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What is Outside is Merely Reflection of What is Inside Huntington Beach, California — February 21, 2014

<https://www.youtube.com/watch?v=GOD1BqWzWgU>

Friends, I am very happy to be back in Southern California and so happy to meet all of you again.

What I've come to share with you is my experience with a Perfect Living Master, the Great Master Hazur Maharaj Baba Sawan Singh Ji. He altered my life totally, altered the lives of thousands of others, many of whom I have seen experiencing that great alteration in life. It was not a very big alteration. It looked like a difficult one. The alteration in life was, instead of looking at reality outside of ourselves, we look at the reality inside of ourselves, that what is outside is merely a reflection of what is inside. That one great shift of perception—that what we are looking at outside is not real but a holographic picture of something being generated from inside—makes a entire change in our attitude to life.

Today, the life outside of our selves appears to be the only reality. We have no access to any other reality. We can move from one reality to another, but when we move to another reality, we lose contact with the one which we first thought was real. A good example, which we all have, is the example of going to sleep at night and having a dream. When we are in the dream state that is our reality. We do not know where we are sleeping. We do not know what is happening to our physical body. We take another body, the dream body, to be our own self. The most surprising thing is that it is not only another body we have taken but the self in that body is the same self that went to sleep. The self did not change. The self remains the same no matter whether we are in a dream body, or in this body, or any other body, or no body at all.

There was a Chinese philosopher Fa-Hien, and he had a dream. He dreamt that he was a butterfly. He was flying around in a garden full of beautiful flowers. Those flowers were so beautiful, so radiant, so full of color and light, he had never seen such flowers in this world. It occurred to him that this must be a higher reality, more real than what he thought was physical reality. And yet, he was just a butterfly flying around.

When he woke up from that dream, he marveled, “Am I really Fa-Hien, the philosopher, who had a dream that he was a butterfly, or am I really a butterfly now having a dream that I am Fa-Hien the philosopher? How do I determine this?” He consulted with a few of his friends, other philosopher friends, other mystical friends, people who studied metaphysics, and he said, “You know I had a dream in which I was a butterfly.” His friends said, “That’s a very stupid thought. You can’t be a butterfly. A butterfly doesn’t look like you. A butterfly has wings. You must have seen a butterfly. The only way to explain your dream is that in your dream you are dreaming that you are seeing a butterfly going around.” Fa-Hien said, “That was not my experience at all. My experience was *I was the butterfly*. The *I* in my wakeful state now is the same *I* that existed in the butterfly. I did not see my eyes in the butterfly like I can’t see my eyes in my physical body. I can see things around it. I can see things in front of it. I saw the same things as a butterfly.”

The fact that the self, the *I*, did not change, in spite of the fact that he appeared to be a butterfly, and he continued to believe he was a butterfly—not that he saw a butterfly—shows that these experiences, which create the sense of reality for us—they are all being experienced by one self. The self does not change, never changes, will never change, has never changed. The self continues to be the same no matter what the experience around it, no matter what the form around the self is. The self can take any form and it can even be formless and the self will still be there.

The experience of the self is the only experience that exists for us. Nobody can come and tell me, “I had an experience that I was the self here and I was experiencing somewhere else.” The experience occurs only for self. Therefore, if we have to define reality differently—not what looks real because we can check it out with our perceptions, not because I can touch these things, therefore they are real, because I can see these things, therefore, they are real—to cross-check with the same perceptions that I’m using for experiencing this world is a very faulty way of checking out. I could do the same thing in a dream. In a dream I could touch everything and say it’s real. And I wake up and find it was a dream. The means of checking out reality were based on the same perceptions which I was taking as real anyway. Therefore, to check reality by referring to your own perceptions is no way of checking up. It will always be real. Whatever you create outside of yourself will always be real, but the one thing that does not change, no matter how many times you change your form, no matter how many times you cease to exist in any form, is the self. The self never changes. So, if you want to define reality as that which does not change, then there’s only one thing real, the self.

Now, where is the self? People ask me this question, “Here are so many of us sitting here, there are so many selves here. How can there be so many selves?” Well, when we go to sleep, supposing in a dream, we see twenty people in a dream. Are those twenty people dreaming, or one is dreaming? We don’t know. If we ask those twenty people in our dream, “Are we dreaming, it looks like we are dreaming. Some mystics are telling us in the dream that we are

dreaming. This is a dream state. It's not real, that it's coming out from our consciousness." And we ask all of them. They say, "Well, then which one is dreaming? We are all seem to be dreaming." And then you wake up and find there was only one dreamer, never was more than one. How were those twenty people that you saw? They were created from inside you, but were they real or unreal?

There is another big question. If you see one hundred people in a dream, are they all real for the dream or not? For the dream, yes, they were all real, but you may wake up and find twenty of them were your friends, in wakeful state. The eighty somehow came up only in the dream. Then you can say, "Even in the dream there was a distinction between twenty and eighty. Those eighty were made up only for the dream and twenty had an existence even beyond the dream," because when you wake up those twenty were still there.

Supposing you get enlightened to a higher level of consciousness and you wake up again and find out that the wakeful state itself was a dream. And you... In the dream you see so many people. When you wake up you find there are people there but they're much fewer in number, the rest were made up for the wakeful state, and the real people are just fewer who are still there.

Supposing you wake up again to a still higher level of consciousness and find out of the twenty people who are real only five are now real. The rest were made up for that state. Supposing you wake up finally to the ultimate dreamer and you find out only one was real. There was only one dreamer. All the others were created as the process of creating the many from the one. The one through a dream process, one through the operation of consciousness can create the many. And if you do it in levels you can create a vast multitude of universes. You can create exactly what we are experiencing around us just through the process of successive dreaming.

This is exactly the nature of creation as described by those who have been able to withdraw their attention from the outside to the inside, to reverse this flow of attention inwards from where the experience is originating. And it can be done successively one after the other, so ultimately you arise and find there is only one.

When we in religion and spiritual belief systems, believe there is only one, have we experienced it? We continuously experience the many. We interact with the many. We have problems with the many. We have happiness with the many. If we go by the definition of one and many that exists in the physical world, the one would be a terrible place to be in. We'd be so lonely there. Who is going to try a spiritual path where you ultimately find out you are only one?

If we do apply this criterion, that at the end we only find there's only one—it was one dreamer who successively created the entire experiences of different levels of consciousness—and we find that out, we feel very lonely. Well, wouldn't that be a good justification for creating the many? Some people ask, "Why did we create so many? If we were very happy living in our

ultimate, sublime, permanent state, immortal state, why did we need to have this creation with so many?" Well, that could be one justification.

But that's not the truth. The truth is loneliness stops where the mind stops. These experiences to which we relate—where this loneliness or this company, or this sadness or this happiness, or this good deeds or bad deeds, all these pairs of opposites that we have created for our experience—they are all created by our mind. The mind is the useful very wonderful equipment attached to our consciousness, attached to the self which can create these wonderful experiences.

First of all, the best experience the mind creates is time and space in which to put all other experiences in. Is it possible for any one of us to imagine that if all time and all space were pulled out of our experience what would it be like? It's impossible. It's impossible because we are unable to experience anything at this time except through the filter of the mind, and the mind will prevent any experience which is not placed in time and space.

Therefore, we are shut out from a true experience of the self. We cannot experience the self. We cannot know what that self, single self is, which alone is real so long as we are experiencing anything from the mind. And yet, the mind will come in the way of every experience we have. That's why it's so important to understand how the projection of the self takes place and when it is above the mind there is no such thing as many and one, no such thing as loneliness and non-loneliness, there is no pairs of opposites, at all. Therefore, that experience cannot be related in any language that we know, cannot be related in any spectacular way that we can make out. No visualization is possible. There is no amount of thinking that you can create that feeling who you are if you are beyond the mind.

And yet, there is a way by which you can experience it. You can experience it and be absolutely dumb, not being able to tell what you experienced. How do you experience something that is beyond the mind? This method is very simple, and yet difficult. It's simple but difficult. Why is it simple? Because... Bulleh Shah, one of the old mystics, made it look very simple. He said, "*Rab da ki pana, etho putana ethe lana.*" He said, "Not difficult to find God. Just pull your attention from here and put it there." He made it look so simple but that's the truth.

How do we experience this universe? We experience it only through our attention. Wherever we place our attention becomes our experience. If you withdraw attention you don't have an experience, which means it's not the whole of consciousness that is operating to give us an experience. It's only one part, the front part of it called attention. Consciousness is an ability to be aware of anything. It's a potential. It's a potential to create any experience without limitation. That's consciousness. Consciousness gets restricted when we bring it to awareness. Awareness is that of which we are aware now, including memories. If we can remember something, we are aware of it.

But beyond memory, and beyond what we can see around us through perception, we have no awareness. Awareness is a very restricted part of consciousness. But then when you come to awareness, we are aware of the whole world here with our thoughts, with our memories, and with what we can perceive through the senses. And yet, only that part becomes effective awareness for us where we put our attention. If we don't put attention on something, it's just hidden somewhere else. We may call it subconscious, unconscious, some other area of which we are not aware at this moment.

So, the restrictive nature of consciousness in awareness becomes more restricted when it comes to attention. And yet attention is the greatest gift given to us to find out who the self is. There is no greater gift. There's no greater tool we have to discover the unchanging, unalloyed, real permanent self than the use of attention. If we can place our attention outside of our body and experience a physical world, how about placing our same attention inside our self and experiencing where this experience is being projected from? Why can't we withdraw our attention the same way like we focus our attention? They're just two types of experiences of attention. One is focusing your attention on something and that becomes an experience for us. The other is to withdraw your attention from there.

Throughout our life we have practiced nothing but focusing our attention. Nobody taught us how to withdraw attention. We were always told how to attend to our books, how to attend to people, how to attend to things, how to attend to our food, how to attend to our life outside. Therefore, we became great experts in focusing attention outside of our self. We never got a chance to practice the opposite of it, the withdrawal of attention to that point from where the attentions are flowing out in the first place. When we focus attention on something, where is it coming from?

Let us look at a simple example. You are reading a book and you're focusing your attention through the eyes, because as you're reading, you're using the visual equipment you have in this perception of vision and sight, and you look at the book and put your attention. Where are you reading it? The eyes are conveying it somewhere into the head. Head says you're be conveying it to someplace in the optic area and the optic nerve carries it there. The signals, they are going on, and you say we are reading. It's a well-established way that the reading of a book through attention is only pulling you back to that point from where it's originating, and then since it's focused outside, you can read a book.

Of course, if you were unconscious, supposing you're hit on the head you become unconscious. Your optic nerve is all right. Your eyes are open. Your book is in front of you. You can't read. Ultimate signal that makes you read a book is the focusing of attention from consciousness to the optic area of the brain, right outside to the book. And that area which creates consciousness, nobody knows.

We had a V.I.P. in India who got knocked down in a car accident and was in a coma for several days. In fact, he was in a coma for several months. He was important person from outside, so we tried to get the best surgeons from around the world. We got brain surgeons who had opened up the heads more than a thousand times. And when they were trying to examine this patient, and tell us what happened, and how a person is in continuous coma, a political chief, who was examining that case along with the doctor said, "Doctor, can you tell me what makes a person conscious?" And that great doctor, who had done a thousand brain surgeries, answered, "Sir, this is a question we have not been able to answer for thousands of years. We don't know where consciousness comes from. All we know is, that there are some areas in the brain, pretty close to the center, pretty close to the pituitary body that's hanging inside, pretty close to the pineal gland, somewhere there, if we knock that off a person becomes unconscious. We know there is something in the center of the head that can be knocked off and consciousness as we know, the ability to be alive and the ability to receive perceptions gets knocked out."

At least some information that man gave. The information was that ultimately all experiences being generated for us outside, being picked up by attention, by focusing attention on those experiences, are being recalled and actually experienced somewhere in the center of the head.

Let's work on this much knowledge. Let's say, okay, there is something in this physical head, there is something in the center of the head. It's not very difficult to know where that particular gland is, where the pineal gland is, or where the pituitary body hangs. We do not need to know that. We need to know a little approximate area. Why approximate? Because right now we are operating from there. Right now, as source of consciousness, as source of attention we are there. Right now. We don't have to go to a book to find out where we are. We are there.

When we look at something, with the two eyes, and the two eyes, they don't see. We try to use the eyes to see different images and they have combined together to create depth and they create three-dimensional picture for us, but where do we see? Where do we see the combination that the two eyes are seeing? We don't see two. We see only one. Where do they combine? They don't combine outside.

The rays of light, reflected from things outside, are picked up by the eyes, create inverted images on the retina. The retina is merely an extension of the optic nerve. The optic nerve carries signals to the head, but where do we see? Right now, I'm asking question, "Where do we see things when we are looking through the eyes? Do we see right here in the front, or do we see inside?" If you just examine this simple example, you will find we always see things behind the eyes. We see things exactly from where attention is originating, from the center of the head.

Same is true of every perception, every sense perception. We are experiencing this world from the center of our head behind the eyes. And if we know this much, that the attention flows

from the middle of our head, between the ears, behind the eyes where these eyes combine together to become one image, if we can understand that, just as a physiological fact, as a fact of observance of our own self, at least we can start from there, and say, "What would happen if we were to place our attention at that point instead of putting attention on things outside?" What if we tried to practice putting our attention behind the eyes at that point from where attention is originating and going out? If you can do that, you are on the way to discovering the true self.

Now, that's simple enough. What's difficult about it? All we have to do is—like we put attention on something else, we put attention on a book to read, we put attention on the musical instrument to hear, we put attention in a person to talk to a person—if the same attention is being put there, where is the problem?

Two problems. One, we are not used to it. We are used to focusing attention outside. We are not used to pulling it back. We are not used to pulling it back. We have so much problem, even after learning put the attention there, we close our eyes, and make an image of ourselves, and say, "That's me sitting there in the center of the head," and putting attention on that. That's not putting attention on yourself. You are making an image. Where are you actually? You are the one who is watching that little being you've created in your head. You are at that point, not in where you are seeing the image.

We are so used to putting attention on something outside of ourselves, we employ the same systems when we try to meditate and sit inside the head. We create an artificial self and look at it and say, "There. I am sitting there." That's not yourself. That's an image you are creating. Like all images you are creating with your consciousness outside, you just created another image inside.

That image which you see inside is never inside. I give a simple experience, simple experiment to people to try it out. You close your eyes, and say, "Here I can see myself sitting behind the eyes." I am bringing up this point specifically because lot of people, meditating for years, decades, have been caught up in this error, in this mistake in meditation, so I am bringing it up in a more detailed way. Supposing you close your eyes and say, "There is me, sitting there, and I am at the right place, third eye center behind the eyes." You can check out if you are really there by simple use of your hands like this. Right now, you have a feeling where your eyes are. You are aware of it. When you are body conscious, when your physical body is your awareness, you know where your eyes are. You don't have to think about it. If you close your eyes and say, "Touch your eyes with your hand," immediately your hands will go there. You know where it is. Now when you make... Close your eyes, you can always touch your closed eyes. Now close your eyes and make that little image of yourself inside and bring the hands and touch your eyes. You'll be shocked that you will cross your hands and the image will just be outside of it. Just by closing eyes you don't go inside the head. You're still looking outside—and the fact that you're

making an image, all images are created outside—because you are trying to create images with this visual equipment. You're trying to see things with these eyes. The eyes being shut does not mean you have moved away to any other kind of vision.

The vision required to be where you are inside, does not consist of this physical vision at all. It does have another vision which we poo-poo and we ridicule it, the vision of imagination. We call it too imaginary and we don't take care of our imaginary vision.

Supposing we want to visualize that we are sitting on top of this building and we realize there we are sitting. Easy enough? We never used these eyes. We did not want to create anything outside. We are using imagination to say we are sitting on top of this building. We are imagining we are sitting in New York. We can do it right now. It's a great powerful tool. Imagination is a powerful tool that opens up our ability to use a set of perceptions that is not physical.

We sometimes think these astral perceptions must be something very rare. Would it surprise you if you said that the astral perceptions are no different than imaginary perceptions? That the perceptions of imagination solidify and become more real than physical perception when you withdraw your attention from the physical and put it on the astral.

So therefore, it's a very great benefit to us to know this, that we can use our imagination to place ourselves: the one that is looking at everything; the one that is looking at the back of the eyes; the one that can feel there are ears around us; the one that can feel there's a head above me. That's yourself, not what we make as a picture in front of us.

If you can practice this simple thing, and the difficulty is because we are not practicing it, that's one difficulty of a simple thing. The second difficulty is that we are using the mind for all these functions, including imagination. And the mind has been given an entity by us. We have made it into a separate entity. We have made it into a separate being. We have identified our own life form, our own soul, identified with the mind, and think the mind has a soul and not we. We have identified with the mind to that extent that when we think we say, "I am thinking," where the truth is the mind is thinking for us, that we are not the mind. We have totally forgotten that. That's another very big handicap in discovering who you are because then we are using the mind to focus there. The mind, having been given all the power of our own consciousness, starts to protect itself. In self-defense, it runs out to outside experiences as much as it can.

People say if they lose their keys, they want to find them, try meditation. The mind will go out to find the keys. The mind will think of everything outside in meditation even when it doesn't think like that otherwise. The mind is trying to protect itself. It's a survival. It's a game of survival for the mind, to create... That's the second big difficulty. These two difficulties make it so difficult for us to do a simple thing of withdrawal of our attention behind the eyes, withdrawing our attention to the point from where attention is flowing outside. Otherwise, the method is very simple.

What would actually happen if you are able to do that with practice, with time? It takes time and it takes practice. Supposing you practice on a regular basis, and say, “Every day I’m getting closer and closer. I am able to concentrate more on some method which I’m using to stay in and not allow the mind to run out too much.” Supposing you do that, you can withdraw your attention to yourself, inside.

The technique for training the mind to give up thinking of outside, and to be trained to get inside, are very simple. They have been used for centuries. First is repetition of words. Mind thinks in words. Mind thinks in words and in images and pictures and memories. Mind has no other way to keep us busy, except it argues, continuously speaks inside us. Mind is a continuous speaker. I never met a person who says, “I allowed my mind, now shut up.” Mind never shut up. It never shuts up. Always speaks. And what do we do? We listen. We are constant listeners, and the mind is constant speaker. And the mind’s speech is such as connects us with the experiences outside of our self in this world, so we remain distracted all the time, by the mind.

If you make the mind speak words that the mind does not choose, if you make the mind repeat those words, the mind doesn’t understand and keep on repeating, at least we are blocking the mind—for some time at least—to think of outside things and distract us. The whole use of *simran*, *mantra*, repetition, is only this to prevent the mind from thinking of other things. Put new words into the mind, repeat them one after the other, and don’t allow the mind to think of other things. It’s one of the techniques, one of the very simple techniques that has been used for a long time with some amount of success. When we keep on repeating, the mind can flip over into imagining through pictures. We see friends sitting there, we see other people we love and we hate. Their pictures start coming in front, the mind can keep on repeating the words you give it. The mind can do *simran* for long periods and you are still distracted by so many other things that are coming in front of you in the form of pictures.

So, there’s a second method to keep the mind busy, that is a beloved who generates love in you, love and devotion in you. Put the picture arbitrarily, imaginatively, in front of you, and hold that picture. If you can hold the picture, repeat the words, you are really blocking the mind from a lot. These two methods have worked. They’re called *simran* and *dhyān*, a repetition of words and contemplation of the face of beloved. These have worked.

A third method, which is even better than these two, is that if you can do some preliminary work—some little bit of work to hold steady for little time, not all the time, but for short periods of time, behind the eyes, in your head—then you can start hearing sounds inside. Sounds can be heard all the time, even now you can hear some sounds, inside and outside. The outside sounds are purely physical, and they rely upon the physical ear drum. They rely upon the physical system in the physical body, but the inner sounds do not rely upon that. The inner sounds can be very minor sounds resembling physical sounds, like sound of a thunder, sound of bells, sound of little bells, sound of crickets, sound of train coming into a railroad station, sound

of a whistle. Those are kinds of sounds we can hear with very little effort, well at least they are there. But those sounds have one advantage. Those sounds do not come from outside and those sounds do not operate through the ear drum, so much so that even if you heard a loud sound there and drop a pin outside, you can hear both. Which means the function of the physical ears is quite different from the function of the internal listening apparatus we have, which of course is the function of the sense perceptions inside—not taken through the physical body but operating by themselves—which can hear that sound.

When you hear those sounds, you are able to hold your attention on the sound. Third method. All three in combination can help us a lot. So, the methods employed today in a physical world, with all the distractions in the physical world, are very effective, only we need to practice them for some time. The greater our distractions, the greater our attachments and desires for the outside world, the longer it takes. The less we have these distractions, the easier it is to get back.

But supposing you are able to achieve this, what would happen? What would be your experience if you are able to pull your attention behind the eyes and are able to stabilize yourself, feel you are inside the head of a human body, that you are not the human body, you are inside this human body in this place. What would happen? You would gradually not know where your hands are, where your feet are. You'll wonder where they are. You might open your eyes to see if they are still there. Gradually you will not know where your arms and your legs have gone. Gradually you will not know where your torso has gone. Gradually you will not know where your body has gone. You are still there, very much alive, very much aware of yourself and what's happening around you, exactly like you are aware now, and yet you are not aware of this body.

This is not a new process. We all experience this process when we die. Sometimes death takes place very quickly. We have no time to see how we are dying. Sometimes we see terminally ill people dying slowly. When you see people dying slowly, if you go to hospital, see a person dying, they're talking to us, telling us, "We don't know where our hands and feet are. Can you move my leg there?" The leg is already there. Talking like that they become unconscious of their extremities. Then they become unconscious of their torso. Ultimately, when they die in the head, they are dead. The body is finished. There is no life in the body.

So, death takes place in the same order in which withdrawal of attention takes place through a meditational process. It is called dying while living, very appropriately. You are still alive. Nothing has happened to the body. Your vital forces are functioning. Everything is intact and yet your experience is that which would happen if you were really dying.

So, this experience of dying while living—the ability to pull your attention to that extent that you become unaware of your physical body—that's a great experience. It's not an out-of-body

experience. It's an experience of discovering your new self. An out-of-body experience still remains a connection with this physical body. People have had out-of-body experiences. I have met many of them. They feel that they are being stretched out somewhere, and they are still attached to this body through a silver cord or some kind of a connection. They are always worried that if they go too far, they might crack the silver cord and die. They are afraid of death.

On the other hand, if you experience withdrawal of attention by focusing your attention behind the eyes in the center and being there to the extent that you do not know where your body is, is dying while living without any change to the body, without any fear of death of this body.

In fact, I recall my dad, my father, who was an initiate of Great Master before anybody else in the family. When he got initiated, and he was so keen on it... He was teaching philosophy, and he had questions on metaphysics, which his professors could not answer, and when he met the Great Master, Great Master gave him the answers to his metaphysical questions his professors could not answer. It affected him so much. He was very keen to meditate and get results. When he meditated and the consciousness was pulled from the body, he felt he was going to die. He stopped meditation, got frightened and went back to Great Master. He said, "What have you taught me? This kind of meditation leads to death."

And Great Master said, "Do you know, people can die any moment, but do you know, as a matter of record, that nobody has ever died in meditation. How is that? There must be something that protects you, even from physical death if you are meditating. There are no examples of that. Therefore, why are you afraid? You have to cross this stage. You have to cross this fright because you feel you are alone in this, but the moment you cross this state, in the case of initiation by a Perfect Living Master, you are no longer alone after that, ever. Who do you expect to see when you pull the attention there? Will you be alone, or will there be somebody else?" He said, "According to your teachings, you should be there." He said, "Certainly. If I am not there, you have not been initiated. If I am there, you are never afraid. We travel together."

This body does not die. This body maintains all its vital functions. The reason why we can feel we are withdrawing from the body is purely an act of withdrawal of attention. And that attention is not responsible for the vital functions of this body, which is autonomous. Therefore, when you withdraw attention, you are putting your attention on certain points in the body. These little points, a layer of points that exist inside, eighteen points exist in our body, eighteen special places which can be triggering different experiences, they are all built into this body to give us experiences beyond this body.

Six of those centers, which can trigger new experiences, lie below the eyes. Twelve of these triggers lie behind and above the eyes. These six centers below the eyes, you can put your

attention on any one of them and get a new experience, but they'll all be experiences of energy, energetic experiences not to higher awareness but new forms of energy.

But if you put your attention on the twelve centers above the eyes you get new experiences in awareness. You can have your awareness answering questions about the whole of creation. You can find answers to your questions about where you originated from. You can answer questions about consciousness itself through those twelve centers in the body, and while you are in the body you can do that. It's not that you are really going to die in that great experience. The experience has been built into this physical body and has been built perfectly in the physical body. In no other form of life has that system been built so perfectly as in the human body. Indeed, there is no other form of life in which you can achieve this—while staying in that form and getting these experiences—except the human body.

You are very lucky to have a human body. Therefore, don't be frightened. Go ahead and see who you will meet there. Now that, of course, brought to light that there is a certain phase in which we like to meditate while we are still holding onto this body. We don't want to die, and that fear of death which is instilled into our minds because of preservation of a physical system of experience that we are having, which alone is real for us, that fear of death is preventing us from having real experiences.

When we overcome that and discover... And the only way to discover it and to overcome it is do it gradually. Step by step. People who rush, "I want to have an accelerated experience. How can I speed it up?" I tell them, "Don't, because you are not used to it. You will be surprised how quickly you can get frightened by things because they are new. For you they are new. You haven't done it for a long time. We don't know how long, may not be this life, maybe several lifetimes, maybe for eons of creation, maybe millions of years, you have shut off that experience, and therefore, it looks new."

So, therefore, how do we get over this fright? Slow and steady. One step at a time. When you take one step, then take next step, it makes it easy. That is why there is no rush. We don't know how long we have been waiting for this opportunity. We don't know how long we have been seekers, inside ourselves, seeking the truth, seeking to escape from a system of experiences we are tired of. We don't know how long it has been. We are only looking at one life. Our memory is very short. Our memory can't even remember events of this one life. How can we remember anything of past lives? And it's good that we don't remember past lives. This life would be like hell if we remembered all past lives.

Therefore, it's good we are confined to a small bit of memory and within that have to operate. But we don't know how long we have waited. But nobody comes to the spiritual path unless that person is a seeker of the spiritual path. Those who are happy with what's going on are not

interested in the spiritual path. Let them enjoy. Let them suffer and enjoy, that's what they're here for. That's what life is all about.

If somebody says, "No. I am tired of that, this is not my place, I don't feel like it. I feel it's time to go home." Inside feeling the seeking is there, then you are a candidate for the spiritual path. It's not something that you have to be propagating, "Let's go. It's a great revolution going on." There is no revolution like this going on. It's a path meant for those who are seeking, who have been seeking for a long time and their time has come.

And this is such a long process. How do we... What is the measure by which a Perfect Living Master, one who has already attained all these five states of consciousness—physical, astral, causal, spiritual, total—who has seen all that, experienced all that, holds all that together, even when he's in any form? A Perfect Living Master is not one of those who has had an experience, then he is like us, and then when he comes to us, he doesn't know, he has to go back to see what is going on there—it's not like that. Nor can anybody else see more than one state of reality except by going to the top. When you go to the top you find the whole realities were created as levels from there. You can hold all the five realities from there and they're all real and all unreal at the same time. And that's only possible...

So, when we say Perfect Living Master, we are not talking of enlightened people who have seen something inside. We are talking of those who have gone to the top, and while they are human beings amongst us, they are with us at the next level. They are with us in the top level. They are with us in the final level and they are ourselves at the top level. They're the same self. That's the kind of person we are talking of. But in a human state, when they come to us, they are aware of all states of creation, all states of consciousness. So, therefore, when they interact with us, they examine you are ready to go. The point which they determine you are ready is the point when they take responsibility for your journey back home, total hundred percent responsibility. They initiate you.

Initiation is the most significant event that can happen to anybody's life in this whole cycle of life. When they initiate... Initiation is not teaching, initiation does not teach the method of doing meditation. You can read in the books. They don't teach you, "Here are these five words, repeat." They're in the books. Anybody can tell you. They are not doing their... "Okay, close your eyes and do this." They're not teachers. Initiation is not a method of teaching. There are thousands of teachers around the world teaching the same thing today. They are not teachers at all.

When they initiate a person, they take total responsibility to take that soul, the individuated self of that person, back home and be one with themselves. They compare that there is a philosopher's stone, that if you touch iron with it, it becomes gold. But they are not those kind of philosopher stones. They have come not to improve our life. They have not come to change

our life into something better. They have come to touch us and make us like themselves. That philosopher's stone touches steel, iron, and makes it philosopher's stone, not gold.

Their task is to take those who are ready, ready at the time, because we are all in a time frame here. We are living physical life in a time frame. They come and touch us through their awareness of all five stages. Through that awareness they say, "This soul is ready. It has gone through the experiences over millions of years. Today it is ready to go back home. Okay, this soul is on my list here. Initiate." They take full hundred percent responsibility that you go home. All the rest is to appease your mind. All the rest—do meditation, do this thing—all that is because that's what our mind wants. Our mind wants to struggle. Our mind says you can achieve nothing without struggling. We're brought up like that. We have allowed our minds to grow like that, that nothing can be achieved without your effort. So, we put in our best effort, and they encourage us, "Put in your best effort."

If they know that effort is not going to give us the things, why do they make us, put us through all this effort? "Do more meditation. Spend... How much are you doing? One hour, two hours, no, at least two and a half hours. Make it three and a half hours. Do eight hours if you want results." Why? All the time knowing that those eight hours are going to go waste. At the end we'll see, "What happened? Eight hours didn't do anything. What happened? Forty years of meditation didn't do anything. Where did things go?" Why are they making somebody do all this? Because, unless you go through the process of putting in your best effort and failing, you don't believe that effort is not the way. The mind would not believe it. We are so trained, our mind, that only effort will achieve results, that they say, "Okay, make an effort first."

There was a very, very devoted disciple of Great Master, Diwan Daryai Lal. He was a very big official in the nearby state from the dera. He was finance minister there. He was a judge there, justice, and he also held high positions, but when he retired, he came to Great Master. And he said, "I want to serve you." and Great Master said, "You are a very educated person. You can run the secretariat, you can become my secretary, you can be head of the entire organization. You have got lot of qualifications to lead groups together, you can do all these." He says, "No. If you but answer my prayer. My prayer is for one kind of seva only." Great Master said, "What is that?" He said, "I want to be your doorman." Great Master said, "Granted."

And he remained his doorman all his life. And he was so happy. All the people who came to see Great Master passed through the doorman, and doorman heard their beautiful stories of their experiences with Great Master. So, he was very happy, but after some years he went to Great Master and said, "Master, I have been very happy with you. It's changed my life, but one thing I have missed out. I didn't do enough meditation. I was busy standing on the door and your teaching says that you should do two-and-a-half-hour meditation. I missed on my meditation. Now can I have a chance to meditate and catch up with the lost time?" And he said, "Master, I understand you go to a hill station, Dalhousie, in the hills every summer, and this summer you

are not going there. Can you give me the keys of your house? I know it has got great ambience and great spiritual vibration because you live there, and people meditate there. So, if you allow me to take your keys of your house, and I will go and meditate continuously for two or three months, day and night, to catch up with the lost time.” Great Master took the keys from his pocket. He said, “Here are the keys. Go! Enjoy yourself. Meditate.”

So, this judge took the keys, very happy, “Now the chance to catch up with my meditation.” Went to the hills. Opened up the Great Master’s house. As soon as he opened, the man came running, “I am the plumber. You know, I have been waiting for somebody to come. All the plumbing has to be redone, so I’ll work on it.” He said, “Okay, okay. Do your work. Don’t disturb me too much.”

A few minutes later, another person comes. Every day there was more distraction than he ever had before. After three months he comes back and he returned the keys. He says, “Master, I failed. I went to catch up on meditation and I couldn’t meditate at all. There was so much distraction. More distraction there in your house than I had even here. Great Master said, “You did not fail, you passed. You passed the exam and discovered it’s not your effort that gets you anything on this path.”

“What counts?” He said, “What counts is that which goes beyond the mind. All effort is based on the mind. Our spiritual path starts from beyond the mind.” Great Master said, “My spiritual path starts from where the soul alone has been found and finds its totality in *Sach Khand*, from *Par Brahm* to Sach Khand is my path. The rest is all for other people to practice. They can come up there. My path starts from above the mind, and all struggle, all effort, is only to appease your mind, to make your mind fail and see this is not in the hands of your mind to go beyond itself, to go beyond the mind.”

Is there something that goes beyond the mind? Yes. Only that can go beyond the mind which originates from beyond the mind. There are three things that originate from the beyond mind and are still with us. One is experience of love. Love is not created by the mind. No amount of thinking can create it. No amount can develop it. Love is innate in our souls, in that which is our true self. Intuition and knowledge without thinking, a knowledge beyond the thoughts that the mind generates, comes from beyond. Appreciation of beauty and a feeling of joy and bliss comes from beyond the mind. These cannot be created by the mind and do not, are not affected by the law of effort.

Therefore, if these are your tools, and these are the tools that Perfect Living Masters use, you will notice what is it that pulls us towards a Perfect Living Master? When all is said and done, it’s not what he says. It’s not what he’s teaching. We have heard those teachings before. We have read all these things before. Then what is it that’s pulling us?

What is pulling us is an innate knowledge and the unconditional love that a master is giving us. This unconditional love is a great sign of master. A Perfect Living Master gives us unconditional love that nobody else we have seen in this physical world can do it. Our love is conditional. "You do this for me, I do that for you. Therefore, I love you a lot." And if the other person says, "I hate you," then you hate, also. That kind of love is not love.

Pure love comes where the beloved occupies your own space in the head, and you don't think of the / but think of the beloved. It's the only experience I have discovered in this world where this ego, the I-ness, can be put behind on the back bench and the beloved comes in front.

So, where the experience of love is the real thing, what happens is that although they are having no experience through effort, we keep on building an experience through love. Sometimes it looks so irrational. It doesn't make sense that all my effort is not giving anything and yet I feel so close. What's happening? What's pulling me into it?

These are operations that are taking place beyond the mind and a Perfect Living Master is operating with that. He may start exactly where we are, starting physical things, "Don't eat this. Don't do this. Don't do this. Do this, do this." All... Looks very nice. It's a good path. We'd like to follow it. It makes sense to us. And then it comes up to the next level, "Don't think like this. Don't do this. Do the repetition of words. Do this." Okay, that looks nice, do it. Makes sense to the mind to do it. Then all that fails. Then he says it is only love and devotion that matters.

I was surprised to get a video tape from somebody singing a song of Bulleh Shah. Bulleh Shah is a guy who said, "It's not difficult to find God. You just put your attention from here. Here you find him." He also talks of the method, and he says, "There is no method to find God except through love and devotion, and surrender." All the other things that we are taught are to reach that point, where our love and devotion becomes perfect and none of the other things bother us. He says, "When Maulwi came to give me my book to read, the scripture to read, as I held the scripture in my hand, and when I looked, I saw the beloved, the book fell down from my hands." The Maulwi said, "What are you doing? You're dropping the scriptures down." He said, "I have seen something, that I can read no more." He describes the state of a person who is in love. The state of a person whose beloved catches him. They are such beautiful verses which brought tears into my eyes when I read that. Tears don't come easily into my eyes. They come only either when I hear something like that or when I go and see movies. These movies look more real to me than physical world, somehow. So, but this was very touching, and I discovered that the real secret of the spiritual path is this: Love and devotion. The other things are for the mind, to reach the point where the mind does not become a distraction, does not become an obstacle in our way. The mind is a greatest obstacle.

In fact, I would not be wrong in saying, ultimately, the mind is the only obstacle in our way to our true home. And yet, we have to appease the mind, play with it, be diplomatic with it, treat

it with different kinds of games and all these things that we do, by way of meditation, by way of following diets, following this, are appeasement for the mind. They are all to satisfy the mind to keep it at bay so it does not obstruct us from a spiritual journey which is beyond the mind.

These are such wonderful experiences that Perfect Living Masters can give us. They don't give us... They don't say, "Here is the way, now you go." That would be too dark a leap to take. I am willing to take some leap, but not the whole way along. I need a guide. I need a guide outside, and I need a guide inside, too. If I am getting a guide outside telling me, why can't he also guide me inside? Therefore, the area in which he wants you to take a leap of faith is very limited, very small, and can make sense even to our minds. The area in which he wants us to take a leap of faith is only to reach the third eye center behind the eyes. He calls it the airport from where our flight will take off. He calls it railroad station where the train is waiting. He's waiting with our tickets in his hand. All our journey, all our responsibility, after initiation by a Perfect Living Master is to reach that point. Yet, we can take a whole lifetime in that because of distractions, and if the distractions are less, we take less time. So, he gives us the methods to overcome those distractions. We follow them not because they themselves are going to take us anywhere. If repetition of words could take anybody anywhere the parrots would all go to Sach Khand. And if waking up at night and sitting in the morning in bed would take us out there, all the stray dogs would go to Sach Khand. These are not my words. They are Bulleh Shah's words. He said these people will take a win over you if these were the things. He says, "No, forget it. It's love and devotion alone that will take you there."

Once, as old story—I'll just finish with this story, and then talk to you later in the day—Bulleh Shah, I love that man. He was such a simple man. Very simple, but he spoke with so much sincerity. He was a disciple of a Muslim Pir, a Muslim Murshid who gave him instructions how to meditate. And he liked that meditation. One day there was a wedding function in Bulleh Shah's house. Some relative's wedding was taking place and Bulleh Shah invited his master to come and attend the wedding. Unfortunately, the master was busy that time and he couldn't make it, so he sent one of his servants. He said, "You go and represent yourself as my representative, that you are going on my behalf." So, the servant went and attended the wedding. When he arrived there, Bulleh Shah's family thought the servant has just come. Master could not come. They treated him like a servant. They put him like it was old tradition, put the servant in a separate place. They sat near the door, and the guests sat on the tables, and guests had great time and the servant was sitting outside. So, the wedding was over, and the servant goes back and the master says, "How was the wedding?" He says, "Pretty good."

"Did they treat you with honor?" "Not really, Master, because they treated me like a servant." He said, "Didn't you tell them that you are representing me?" "I did say that you sent me, 'on his behalf,' but they still treated me like a servant." He said, "That's not good. You were representing me there. They should have treated me like the master was there." And so, the next function, the master would not attend. Bulleh Shah realized the master's got displeased

with him because his family did not treat the servant well. He writes his most poignant beautiful love letters during that period to his master, "Please forgive me. Please forgive me for what happened, and I want to come back to you." No reply. Master is still displeased. So, he says, "I have to please my master, no matter what."

So, another function was taking place in Master's house, in his family, some wedding or something. And they had called a lot of dancing girls and some entertainers to come entertain the guests. He found an easy trick. He dressed himself up like a dancing girl (Bulleh Shah) and went and danced with those girls. And Master could see, and he called him, and he said, "You're not a dancing girl. Are you Bulleh Shah?" He said, "No, I am not a Bulleh Shah, I am a *Bhulla* Shah. That means I am the one who made a mistake. I made a mistake. And he hugged and said, "No, all is forgiven."

Now that one incident makes this man right about dancing. He says, "If I open my eyes and see my master, I can't help but dance. Something forces me to dancing. I put on little anklets, bringing bells around my ankles, and dance. I can't help it." This is the kind of thing that happens to us when we are in love. So, examples like that exist where they find that we cannot afford to displease our master because in human form, he has come us, his love is so much, how can we serve? How can we do something for him? How can we serve ourselves in our own reality which is being expressed outside in the form of a master? If everything outside is an illusion, isn't a master also an illusion? How can there be difference? How can you say a master is not illusion and everything else is? A master is as much illusion as anything else.

Then what's the reality? How is illusion speaking to us so well? Because the illusion is your own self, only we don't know it. We can't see our self inside, he appears outside. He appears outside not to draw us outside but to push us back to inside where we find he's inside all the time. He is really inside. Ultimately, he is really us, our self. Nobody else.

So, our true master, if you go by this definition, is our own self, in its highest form. And since we can't realize our own self, the master takes all these forms at different levels, eventually taking us where we realize our self. Self realization is the same as God realization. If you can find the true self, there will be nothing else except the self and that's what we call the ultimate creator. You can give any name to it.

So, we are in a discovery of the self: the self that never changes; the self that never alters; self that is not subject to any laws; self that is immortal and the self that we are all trying to discover through different processes we call meditation, love, devotion. All these are methods to find our self.

Thank very much for very patient listening to me. I am sharing these things which I got from my master, and I hope that they'll be useful to you. I'll see you again later in the afternoon and tomorrow, and day after. We have three days sessions. There'll be time for questions and

answers. There'll be time for interviews, personal interviews. Those who want them, please give your name to—who is taking the name? Boris? Boris. Here's Boris. Boris, stand up. He is short, but you can still see him. Boris, he's got a name tag here. So, if you want a one-on-one interview, he'll try to accommodate, so, Boris will take down the names. I'll be very happy to answer your questions. We have a short session for questions and answers now. If you have given your questions in writing, and somebody can read them... You have the questions? Okay, so can you bring those questions here?

Q. The first question. I know that forgiving others is essential. Can you tell me how to let go of grudges and speed up the progress of forgiveness?

A. This is a question about forgiveness. Forgiveness is good for one good reason. If we understand the law of karma—the law of karma is action and reaction—whatever you do, if you do something which your conscience says is good, you'll be rewarded. If you do something that the conscience says is not good, you'll be punished. That's the law of karma, very simple law of karma. Appears to be operating in the physical world, all over. Appears to be working in the astral world and appears to be generated in the causal world. So, the law of karma—I could talk at length about the law of karma—but to say that karma can create a reaction, you hurt somebody, that person will hurt you. If you then in retaliation hurt again, then that person comes back to hurt you again. It's a cycle that never ends because we do not cause a closure to that event. This is especially true of negative karma. If you have a negative karma, that means it's painful and you are hurt and you do not remember, do not know. You can only be hurt because you hurt somebody else earlier, and that's why you are being hurt. So, you think it's a new hurt, and therefore you must hurt back, then the cycle will continue. Every time it will be like that, especially if there is a gap of a whole lifetime between the two events. You can't even remember why this is happening. In the same, sometimes you can remember you did something wrong. You are getting something wrong back and therefore you should not perpetuate it.

But when the action is of a past life, and you are getting hurt or feeling pain now, and you want to react to that, it perpetuates that karma. If you forgive, the karma ends. Forgiveness is a great way to end the cycle of karma. That means whenever you feel hurt, if you can forgive that person, you are ending that karma right there. So, forgiveness has been recommended as a very strong way, very useful and effective way of stopping the cycle of karma, going, moving forward. So that is why forgiveness is important.

But then, it's so difficult to forgive. We find we have grudges against people. We can't get rid of them. How can we possibly forgive people?

There was a book containing thoughts of the day. In that, I opened it randomly at one page that says, "Forgiveness." And it says there are some things in life that are unforgivable. That's

exactly when you should forgive. Forgiving things that are easy to forgive is not a great thing. But there's something that we carry grudges and we feel, "This is unforgivable." Apply this rule. If you recall that you are ending a karma with this, that you did something for this happening, you can forgive. Bringing this awareness into your head that I am closing a karma, not perpetuating it, helps in forgiveness. So, I would strongly recommend that wherever possible, whenever you feel you are hurt, or you are carrying a grudge, forgive and end it there. Forgiveness has several other values, but one value, which is an imminent and immediately available is, closure of the karma.

Q. Next question. Why do enlightened people strive to enlighten others?

A. Good question. Why do enlightened people strive to enlighten others, because they are not enlightened. If a person is striving to enlighten somebody, he is not enlightened, at least not sufficiently enlightened. It depends what you mean by enlightenment. If by enlightenment means that you have read a lot, know many words, and you know the scriptures by heart, and you're telling people that you are enlightened, that is not enlightenment. You have to work very hard to convince people. There are people going out all the way trying to convince people. But true enlightenment, which is a discovery of your own self... How will you try to strive to do something when you know that the whole of projection is yourself? How will you strive to enlighten somebody when you know that's...? If it is your shadow, how are you going to enlighten your shadow? Have you ever tried to enlighten your shadow? Have you ever stood in front of a mirror and said, "I am going to enlighten this guy I am seeing in the mirror?" When you are enlightened, you see that the whole of structure of reflections is yourself. You don't try to enlighten anybody. You don't strive to enlighten. Perfect Living Masters have never striven to enlighten anybody. They have allowed coincidences to happen, by which the seekers at the right time come to them and they take responsibility for them. It's a very different way. So, be sure that is not true enlightenment if somebody is striving to enlighten you.

Q. Next question. How can we identify what is intuition as opposed to impulse of [unclear word]? And also, intuition to guide our lives, and use intuition to guide our lives? Should we try and cultivate intuition on a daily basis? Or, should we just meditate more and wait for intuition to develop naturally?

A. This is very interesting. It's a question about intuition. How do we develop intuition? The answer to that question, how do you develop intuition is, you can't. It's a natural gift of the soul, of consciousness to be intuitive. You can develop logic, you can develop reasoning, you can develop the power of the mind to argue. You can develop those things which are belonging to the mind, but you cannot develop love and intuition. It's part of our... It's the nature of our soul, the nature of our consciousness, and therefore you can't develop it.

Somebody says to me, "I have found out a way of developing intuition." I said, "How is that?" I said, "Can you give me an example?" He said, "All right. I am going to intuitively find out if I'll go for lunch today or not." I said, "Okay. Let's see how you find out." He said, "Ahhhh... I'll go to lunch. Did you see?" I said, "I noticed 'Ahhhh...' before you said that. Did you know that when you use time it cannot be intuition? When you use that 'Ahhhh' and then bring that, it's your mind working to get that answer. It's a reasoned thought and not intuition at all." Intuition is spontaneous, does not involve time and space, whereas, all reasoning takes time and space. Therefore, we confuse rapid thinking, rapid reasoning, as equivalent to intuition. It is not. Intuition is a gut feeling that you get, very often opposed to what you are thinking and reasoning. The reasoning says, "This is not right for me." Intuition says, "Go ahead." The gut feeling says, "Go ahead." That sudden feeling with no time is intuition and not the one that we try to develop. We can't try and do these things.

One friend of mine from Harvard, from Boston, wrote a letter to me. He said, "I have discovered that it is not effort that will pay anything. Even meditation has to be effortless and effortless means that everything should be with no effort." At the end he says, "I am now trying very hard to be effortless." That's how our mind works. We can't help it. So, real intuition cannot be developed and has to grow with us, and it is right that meditation, being on the spiritual path, experience of love and devotion and responding to love and devotion builds intuition automatically, just like it builds coincidences automatically. Some people may have noticed that as intuitive gut feeling develops in you, coincidences outside also develop at the same time. That means there is a correlation between what is happening inside and what is happening outside. People who have come on the spiritual path, after some years, say, "You know the number of coincidences in our life has increased a lot." So have the number of intuitive gut feelings that they have got. So, there's a connection between what is happening outside and inside, because, in the words of a great master, they are the same thing. So, when we get the inkling from outside, what we call a coincidence... What is a coincidence? Just a synchronicity of events which is improbable. Law of probability would not have caused that event to happen and it happens. That's a coincidence. So, when a coincidence happens, and the feeling inside is like that, you have a thought, which is beyond your reason, something has come into your head, "I can't believe it, how it came into my head." And you drive your car and there's a sign selling some perfume or something, but the first word is exactly the thought that you had in the morning. What is that kind of coincidence? It's a confirmation of the intuitive information that you got. So, intuition functions automatically, it's not developed. You can't try and get it, but with meditation it'll develop by itself.

Q. Without reincarnation, back home is back to my conception. Meditation is intentional regression into childhood. All of these planes are places I was at since I was conceived. Looks like it's a question of confirmation. I'm not sure.

A. It's an answer. We didn't say they can only write questions. You can write questions, or answers, or comments. Okay, this is marked as an answer, not as a question. See? It's an answer. Somebody has delivered this answer to me. At the top, it says, Q & A, so you circled A. That means it's an answer. "Without reincarnation, back home is back to my conception. Meditation is intentional regression into childhood. All of these planes are places I was at since I was conceived."

I would agree with this statement with one little modification, that the conception we are talking of here is not conception of a human body in the mother's womb. It's conception in Sach Khand, a true beginning of our consciousness. When we take that as our real birth, in our true home and from there we descended to all levels of experiences and these experiences are our total life, our total life is not a human life. It's a very, very small segment of total experience. Our total experience is infinite. In this infinite experience, at various levels of consciousness, we have come into a state, right now, from where we can re-trace it back and go back, all the way back to that point of conception, not physical conception in the physical body. That's a very minor event that happened. Our soul, immortal soul, has not come here only to have a little experience. It has come from stage to stage. It is true that the entire path of spirituality which we are talking about takes you to the same stages through which you came. It is true that if we call our being in our true home as our point of conception, then the answer you have given is correct and I appreciate it.

Thank you very much. We'll break for lunch, and we'll be back in the afternoon, later.