outside?

The process is sometimes called dying while living. Why did they give that name, dying while living? Because if there is something in us that does not die with the body, say soul, if we say the soul is immortal and does not die, then when we die physically it should still be there. So, when we die, if it is there we automatically find out. But then we can't tell anybody else because we are dead. Our body has gone. We communicate with only our bodies. So, we cannot communicate. Of course, some people tell me, a friend of mine told me, "My grandmother died. I feel she's still in the house. We feel her and sometimes she seems to do things which make us feel her spirit is still there." I said: "Is it just your thinking or do you really experience something?" "No, sometimes I see a chair is there and with nothing, no air, nothing, it starts rocking. We think she's sitting there." Some evidence comes up that maybe people who die are not really dead. They're just dead in their physical body, and they are alive in some other form.

Now imagine: After death we will find the truth too late, too late to share with anybody, and we'll scream to tell people we are not dead. Nobody can hear us, because we don't have our body. We don't have our tongue. We don't have our mouth. We can't speak. We're trying to shout. Nobody can hear and we say: "Oh, she's gone." And she is saying: "I am not gone! I am not in the physical body. Please..." And we can't hear it. Do you know this may be actually happening? Can we verify this fact? Yes, we can. We can even verify if somebody who we think is dead is really dead or not, by ourselves dying while we are living, not dying when we die. Now this is a great process to be able to die while you are living. That means you have the same identical experience which you will have when the physical body dies. If you can recreate that experience earlier while you are still living, you can not only see what happens to yourself and others when they die, be able to communicate with those who you think are dead physically. Now therefore this is a very important thing which is possible for us to do. Die while living.

So how can we do with that? This can be best understood if we realize that our experience outside is taking place through our sense perceptions. That means we have eyes, we can see. We have hands, we can touch. Nose, we can smell. Mouth, we can taste. We have these capacities to experience the world through sense perceptions. Now these sense perceptions are creating this world. We believe that world has to be there before the sense perceptions can see the world, touch the world and smell the world, experience it. That is not really true. Why? I take an example. Here is a beautiful flowers here, right? I can touch them, smell them. They are very real. Now, I can also imagine these flowers. Supposing I imagine these flowers. I can see them. You can all see them. With your eyes closed you can see them. What does it mean? That means seeing is not the same thing as seeing with these eyes. That means we can see without these eyes. Now, it's a... I just touched them. In

imagination I'm just still touching the flowers. What is imagination? Imagination is an alternative way to experience our sense perceptions without physical matter at all. It's only in our mind we imagine. Nothing outside. But when we imagine flowers in front of us, we create the space for the flowers and see them. That means vision is not dependent on the physical eyes. It exists even without that. Touch does not exist only in physical hands. It exists otherwise also. All five sense perceptions which we are using to know there is a world are existing independently with us also.

Now, when we want to say we have a body... I have hands and we look at our hands. What have we done? We have put our attention on the hands. This is a very important point, that we are using something called attention. Attention is what creates our experience of the world. If you have no attention, there's no world. There's no body. This whole body is being coming into your experience because you are putting attention on the whole body. Understand the nature of attention, that attention which is a function of awareness—and awareness is a function of consciousness.

Let me explain it a little better, that our ability to be aware of anything is called consciousness. It does not mean that we are already aware of it, but we have the ability. Right now, we are not thinking of what is happening on the street. We are not aware of it. If we begin to imagine what's happening, awareness can come right in. So, awareness is a small slice of consciousness. Consciousness is the ability to be aware of anything. And in awareness, we use only part of the awareness to say where our attention is. Now understand, I am aware you are sitting here. The flowers are on my side. I'm aware of it even if I don't look at the flowers. The awareness contains the flowers. I want to put attention. I look around with my eyes, put my sense perceptions on the flowers, and I can then put more. When I look at the flowers, this vision of you sitting here become a little dim. Supposing I concentrate my attention on the flowers and concentrate looking at that white rose and why it's white, what's happening. I will not even be aware of what's happening elsewhere.

This is a great gift given to us, the power of using attention in awareness that is already there. But we can shift ourselves to part of the awareness by putting attention and concentrating it. The power to have attention and the power to concentrate is the greatest gift given to us to discover our own self. Because if this is true that we can put attention on anything and become more and more aware of it and become unaware of other things, that's a great power. Now let us use the same power to put attention on our own self, not outside, on our own self. Where? Behind the eyes, third-eye center. That's where we function from. If we put our attention on the third-eye center and concentrate it there, what'll happen? We will become unaware of what's happening outside. And the awareness will keep on disappearing the more we concentrate there. A point can be reached where you can be so concentrated with your attention inside your own self, you will not know

where your hands and feet have gone. You will later not know where your body is gone. You can be totally aware of what your attention is inside and become unaware of your body. A great possibility.

If you are unaware of your body and still aware of yourself, what self is that? The self that'll still be there when the body dies. The self that was still there before your body was born. How do you know that? Because there's something else operating in the body—besides sense perceptions—called the mind. The mind is a storage place for memories. That is how we know there was a yesterday, we know there'll be a tomorrow. The mind is conscious through memory. I walked in on a wheelchair. I still remember, you... Some of you saw me and you still can recall. It's a memory. Similarly, when you are not in the physical self but with concentration have gone to your inner self and forgotten this body, you will have memory of what happened a year ago, 10 years ago, 100 years ago, 200 years ago—to yourself, not somebody else. How can you remember that? How can you remember so clearly, much more clearly than the memory of eating a breakfast today? How can you be so clear in your memory what happened 200 years ago? Body wasn't there. Then you will discover that the inner self which you are now experiencing, without the body, has a much longer life and pre-existed before the birth of this body, and it was only taking on this new form of a physical body for a short time. When you die, it'll still be there. It's a great experience and only need is to put your attention on yourself.

Now I'll tell you when a person dies... I don't know how many of you have seen a person dying. At my age I have seen many people dying. Many of my friends have died. At my age—I am 91, going to be 92 later this year—at this age most of my friends have passed away. Many I saw them in terminal states of dying. I went to hospital and saw them dying. And when I saw them, what were they telling me? They were saying: "Can you please move my foot on the right side?" The foot is already on the right side. They're unaware where their feet have gone. They're still talking to me. Little while they don't know where their hands have gone. They're still talking. No, no longer any information of the legs and arms, which makes one understand dying is not just suddenly leaving the body. Dying is withdrawal of life from the extremities first. That means the hands and feet go first, then the legs and the arms go, then the bottom of the torso goes. Person is still talking to us and feeling he's floating in the air. "I'm floating in the air." He's not floating anywhere. He's just lost the awareness of his bottom. You see these people dying. You will notice they die exactly in the same order as you would experience if you have to withdraw your attention to the third-eye center in the head. You will also feel first the hands and feet have gone. The legs and arms have gone. The bottom of the torso is gone. No difference. That is why they call it dying while living. The process of placing your attention within yourself is like dying while living. And you die while living. You can return to the body. Nothing has happened to the body. It was only a game of attention. You just moved your attention. The body keeps on functioning exactly as it's functioning. The heart beats as usual. The pulse rate is the same.

All the organs function normally. They are all there. Only your attention you have moved and not paying attention to the rest of your body and to the whole body and paying attention to what is inside. This process can be done by what we call meditation.

What is meditation? Meditation is to meditate upon something. We all are meditators, but we meditate on our problems. We meditate on our bad relationships. We meditate on our losses. We meditate on our future hopes. We are meditating all the time. We are all great meditators, but we meditate on things outside of our self. And the only need to change is to now stop meditating on things outside of the body and meditate on something that's inside the body. Very localized meditation in the head. Can we... Is it easy to do it? According to me very easy. We just don't do it. The easiest way to do it is to use the other great facility given to us, imagination.

Supposing we can't go inside because our eyes are always looking outside. We can't imagine that we are inside. Let us...let us think. That's a practical way I'm telling you. Let us imagine this body of ours is a house we live in, shaped like a body. And this house has six floors. You see this is a floor, and that's a floor. This house has six floors starting from the bottom of the torso. House is very funny because to the main house are attached some limbs (of not much consequence in our practice). The legs and arms don't matter. But this body, the torso of the house, has six levels. It's easy to divide into six levels because of the six energy centers that operate in the torso of a body. Some of you have done yoga. You might have realized that the energy in the body—which we are using to live the body, to live the life, to live, have experience of the world—is taking place at six different levels. And those levels create different kind of experiences. Of course, they are called the six chakras, the six centers of energy. And it's easy to move from one center to another starting from the bottom—the rectum's the lowest part, the genitalia come up, the navel comes up, the digestive system, the heart comes up, the throat comes up and then the eyes come up—the simple energy centers which we are always using.

So now let's imagine that these energy centers constitute the floors of this house. And therefore, we are now sitting, when we are awake, at the sixth floor behind the eyes. We close our eyes but don't lose the impression of the house. We have got a house, and we can look back and say, "There are the lower floors. Something is going on. We can go there with attention and come back. But let's keep our attention on the sixth floor." And with the eyes closed, with this so-called darkness in front, when you imagine things they come up in utter darkness. Great power. Can you imagine? I have done these meditation exercises with my friends and told them: "Imagine in a dark place, with lights put off, imagine the sun is shining." They can see the sun shining. I have told them: "There's a little electric bulb there and there's a switch that goes up and down to increase the intensity. You have seen those lamps. And now increase the intensity!" And they can increase the intensity of light inside, sitting in total darkness. In imagination you can do it. So, try to use the same imagination in

the complete darkness with the eyes closed that you are sitting in the center. You will feel you are sitting in the center. You can sit on the floor, not below, right in the eye level. Everything is happening in that beautiful chamber on the sixth floor of this house.

So, if we can imagine this is a house—we are sitting on the sixth floor—then start decorating it. Get some nice furniture. It costs nothing. Imagination. Put the nice furniture... If you like to sit on a comfortable chair for meditation, put a nice chair—in the center of the room. On the beginning you can check: “Am I really in the center? Can I feel my ears are on side? Yes, the house has got some big ears.” They will look big because you are...stretched your own size. If you just practice this, that beautiful chamber will become as big as you want to make it, not a few inches. Beautiful chamber. You’re sitting in the middle. And you can get up, walk around. See you don’t like the drapes, the curtains, change them. You want to change furniture, change it. You want to put some flowers there, put them. You want to have a whole kitchen on the side? Have it. But do all these things inside that chamber, nowhere outside.

What’ll happen? What’s the purpose of doing all this? Your attention will be pulled to the area where it needs to be pulled. Don’t...don’t be misled by people saying there has to be great repetition of mantras and simrans and all that to go there. You have to imagine you are there. If you don’t imagine you are there, simran has no value at all. Repetition of words has no value. How can repetition of any words whatsoever take you to a higher level of awareness? I have never seen anybody going there by mere repetition. People have been repeating mantras for 40-50 years, my own friends, gone nowhere. But when they imagine they are there, then they can repeat their mantra there, they go somewhere. Repetition with this mouth remains, keeps you here. The reality of the body will not go away if you are doing anything with this body and thinking this is your body. No meditation can be successful so long as your consciousness says: “I am here in this body trying to do my meditation.” Meditation is only successful if you forget this is your body. You forget this is your self. It’s a house you live in and the other self is imaginative self you’ve created. I am not trying to say that imagination is reality. I’m only saying that the use of imagination can put you in touch with reality. It’s an instrument. It’s a means. It’s only a means to draw your attention to the right place where reality can be found. So, by using imagination that you are there, you do all the things that you do outside you begin to do inside. As you do these, your attention will be drawn more and more inside. It’s a matter of practice after that.

Once you do that, that imaginative self will become more and more real for you. Why is that? How can an imaginative self become real? It is only imaginary when you are firmly convinced the physical reality is the only reality. So long as we believe this physical reality is the only reality, all experience will remain imaginary. When you’re willing to explore (is there another reality and is it comparable to this reality?), when you try to explore, then that imaginative self becomes real and this becomes imaginary. I tell you simple example.

Can you imagine, while you're sitting in these chairs with your physical bodies, can you just imagine that you have just walked up to the stage and are standing next to me? It's just an act of imagining. Now when you imagine you are standing here...how many of you can imagine this? Oh, you're very good candidates for good meditation. If you can imagine you are here and not there, that's a great thing. That's exactly what we have to do, that we are imagining we are inside, the third-eye center. It's the same thing.

Now when you imagine here... How many of you can imagine that you are here and looking back on the audience? Anybody can do that? Wonderful. Now this was your imaginary self. That's your real physical self. Do you know how much attention you put to become this? After all, what made you think that you are here? Your attention, not merely imagination. Your attention moved from your seats where you are to this place. Very little. One percent/two percent attention, maybe 10 percent. If you concentrate on this, more attention moves here. If your attention goes beyond 51 percent that you are here, you will see this is real, that's imaginary. It's as simple as that. We don't understand this because the idea this is the only reality is so entrenched in us that we are not even willing to open up the possibility of seeing. Can there be something more real? What is creating reality? Now if I were to say your sense perceptions are the only means by which you can have knowledge of physical reality... It looks strange that if sense perceptions are the only reason... Nobody knows the world except through sense perceptions. You have no sense perceptions, the world disappears. Sense perceptions... Are they picking up a created world or they creating the world?

Very old question. It's not new. Philosophers have been asking this question for thousands of years. When we look at a tree, is the tree there and therefore we see it, or we are seeing, therefore the tree is there. Which is the cause? Which is the effect? Is the seeing of the tree the cause of the tree or the tree is the cause of our seeing it? Where does it start? Now understanding that cause and effect follow according to our brains at this time in the physical world, our brains think cause has to happen first and then effect comes. So, we say if a tree is there, we can see it. Somebody says therefore somebody has to bring a tree in front of you before you can see it. But the bringing of the tree is also the same as a tree. It's just an experience of sense perception. So, can we see inside and then the tree comes or the tree has to come before we can see it? Old question.

Do we have a real answer to this? Because they have been debating. Those who say a tree has to be there—the world has to be there before sense perceptions can pick it up—we call them the Materialists. They believe in the truth, existence of matter. And those who say: "No, we have no idea if they exist outside or not. Our seeing is the only evidence we have that there is something. Maybe seeing is the real reason for creating things we have seen." They are called the Idealists. The debate between the Materialists and Idealists has been going on—and I believe it'll keep on going on—till they go inside to find out the answer.

They don't go inside. They discuss outside. If you were to go inside, you'll find the answers, which will surprise you. The answer you will find inside is the sense perceptions create your universe.

Now it can be put like this. I'm trying to give a little scientific touch to what I am explaining so the scientists don't have to say: "Oh, this is all nonsense." So, I'm bringing a little science. Look at what vision is, seeing. What's the definition of vision in the single...in our eye? What do the scientists say? What do medical professionals say? What do those studying anatomy of the eye, what do they say? How do we see? They say we can only see things if light falls on it. If it dark, the eyes cannot see. So, there is a requirement, a requirement that will not exist in other levels but in this physical world. This is the requirement is: you can see nothing in total darkness. Light must fall upon an object before you can see it. Then what happens, scientifically what happens? When light falls... Light has got many colors. Looks white because it's all combined. The rainbow is one light spread out into seven colors. Light has many colors. So, when light falls upon an object, the scientists tell us the object absorbs the colors of the light. And what it cannot absorb reflects back. That means, supposing somebody is wearing a red shirt. It does not mean that the color is red. The absorbed color is all colors of the rainbow except red. So red is being reflected back.

Okay, we see shapes and colors and they come in near-parallel rays to our eyes. There the eyes use three or four systems, like the cornea, like the liquid behind the cornea, the aqueous humor, a lens, and inside the lens a vitreous humor, thicker liquid, and then there is a retina behind on which the image of what we are seeing, because of the light coming in, forms an inverted image. That's the explanation. Retina is nothing more than extension of an optic nerve coming from our brain out to the eye. Contains two types of things: rods and cones. One can distinguish the color. One can distinguish the shape. And that message falling on the retina is carried by the optic nerve to the head. And in the head, if we are conscious and awake, we can see. A simple explanation of seeing. Supposing somebody's optic nerve is cut, he can't see—no matter what. Supposing one has a image already in the head, the optic nerve will carry it out. And the optic nerve will carry and have the image and the person will see that. We will say he's hallucinating.

People... There are lots of people hallucinating right now. We are treating them for mental illness. Is it possible we are all hallucinating, and the one who hallucinates is different? We are treating him. The rest are okay? Because the process is the same. Now you imagine if the retina of the eye was so programmed to create the images it sees, all the images will look exactly as they look now. That's the only process by which it goes in. Supposing nothing is happening on the retina but the optic center—where the optic nerve originates from in the brain that can create the images—you will still see the same thing. If the optic nerve is doing nothing, the consciousness, the wakeful state we are in, is generating an image. The rest will be exactly the same. An image will be on the retina and we'll see the world as it is.

How do we know which is the cause and which is the effect? We are continuously debating this. And the debate has become more intense in scientific community today, after what was observed long ago about light, that is light a wave or a particle?

They experimented with a single cardboard with holes in it, to see if it's a particle it will go through one hole, one photon will go through one hole. If it is a wave it will go through two holes. If it is a wave it will create waves on the other side as a picture. If it's a particle it'll create dots. What did they find? They find that if we don't observe what's going on, it's a wave. If we observe, it is a particle. Can human observation change it? Can human observation change a wave which is energy into a particle which is matter? They could not define what it is, so they came up with a new word: quanta. It's a quanta, can be wave or a particle, whatever. And the quantum physics was born many decades ago. But they did not know how deep this can go.

Today we have much better microscopes, electron microscopes that can even see electrons. They see the last smallest part and we are trying to find even smaller parts than electrons through those microscopes. What do we see in those microscopes? We see that a simple smallest particle of matter called the hydrogen atom—a hydrogen atom has only one electron—in orbit, at a definite distance (we know exactly, it's a very circular orbit of a hydrogen atom), it goes round. Does it go round like this or like this or like this? There can be millions of positions just by shifting little little little, you can create millions of positions. Where is it? If you touch the orbit with a laser beam today, anywhere, anywhere in the whole cloud of possibility, at a distance from the center—touch any point, the electron is there. Once it's there, it's nowhere else after that. You defined its location. You defined its orbit. Can you imagine our human observation is making a wave in a hydrogen atom into a particle by observation. It's a very amazing thing. The great scientist Einstein, before he died—if you see his last notes, a month before he died—he writes: "I did not give enough attention to the role of an observer and only put my attention on what was being observed." And he was going to put more attention on the observer, but he died. It's very interesting that he did leave a note: That look at the power of observation. It can create energy wave into particle, into matter. Is it true that our observations are creating energy into all the material things we see? I'm talking science, not metaphysics.

They have found something else. If you touch the hydrogen atom at two places, the two electrons... You remove your observation. There's only one of them which in a minuscule difference of time you touched first. What's this going on? There is a... There are some labs... There's one near Chicago called Fermilab. There's some Cern in Europe, there are other labs which are trying to move particles as fast as they can and observe by collision—they are colliders—to see if they collide, can see smaller particles. They are doing those experiments, and one interesting experiment is: two minute particles like photons are sent in opposite directions and at a certain point they collide. They want to see is there a smaller

particle born out of collision? They want to see what's the smallest part of this material universe. And when the two particles come exactly in the same line, when they're very close, one disappears. The other goes through without collision, the first one reappears and goes on. Where does it go? They can't understand. Where does it go? It looks like there is some hiding place where matter can hide and does not collide at that small level, at that level of very small particles. So, they say there are some hidden dimensions. But the energy is right there. We can record the energy of the particle when it disappears. We come up with concepts like dark matter, dark energy just to prove that something is there but we can't, it's not visible and that is holding so much of our physical world. One time they said there is some dark matter hiding somewhere. The last guess was only physical...visible matter is only 17 percent of what we see. The rest is dark matter. Now, the new calculations are showing—just based on calculation of energy and matter—there's probably only six percent of the universe we are seeing. The rest is hidden in other dimensions. Where are those dimensions? To properly account for all the radioactivity that we can measure of energy, current thinking is there has to be at least 11 dimensions to explain all that.

And for layman's language—I saw a documentary in which they trying to explain in layman's language how these dimensions work—it says that if you go to a bar and ask the bartender for an orange juice, the bartender by mistake gives you cranberry juice. You think he made a mistake. In this universe there is no mistake. In other dimension he has given you orange juice. Your attention is in this dimension. You think a mistake, you go to other dimension, there was no mistake. That means all of us are existing 11 times over, but we are aware of only one of those. And we can jump to another. And as other things disappear, and we jump back, then we will be put in the nuthouse, think we're insane. We're looking at something nobody else can see. These are strange things happening today in science, things that were recorded in old spiritual journals thousands of years ago, that this is not the only world that we are seeing here. There are several worlds coexisting with it.

But here's an opportunity for us to verify these truths, by at least generating one world, by withdrawing our attention within ourselves, holding it there by concentrating till we become unaware of this external world and external self of the body—and discover that we have a real self. What will we find in the real self? We will find our sense perceptions are completely intact. We can see, touch, taste, smell, exactly as we do now, in fact better. Here, I at my age, eyesight becomes weak. We have to wear classes. Inside, no glasses, 20/20 vision always. Here we get tired. The legs get tired. We can't run. There you cannot only run, you can fly. Just for an example, whatever you can imagine you can do is what you can actually do in that state.

That's a state of being. All we have done with this experiment is to remove one cover from our awareness and become aware that even without this cover we are alive, and we will be alive after we die physically, and we were alive before we were born in this body. It's a great

discovery. Don't have to die to find it out. Die while living. If this were all, it's a great achievement to be able to find that you have inside you a body that has survived for how long? Thousands of years. You can remember things of thousands of years in that body. But not, not 10,000 years. There is also a limit to that body, as if that is also born and dies. So, it can't be the immortal soul we are talking of. It can't be the immortal soul that religions have spoken about. Where do we find the soul, that we're just discovering another self of ours? We just removed one cover from the self. Can we remove other covers? Absolutely yes. Method? Same method: withdraw your attention in the imaginative self, in the inner body behind the eyes, third-eye center of the inner body. Inner body has the same shape. Inner body has the same feeling that you have got a head, same you've got eyes. See when you imagine in your imaginative self, when you run around, everything is just like this.

Meditate on the self behind the eyes of the inner body. What'll happen? Concentrate your attention there. That's a more difficult part because we are not used to it. The process is simple. I explained to you why we have made it difficult. But if you follow the process of meditating not with this body, the inner body—not on the third-eye center of this body, the third-eye center of the inner self which you are seeing, the one that is moving around inside in the third-eye center of the forehead, behind the forehead of the inner body and concentrate there—you can become unaware of your sense perceptions. Totally. Will you feel you have no eyes to see? No, you'll still see. Will you say you have no hands to touch? You'll still touch. You'll still do everything that you are doing with the sense perceptions, only you will find they all can be done with one single perception. What has happened is that you have removed another cover on your awareness, the cover of the sense perceptions, which we call the astral body, the astral self. Why do we call it astral self? Astral refers to the sky. And when we are in the imaginative state, the sky is never dark. In this state, sky at night is dark. In the inner self, it's never dark. It's not very bright either but it's not dark. The sky is different. Therefore, since the astral nature differs, the sky differs. We call our own self the astral self. And that is why the astral self will be discovered. And we find that we are on further...further meditation within ourselves discovering...the astral self disappears, and a very bright sky appears. Very bright. Golden-colored.

If you see a setting sun... We can't see sun up. The eyes can't see. It's too hot and too bright, but if the setting sun is there, you can see it looks much bigger. Which of course scientists don't know why—they're giving reasons why it's looking bigger when it's further away. But the setting sun, that golden hue of the setting sun—supposing you stretch that sun all over the sky—that's the nature of sky you will see if you withdraw your attention from the inner body of sense perceptions. What have we come to?

We have come to a self of yours, with all the memories stretching way beyond 10,000 years now. You can remember a million years ago what happened. You can see the creation of universes if you want at that level. What is that self? You can think about it. You can

communicate by thoughts. The mind is still the same that you're using today right here, no change. Same mind, same life but no sense perceptions, no physical self. Everything that you have seen in creation stored and built there. The film we are seeing here of destiny, it loaded there. You can see how destinies are made, what is our role in the making of destinies, in the playing of destinies here. Answers so many questions which we have bothered us. Did we make our destiny? Somebody else impose it on us? Answer will come right there. That is why that self, which is the mind...and life...and soul... Only mind and soul are there to create that experience, and we call it the causal self. Why causal? Because everything is caused from there. Nothing that exists in all our perceptions, in all our mental perceptions, exists that is not caused there. There is no experience we know of here which is not caused outside of that area, so we call it the causal self and the causal plane of consciousness. One of the greatest experiences one can ever have. Open to all of us. Just more meditation, more withdrawal of attention to your own self, not outside. All same process.

Now of course, since everything is caused from there, the process stops. There we discover that space and time, in which events take place, in which all our awareness is taking place, is created there. Imagine that you can discover the point from which time and space is created within yourself. How interesting for a curious person to discover these things. It's not curiosity alone that is needed to go to that place. You need seeking. You have to be a seeker—seeker of your own self; seeker of the truth; seeker of the creator; seeker of the ultimate creator. You have to be a seeker. A seeker is required to go to that point. And I am addressing you because I know you are seekers of the same truth. That's why I am sharing these experiences because you are seekers of the same truth. It's a very great... There are so many great masters who have appeared with this kind of practice that they have done. And they can come and tell us about their practice, and they can tell us what is all going on and how it's created, how the causal self inside creates the sensory systems, creates the physical system and creates the physical world around us. On a preprogrammed, predetermined basis, which is determined right in the causal plane. It's very interesting.

For most people, most masters, swamis, yogis—I met so many of them—they refer to a universal mind, the universal self, one single mind, one single soul that's creating everything from there. Makes sense. There's no creation exists which has been not created there. Then what is anything left behind? Yes, something very big still left. We have not been able to separate the life force, the soul, from the mind that creates. There's still two separate entities.

We still have, right now, our physical body, inside a body, sense perceptions or the astral body, which creates sense perceptions in the physical body. We think physical body functions by itself. No. Sense perceptions...if the inner body were not there, there will be no sense perceptions on the physical body—it fits inside this. And what fits in the other? That

mind. The mind is the causal body. It's the mind, the thinking mind we call the causal body. It's not a body at all but we call it a causal body because we can experience it independent of the sense perceptions and the physical body. Remarkable way to discover the nature of your own ability to create time, space, events, destinies, which we are living it now. Getting an answer how they're made, how different events take place, how a timeline is created, how we put events on that. The whole answers can be found within yourself at that level.

Now there are some masters, very few, that come to those people who wish to go beyond the mind. Not many people want to go beyond the mind. They want... Most people want just some simple things to happen here. Some want to enter heavens and hells which are in the astral plane. They want to go to heaven. Okay, heaven is there. It's all space and time in heaven. Some want to go further and discover the real nature of causation, how things are happening. They go to the causal plane. There's a few seekers who want to know what is life itself, life independent from the thoughts, life independent from thinking. Can we leave thinking behind? Can we leave our minds behind and find out who we really are as souls? Those seekers find the soul also and I'll tell you how that happens. No effort can get you that. All effort is made by the mind. No meditation can get you that. All meditation is made by the mind. There has to be something else.

To go beyond the mind, you must have something that exists outside of the mind. Now, there are some things existing outside of the mind. We're experiencing right now. Everything that happens within the realm of the mind needs time and space—for example, thoughts. You can't think without time. Even the smallest thought takes time. But we have experience called intuition, sudden flash, gut feeling comes to us. Not with the mind. Not with thought. It just comes in consciousness. We experience: "I know that it's true. How? I don't know how." Not only that sometimes the intuitive knowledge that comes suddenly is questioned by the mind. The mind says: "No, no, that's not true. I don't know where this idea is coming from." It's not an idea. It's information. It's something that makes you feel you have to do something, know something, and comes suddenly. And thinking is going on on something else. In the middle it can come. And thoughts: "I don't know where that gut feeling came from."

But when it comes, we feel, "Something is telling me something. I should avoid this journey, but I made all the plans. I bought the tickets. Something is telling me avoid this journey. I don't know where it's coming from." Next day an accident takes place. We say: "I knew that was a warning to me not to go on that journey." Where is it coming from? It's not coming from the mind or the thinking self at all, nor from the sense perceptions, nor from this body. Directly from the soul. Soul operates without time and space. But intuition is not the only function. The more important function of the soul is what we experience as love. Love is a very powerful experience, very powerful and never comes in time and space. It comes suddenly. You feel in love for somebody. Imagine how much time it takes. Never takes any

time. It's a sudden experience that thinking about it takes time. Applying the mind on it, whether it's real or not, to question it... Very often we think too much, and we destroy that experience of love. But love does not take time. Appreciation of beauty. I look at the flowers. In one instant I can feel the beauty of it. I don't have to analyze it. It's a function of the soul. So, there are some functions the soul is performing, along with the functions of the mind, through the sense perceptions and through our body right now. So that is why the soul's functions, the most important function of the soul, is the experience of love.

Let me tell you very clearly. To go beyond the mind there is no other way except love. A love that is not drawing us outside. A love that does not make us say: "I love you." When you say: "I love you," you're loving "I" more than you. It's called an ego trip. These are attachments. Don't call them love. When true love comes, here or anywhere else, you forget the I. The beloved occupies the whole space in your mind. That kind of love. If love comes from outside, it'll pull you outside. If love comes from beyond your mind, it pulls you inside. Secret of discovering your soul. Secret of discovering your soul is that love should pull you. Your love should pull you from inside, from beyond the mind. Now you can't reach that. We are trying to use our mind for finding everything. We are converting our seeking into searching. Search is by the mind. Seeking is by the soul. So, we have not distinguished between the two. We search what we can see. We search what we think we can see. We search thoughts. We seek something beyond. We seek love. We seek the truth. We seek God. We seek the ultimate creative power. We seek our self. That is why love of our own highest self pulls you from the covers of the mind, the senses and the body. And you can cross them. You can cross the mind. We don't even know what our soul is. We have no idea. We are only operating with our mind. Then how can we pull ourselves? We have made a very good arrangement. If everything is a projection of inside, we project something. We project something from the self through the mind, an arrangement to be pulled by our own self inside. And what's that arrangement called? That during our human physical experience, where we can have the experience of seeking, we find another human being like ourselves. But he talks of things beyond the mind. He tells us how to go beyond the mind and he operates from beyond the mind while he's still human being. We call such a human being—created by us for our own journey beyond the mind—we call that other created human being a Perfect Living Master.

Why do we give this title to such a human being? He's an ordinary human being just like us, no difference. Born like us. Dies like us. Lives like us. No difference at all. The only difference is that our own internal highest awareness is functioning through that human being. We call him perfect because all imperfection arises from the mind. Mind creates division and imperfection. You put everything together, it's perfect. It's a division that creates imperfection and mind does it. Beyond the mind there is no imperfection. Since such a human being comes in our life at a preplanned, pre-programmed moment of our own, it's our own moment when such a person appears in our life.

What is a difference between him and us is very simple. Awareness. His awareness of the state of being beyond the mind. Not sometime that he had an experience like masters normally teach us: "Oh, I had a great experience. You can also have it." He has that awareness 24/7 of totality of the soul. It never leaves. Therefore, even as a human being when he appears in our life, he functions as our highest self. We see him outside. He's not outside. We're making him outside because we can only look outside. When we look inside, he's there inside, not outside. Then we'll go further. He's more inside. At the end he is our self. That's, that's the role of a human being appearing in our life and taking us back to our own self. It's our own self that we made the arrangement.

When did we make it? We made the arrangement before this creation came into being. That creation was merely an adventure for consciousness, for the soul. We created the adventure. We wanted to have something which would make our appreciation of our own true nature more intense. Our own true nature, our true home which we call where the soul resides has no duality. There's no pairs of opposites there. Pain and pleasure and light and darkness, nothing of that sort. There's only one single great experience of bliss. Experience which is so wonderful. Can you imagine that if you're in a wonderful experience but never have seen a non-wonderful experience, it's limited wonder. If you see a non-wonderful experience, then see a wonderful experience, it's heightened. Whole reason for this creation. To see a non-wonderful experience in order to more greatly appreciate our wonderful experience of our true home. We made the arrangement to get into a creation of duality, creation of opposites, creation of pain and pleasure so we could greatly, greatly appreciate our true nature.

When we are ready to go back home, such a person appears in our life. We can't find such a person. Our mind tries to find. The seeking creates that person in our experience. And that is why in India they say when a chela is ready a guru appears. When a disciple is ready a master appears. They nowhere said that if you are ready you can find one. You cannot find such a one, no way. Because if you can find one, you will say he's different from the others. He's different from us. If he's different from us, then it's an external experience of difference outside. We are thinking of something inside. There should be no difference if something is good for us. It should be the same for everybody. He appears like everybody, exactly. He... If he has some extraordinary qualities, he's not a Perfect Living Master. I am saying a lot. If he has extraordinary qualities, it's not a Perfect Living Master. I give example which I given before. Supposing a master flies into this room, in a physical body and flying around, we'll all look at him. You'll forget my talk at the time. And you'll say how can he be flying. Many will think there are some strings attached somewhere, if it's just a show put up. Some will say no, there's some art of levitation he has learned through yoga. Maybe something is happened. Some will freak out. Nobody will love him. It never happened like that. Supposing he falls down while performing that. Many of us will rush to help him. Little

bit of love can come at that time. Love does not come with unusual experiences outside. Yeah, you can worship. You can be in awe. You can be wondering what happens. No love. If an ordinary person comes in your life and pulls with love which you can't explain with your mind, could be a Perfect Living Master.

Therefore, Perfect Living Masters are an arrangement that we have made. When does he appear? When we are ready. When are we ready? When we are tired of the show. It's very simple. When we are tired of the show, he appears. If we are not tired, we keep on living, enjoy a little more, suffer a little more. It's a combination of enjoying and suffering here. It could have been, would have been a better world if there was only enjoyment and no suffering? Probably, but there is such a world. We call it heaven. In heaven there is no suffering. It's all enjoyment. But some people like a little high and lows, a little pain and suffer. If it's all pain, there's another place there. It's called hell. Both of them are in astral plane, non-physical. But sometimes copying from there we can make heaven and hell right here too, which we very often do. We can make a temporary hell when we are suffering a lot. We can make a temporary heaven when we are enjoying a lot. But all heavens have all enjoyment. All hells have all suffering. And these are experiences that exist and can be discovered by you by visiting the astral plane and seeing them. Don't go alone there. Some people get caught too much there. We have to be very careful in meditation when we go to different levels of experiences to be properly guided, because negative experiences also exist inside. So, you should be properly guided by somebody who knows, somebody who's been there, knows the negative side and knows the positive side. Be guided by that. When our experience here comes to a point, we feel we have had enough, this is not our place. We want to go to whatever is true home. We want to find the truth. When these experiences come, we are ready. And that's the time when a Perfect Living Master will appear. How will he appear?

He'll appear by coincidence, by chance, by very strange coincidences. Sometimes series of coincidences take place, and he appears. And we don't even notice sometime. We notice after a while. What is the effect that person is having on us? Is he appealing to our senses? Is he appealing to our thinking? Is he appealing to our thoughts or to our concepts? Or is he appealing somewhere else? We eventually find he's appealing to our soul. And because we are feeling the purest of love that we have ever experienced, a love that pulls us and we don't even know why it's pulling us.

I was giving an example the other day of my master, Great Master. A professor, an intellectual professor, used to come to him. He came one weekend and said: "Master, what you're teaching is not true. You're making a fool of people. Please stop doing that. There is no evidence there is any higher level of awareness. There is no evidence at all. All the evidence, scientific evidence, proves this is the only world that exists and nothing else. Why you are telling people there are higher levels of consciousness and you can go...true home is

somewhere else. There is no such thing, no evidence. So, what you are teaching people is all wrong. I have just come to tell you that.” Great Master said: “Professor, you have a right to your opinion, based on your experience. My experience is a little different. So, I have a right to explain my experience which is a little different from yours. We have a right to disagree. So, I appreciate your honesty in giving me the advice, but my experience leads me to some other conclusions. So, thank you very much for coming.” The professor went away. Next weekend he was back telling the Master same thing. “Master, I’ve come to tell you do not do this making a fool of people. Tell them the truth that there’s nothing else accept this physical world, and we have no evidence of that what you are talking about.” Great Master said: “Professor, you mentioned this last time, and I agree that you have a different point of view based upon your experience. My experience is different, so I am sharing my experiences to people according to what I have. You have a right to differ because your experience doesn’t cover what my experience does.” The professor went away. Third week he was back saying the same things. Great Master said: “Professor, I saw you two weekends earlier. You gave me the same message, come back to tell me the same thing. Why are you coming again and again? Professor said: “I don’t know why. I want to see you. I just feel like coming and seeing you.”

Look at the dichotomy of his feeling and what he was saying. The mind was saying this is nonsense what you are talking of, but I love to come to see you. That is the kind of pull that we experience from a Perfect Living Master. A Perfect Living Master is not convincing us to do something. He’s just pulling us with his love. I am saying these things not from any textbook but from my experience with this Great Master, Hazur Maharaj Baba Sawan Singh. He gave me the experiences. I hardly read any books. In fact, before I came to United States I read no books on spirituality. Over here I came and I told people if you want to make meditation successful, please do not start meditating, do not start repeating words, do not start imagining your master, do not start trying listen to the sound till you have first established yourself behind the eyes—and then do it. Otherwise you are wasting your time. They said: “Who told you this?” I said: “Great Master told me this. “But we have got Great Master’s books here. He doesn’t say that.” I said: “I have never read his books. Do you have any book of his?” They said: “There is one book contains his letters to American disciples, and that’s in English, called *Spiritual Gems*.” I said: “May I borrow a copy from you?” I borrowed a copy and took it home. I read all night. It was so interesting what Great Master was writing to the American disciples. And wherever he said the same thing that you have to be there before starting meditation, I marked it. Next day I gave the book back. “Read the 11 pages where I marked saying the same thing.” They had never read that. And I’ve discovered when you read a book, you read what you like. You don’t read what you don’t. Something is there.

I was studying at Harvard University and one of my friends, he came and said: “You know, you’re talking of some spiritual path. I read an American book, called *Path of the Masters*.

Nonsense. He's just gone to India and picked up strange ideas and put them in that book. Useless. I threw it away." I said: "I'm sorry to hear that but I don't know. I haven't read the book. So, I can't comment upon it." And six months later, maybe a year later, I remember he came back, and he said: "I found the truth. The method is all within us." I: "How did you find it?" "From a book." "Which book?" "The *Path of the Masters*." "I think you had thrown it away." He said: "I didn't read it carefully. I read the same book now and understood everything." Can you imagine how we read a book? We read a book. We just... Something appeals to us. We keep on reading. What doesn't appeal or we can't understand, we skip. And when the understanding improves, by our own experiences, the same book makes more sense.

Somebody told Great Master: "Master, I have been attending your Satsangs, your discourses for so many years. You keep on saying the same thing. And why should I keep on coming to your Satsang and listen to you when you are repeating the same things?" He said: "Have you started meditating regularly?" "Not yet." "Keep coming."

That is a simple point that is being made, how our mind thinks and how we function. I am telling my fellow travelers, you are all my fellow travelers because you're seeking, I am sure, the same thing I am seeking. I am going in the same travel you are going. I am only telling you it's a very practical way. Very practical suited to our times. And we can... If we give sufficient time and put our attention on it and use a little imagination, that this... There is a possibility of something more than this world, and it's all in the body. Practice going inside and discover what is there. In the beginning you may not see much but don't be disheartened. It's all because of our strong assumption the reality is all existing outside. The moment you loosen that assumption a little, you'll start seeing that there is a whole world inside, a bigger world than this world we are seeing outside. It's just a small reflection, a small part of the inner worlds. In the inner worlds you can explore this world also. You can fly with the inner self. There's no matter in it. There's no weight in it. It's all made up of sense perceptions. Nothing else. No physical matter at all. And in sense perceptions you can fly. You can go anywhere and explore at very high speeds. You can explore this universe and inner universes. Enjoy, enjoy the journeys. Enjoy the bigger adventures that you can get by simple process of withdrawing attention within yourself.

Also, some powerful advantages take place. When you discover the truth, some other things happen. This world looks like a show, like a drama, just pre-written and going through. Attitude changes. Your idea of suffering become different. It's the suffering of an actor on a stage. This is very different. Supposing you are acting on a stage and you have to cry. Not the same cry that you cry that you think is real crying. And this whole thing and the world will become like a stage show. Also, there is another possibility, that you can just look at this world as a play by sitting like an audience in a movie. But you can't sit in this body and watch this. Because the body is also part of this play, is one of the actors. We have not

chosen this body to become our self. We have chosen this body to sit inside and see the show. We are sitting behind the eyes. If you can merely imagine that you are watching this world by sitting behind the eyes, this will become a show for you and your whole attitude will change. When the attitude changes, you'll be smiling all the time at the show. Highs and lows are taking place in the show. The body is also acting like other actors. You've just chosen one actor to sit in and doesn't matter which one you chose. The show is still the same outside of you, and it'll change your nature completely. The more you see yourself, the less angry you will be, the less possessive you will be, less greedy you will be, less lustful you will be. All so-called vices we think of gradually disappear merely by the effect of your withdrawing of attention inside. There are a lot of peripheral benefits also that take place.

I am very happy to share these experiences with you, and it's a two-day program, today and tomorrow. We'll see you at 3 o'clock. Thank you very much.

<https://youtu.be/Br0Jpm7uXzY>