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## **What is Life? / Five Level of Consciousness**

**Huntington Beach, California — February 26, 2012**

Welcome, friends. I am very happy to be here again today and to meet several friends whom I have been meeting individually and collectively last couple of days here.

Today I am going to speak to you about the structure of the human body and all that lies within it so that we have a clear idea that the physical body with all its complicated systems—the nervous system, the circulative system, lymphatic system, digestive system, all the systems that are working in this body—how are complicated they are. They are not the whole body. And there is lot more in this body that makes these systems work. The first thing is these systems appear to be working on their own, and yet if a person dies the systems are all intact and they don't work. That means one essential ingredient is not in the body at all. That's life. If you don't have life, you can have the whole system intact and it dies. It's got nothing [that] works. It stops functioning.

And then the question of course is: what is life then? Is life something that comes from outside? And this has led to speculation for centuries, that life must be something that comes and makes the body alive, and then when it leaves, when life leaves, the body is dead. The systems can't work on their own. But while the life is there the systems seem to be working very well, each dependent on the other. The brain works—sends signals to the spinal cord, to the whole nervous system, gives instructions to all the cells have their different doors open. They all receive instructions and they act accordingly. Metabolic function keeps on going on. Cells keep on growing, multiplying. Growth is there. Old cells keep on dying. Most of the cells die pretty quickly. So much of our body is being replaced all the time. The longest living cell in the human body is the bone cell. The longest life of a bone cell is 11 years. All cells have changed by 11 years. Did you realize that your body has been changing every 11 years? Completely. That you had a completely new body every 11 years. And yet the face remains the same. The voice remains the same even more. The mind—thinking mind—remains the same. What else is there? That a complete overhaul, a replacement of all the parts of the body by decay of the old cells and replacement with new cells, still maintains the same personality intact. Same anger is

there. Same greed is there. Same jealousy is there. So many functions are there which are not at all connected with any of these body organs.

How do you explain which organ is responsible for jealousy? What organ is responsible for greed? What makes you spiritual? What makes you a seeker? What organ is responsible? None of them. Therefore, there is something much more in the body than merely the physical components, however beautiful and complicated they are—and they work very beautifully in a very compact body, all put together in a very small space. It contains so much physically.

Let us see what it contains non-physically. Non-physically the first thing that comes to mind is that the sense perceptions, which come through the body, can come other ways also. We did an exercise yesterday where you could see flowers with your eyes closed. You could smell them without anything near your nose. You could taste a snack without anything in your hand. You could drink a beverage. You could have all the experiences of all the five senses right without anything external to stimulate that, that your imagination could create all those sense perceptions. Which means the sense perceptions do not belong to any organ of the body, because they function independently. But what if they're implanted inside the organs of this body, then we will get the feeling that the organs of the body are giving the sense perceptions. And therefore, we begin to believe that all sense perceptions are also part of the functions of the physical body. It is only if we can separate the sense perceptions from the physical body, we realize they are not part of the body. They can independently exist.

In meditation—in other out-of-body experiences—people have been able to see that they can survive without any knowledge, any awareness of the physical body, and have all the sense perceptions intact. In fact, the perceptions are more clear—and better—without the physical body, as if the physical body dulls them. The vision of the eye, of the inner eye, if I might call it, is much better, much clearer, than the vision of the inner eye through the outer eye. And yet we think it's only the outer eye that can see.

We do not realize that the power of seeing is quite different from the vision of the eye. The power of seeing is independent from the power of seeing through the retina and the optic nerve and through the lens of the eye. Because if the power of seeing was confined to the physical eye, you could never have any dreams. You could never have any imagination. You could never imagine any spectacle at all. All this is possible because the inner eye, which can see, is different from the physical eye through which the inner eye is now operating when we are in the body. If we are not in the body, it will still operate. How do we know that it will operate? How do we know that there are hands that can touch and move even we don't use these hands? How do we know all that for certain?

Well, they say the certain way is if you can withdraw your attention to a point from where attention is flowing out, which means the point behind the eyes, the third eye center, the center of consciousness in the wakeful state, the notional point of the self, the notional point where the self is, if you can withdraw your attention there, you will gradually become unaware of this whole body and it'll die for you. And yet you will find that you have the mobility to move around, fly, see, touch, taste, smell...you can do everything. That means that you can have a full sensory life, a full life of perceptions without the physical body. And then you put all that stuff back into this body, and then of course the physical body becomes alive, and we think all those functions have now been transferred to the physical body. They are not transferred. They operate through the physical body, and the body is like a mask on those functions. It's not that they strengthen the eyes. If the inner eye is not open, this eye can never see. If a person is unconscious, the eye can be open, never sees. The consciousness is required to make these eyes see. The consciousness is required to make any sense perception work. Therefore, the sense perceptions are themselves an independent state of consciousness.

It's another level of consciousness. And if you are able to reach that level of consciousness apart from the physical level where the physical world is the only reality, if you open up that, what happens to the rest of the world around you? What do you perceive then? This perception with the physical systems with the physical eyes, physical ears, physical sense organs, only creates the experience of a physical world. These eyes cannot see anything, except what is material. No way! You can try as hard as you like. It can't even see matter if it is too small. And it can't see too far, if it is away, several miles away. So, this is very limited vision this eye has. But the inner eye has a great vision. It can see molecules and atoms. And it can see billions of miles away into the galaxies. So, the inner eye has a capacity far more than this physical eye. And yet we depend so much on the physical eyes for seeing. Seeing is not the same thing as seeing with the physical eye. If you withdraw your attention, and what is called dying while living, which means that you virtually have the process of dying in the body while you live...

Why is it called dying while living? Because if you have seen people dying, if you have seen the slow death of a person (and I have seen many people die slowly while still talking to them), if you see a person dying, what happens to that person is: first he does not know, he or she does not know where the hands and feet have gone. He'll say, "Could you please turn my hand upside down"—and the hand is already upside down. It's become unaware. Then they become unaware of their legs and their arms. It appears that the death is a process of withdrawal of life gradually from the external limbs on to the torso. And then they start from the bottom of the torso. They start dying. It all comes up. The person is still speaking and is not aware. "Am I hanging in the air now? Do I have an experience of being halfway, levitating?" Because the

sensation has gone away from the lower part of the torso. As it comes up, the person is still talking. The heart fails, breaks up, is unable to talk. He's still able to see. He's still some semi-consciousness. When the life goes out from the head and the brain is dead, the person is dead. That begins a particular process, a particular route of death. The death proceeds from the extremities and goes through the torso and goes up and goes out of the head.

Meditation leads to the same experience, and that's why it's called dying while living. When you meditate and put your attention behind the eyes, the attention and life force is withdrawn from your extremities and is pulled up to the torso and then gradually pulled up on top. When it goes to the head, you don't know you have a body at all. Then when you come to the stage where you have no body at all—either by death or by created death or by artificial death—what do you see? You suddenly find you still have a body, because you still have sense perceptions. You can still see. You can touch, taste, smell so you have a body, a body very similar to this body. And therefore, you move about in that body and say what's happened? Am I still alive? But there's my dead body lying in front of me. I can see my body sitting separately and I'm walking away. What's the nature of my body? And then suddenly you find your body is so light. It has no weight. There is no gravity pulling you. You just put your foot down on the ground and you are up in the air. You begin to find that you have a natural ability to fly. And if you go into a real state of memory, you recall you have been there for a long time like this. It was only a small interruption in your life that you had a physical body and a physical life.

Then, you have knowledge what's going to happen. You can freeze time. You come to know that there are so many things you could do, which you could never do now with the physical body, and those were your natural assets. Your inner body with the same sense perceptions had all the abilities. Then you find out that your friends are there too. They are friends you thought were dead, friends you thought lived long ago, because their life in that body was much longer than in this body. You also find that if you withdraw your attention when you are young, your body is young. If you are old and you withdraw your attention old, your body's old. The other body. And then you say: "I don't like to be old. In the physical body I wanted to be young also. I tried all the lotions and potions to look young, but they didn't work. And now I want to look young," and you immediately look young. You can change your body appearance at will.

The sensory astral body has so many of these features which don't exist in the physical body at all. And you feel this must be heaven. This is a great place. You can fly. You can have all this knowledge. And you don't feel hungry. You eat only for taste. Your body is maintaining a nutrition by itself. It's so fine, it has no weight. The body has hardly any weight. You don't take any pills for losing weight nor do you do exercise. Flying is so easy. So, it looks like it's such a wonderful state to be in, and when you reach there you find that there are vast spaces there.

The vast places, and you can go very fast from one place to another. And therefore, you travel to different places. You meet old people all working in different things, and they welcome you. They say, "Glad. We were waiting for you. Say, "We didn't know you are still waiting for us. We thought you died many years ago. And who are you?" "Don't you remember? I was your mother." "But I thought you were my daughter." "Oh, that was a different life. I was also your daughter. And I thought you were my friend. Don't you remember I was also your father?" So, you find that we have had so many relationships, and they are all in the astral bodies.

And so, it's a great...it's a great revelation to know how the life form, how the life force, our souls or whatever you like to call it now, is creating those forms in which we have a much longer span of living in one body than we have ever had in a physical body. And you also realize that there is a Karma we are paying off. We paid off in our physical life. We are paying off there, and it's much easier to pay off karma, except it takes much longer there. It takes a shorter time in the physical body. There are so many features. I could spend the whole day talking to you about life in the astral plane. I could talk to you about all the libraries there, all the different factories working there. I could tell you of the kind of flying that we do there. I can tell you that we use everything that we use here—we have a copy there. Indeed, this is a copy of what's there. Everything you see in the physical world has its origin there. The original is there, and the copy is here. What a delight to go there! Whoever has gone there has said he has come to the ultimate heaven. Whoever has had that experience has said this is Sach Khand. How could there be another Sach Khand? How could there be anything better than that? And yet it is only one step, the next level of consciousness of a human body, of a human being. Where is that? Where is that body? Right inside this body, overlapping this body. Right now. We all have it. And it's alive. It's not dead. It's alive. It's functioning at a level where the consciousness, the attention, is not in that body, but in the physical body, and therefore, the astral body with the sense perceptions is operating through the physical body. It does not mean that the astral body is sitting somewhere else, and we go and find it. It's right where we are sitting. It's right here. So therefore, it's an overlap.

That is a great level of consciousness to realize, and it answers so many questions of ours. It changes our whole perspective on the reality of this universe, and we find how this universe is created. We also begin to suspect that that is how that universe is created. Because if you are in the physical body everything looks physical. If you are in the astral body everything looks astral. And what's the little difference? The difference is in the environment there that you never have darkness as we know it here. Here if there's complete darkness, you can see nothing. You need something lighted up. There the atmosphere is lighted up, which means everything can be seen in so-called total astral darkness. It's a... Let me describe it as a sort of a grey twilight zone. When it is twilight here and we can see things, but they are not very lighted up. There is no

sunlight, but we can still see everything. There it is never more dark than that, which means everything can be seen. Secondly, everything has its own brightness. That means there is a radiance coming from everything. The streets have a light on it. They are lit up like there is some hidden light that shines through a street. The air has light in it. Buildings are all lit up. All the buildings there that you will see, all structures, and there are lots of them, huge buildings, very big ones—and they all have their own radiance and light. It comes out from them. So, people who have traveled to heaven and come back, they say heaven has all lighted-up buildings.

This reminds me of a little story. You don't mind a little story. There is a beach in Bombay/ Mumbai called the Juhu beach. (Aside to someone: You know Juhu beach? Yes, very good.) And two boys, two friends, young friends wanted to go to the Juhu beach to have ice cream. Because they have a beach like, I suppose, Laguna Beach also. These beaches have some stalls for ice creams and so on. So, they wanted to go and have an ice cream. And one of the boys had a pocket money of five rupees, say five bucks in his pocket. And the other boy didn't have any money, but the boy with the five bucks said: "I'll treat you to ice cream today. Let's go to the beach." When they reached the beach—has a sandy beach—they saw a holy man sitting on one side making sand homes, sandcastles. With the sand he was making little buildings and he put them together look like a house, and he make more bigger houses. But he made such beautiful structures. These two kids stood there watching. How can he make such beautiful things just out of sand? And one house was so beautiful that the boy with the five bucks in his pocket said, "I would like to buy that." The other boy said, "You can't buy sand, it won't last." He said: "No, no, I'll get a little plywood and put the plywood under the sand, and I'll take it home." So, he asked the holy man: "Can I get this house?" He said: "Do you have the money to pay for it?" He said: "How much is the price?" He said: "Five bucks." He said: "Sure." He gave the five bucks. And the other boy criticized him. He said: "We came for ice cream. You are returning with sand. What a disappointment," and so on. And this boy took the sand house home and the other boy kept on cursing him for destroying the whole morning and not taking ice cream. At night this boy who was so mad because the other boy wasted his money on sand, he had a dream. In the dream he felt he was flying up in the sky and probably gone to heaven. And he saw a lot of buildings up in the air, hanging in the air, all lighted up. And they were all light coming from the buildings. The walls were lit up. And he was very surprised. He said this must be real heaven I've come into where I can see all the radiance and light in these buildings and that different designs. He began to notice that the design of those houses was very similar to the design of the sand houses that man was making on the beach. And then he came across a house which looked exactly like the house that his friend had bought for five bucks. He flew in front of that house and he saw his friend's name written outside that house. He said: "Oh, my God. My friend got a house in heaven for five bucks. What a fool I was." And he woke up. And he ran to his friend's house. He said: "You know I was cursing you and criticizing you for wasting your five

bucks. I'm willing to buy your house for ten bucks. He said: "No, I don't want to give you the house. You go and get another one from the same holy man." So, this fellow ran with his ten bucks in his pocket and ran to the holy man who was still making sand houses. He said: "Can I buy one of these houses?" He said: "Sure, child, you can. Do you have the price to pay for it?" He said: "Yes, here are five bucks." He said: "No, the price is five thousand bucks." He said: "What kind of inflation is this? Yesterday it was five bucks. Today it's become five thousand bucks?" He says: "No, that's not the reason. The reason is that your friend bought this house without seeing the real one. You are coming after seeing the real one. That boy bought something on faith. When you buy something on faith you get a big bargain." That's the story.

So, I was just trying to tell you that the experiences in the astral region of our consciousness, which is another world, the second world of ours into which we can travel—much vaster world, much bigger world than the totality of this physical world. And since it is easy to travel there, you are able to see a lot more than you are able to see here. Travel is very difficult here but it's very easy in the astral plane. So, I will not tarry too long on the description of the astral plane. I want to move on. That if you are able to withdraw your attention in the astral body behind the astral eyes in the core of your consciousness—and remember this is the beauty of the consciousness—that it localizes itself in a single point in every form, no matter what the form is. It's a human form is here, and it puts itself at a single point behind the eyes. That's where consciousness operates from. That's where attention goes out from. You go into an astral body it pins itself behind the eyes of the astral body at one point. And you withdraw your attention to that point and the astral body disappears along with the astral world. You withdraw your attention from there.

Then what happens? You open up into another world, another level of consciousness. And this other level of consciousness is so remarkable. Some people have not been able to describe it. The yogis...some yogis...they were called param yogis, grand yogis, big yogis who were able to have access and glimpse of this, when they were asked to describe it, all they could say is *neti, neti*...not this, not this, not this. They couldn't have any description to compare with the world.

And here I am going to try an impossible task of trying to describe it. Many yogis could not describe it, but it is really in the form of stories I am telling you. That in the region where we are now going, which is above the astral region, or you might say within the astral region, we call it the causal region, the *karan* region. And the body's called the *karan sharir*. That means the body that causes all things to happen. *Karan* means *kara*, the cause of everything. It is the cause of every experience that has ever been created. No experience exists anywhere, no experience whatsoever exists anywhere at any level which is not created in the causal region.

So, first of all, see the dimension of that causal region. Secondly, the body has no form. It's not like this human body. Its form is created by a changing form of light. That means you can... Supposing you say you are enlightened, and your consciousness is made of light, and the light flows around you like a halo and becomes a very bright halo and then nothing remains except the halo. And it's a very bright halo, and you make the halo circular, or you make it like an apple. You make it like round like a pear or you make any shape. You can make a straight oblong. You can make any shape of it. That is the self. The upper part of that behind that is the eye of the self. And that causal self is nothing but what we call the mind here. That causal self thinks all the time. It contemplates all the time. It makes patterns all the time. It creates building blocks, concepts of every kind. It creates concepts that give birth to ideas that percolate into the astral region. All concepts are created in the causal region and they percolate into the astral region. Nothing exists in the astral or physical region which has not originated in concept from there. See, I am trying to say something that is very difficult to describe, actual life there.

But to make a story, you can see like a concept of a shape. Let's say shape: triangle or a square. And you see some triangles moving around and say: "Hi, how are you? Oh, I was your friend in the physical plane." "How come you are a triangle here?" "Well, this is the origin of all triangular shapes anywhere in the universe. I created the triangular system. Everywhere it's the same." "Now what about this one? And what about this color, purple color?" "I made everything purple wherever it exists. I'm part of the spectrum. I created the spectrum and I put myself there. I just picked up myself and take along this body."

So, it's... Although you have the halo, it can be halo of any colors, any shapes and those are the origin of all concepts. All the concepts that have ever created anything arise from there. The ideas are a flow from the concept. For example, I'll give you just one simple example: that we need to sit down. All right, there's a concept, the concept of sitting down. You don't have to sit down. You could be flying. You can be standing. You can be doing something else. New concept comes. We should be able to sit down. Okay. Then the idea comes and in the astral plane we make a chair. A chair has arisen from the concept of something called sitting down. If there was no idea of sitting down, there would be no chair at all. The chair has come, the idea of a chair, not a particular chair, the idea of a chair has come from the concept of sitting down. So, the concept of sitting down, that you can sit down too comes from there. Otherwise you would never sit down anywhere. So, the causal plane creates the concept of sitting down and we then translate it in many ways. Sitting on the floor, sitting cross legged, sitting on a chair. Several ideas flow from that. Let us take one idea, the idea of a chair. The idea of a chair is born from the concept of sitting down. Then we have a chair. The idea of a chair is born in the astral plane. It's not a chair. It's the idea of a chair. It means something which is higher than the ground. We can sit on it. Maybe it has the sides and the back and different kinds. And we make millions of

kinds of chairs in the physical plane from the single idea of a chair. The idea of a chair has come from the astral plane. Concept of sitting down has come from the causal, and we make millions of different chairs and there all the chairs have the same definition of a chair, same idea of sitting on it. It's amazing!

Actually, Socrates has described it very well in his treatise and in his debates where he talks of the world of ideas. Socrates taught Plato that don't go after argument and so on. Go after reality which is the world of ideas which means the astral plane. Don't teach people to spend more time on the physical plane. Tell them how to go to the plane of ideas. And the world of ideas is the astral plane. Then comes Plato's disciple, Aristotle who said: "We don't have to worry about those things. We don't have to go to astral and causal planes. Everything can be done here in the physical plane."

And Socrates criticized both of them. He said: "I am trying to tell people about the reality. What is more real. I am telling them the world of ideas is more real than the physical world you are thinking is real. And you are trying to tell them go further away and go and watch a movie. You are telling them to go and watch a drama."

Because Aristotle said: "It is not necessary to help people by telling them world of ideas. We should put the ideas back into this physical world and create an artificial world on a stage and create a drama. We can create a play on a stage. We can give any ideas we want to give to the people. It will help them."

Aristotle said: "We can create three kinds of plays. We can create a historical play, history. Maybe we show people as they live in the world, we show they live on the same way on the stage. Or we can create comedy in which people will act very foolishly, stupidly on the stage and make people laugh. They will act as human beings worse than they really are. And then we create tragedy. In the tragedy we'll make people go through great tragic situations and make them noble heroes where they'll be better than they are in human life. So, everything that you want to talk about ideas can be created on the stage."

He also said that very few people will understand what is this world of ideas. On the other hand, "I can make people understand what is on the stage by creating conditions in a play artificially which will relate to their real life so that when a person will see something happening on the stage which is happening in his life, he'll get emotionally caught up in the play. He will cry and laugh. And what will happen." And Plato said: "What will happen? What is the advantage of it?" He said: "The advantage will be that all the emotions that people gather here—and your meditation doesn't help them—at least I can put something on the stage which will cause a

catharsis of emotion, a purgation of emotions. It will lighten them up because they will cry seeing an artificial play. They will cry watching a movie and yet it will help them because they will lighten their minds. It'll (be) much better than meditation."

He said: "People know it's a play. If they continuously know that's a play, why would they cry? Why would they laugh when they would say, 'just a play?'" "They forget it's a play. They willingly forget it's a play." He called it a willing suspension of disbelief. He says by creating a play outside we are creating a willing suspension of disbelief, that they would normally not believe what is happening, but they suspend that part of their consciousness and they begin to believe it's real, and that takes care of their emotions. So, Socrates said: "I understand what you are trying to do. It may help people, but you are taking them thrice removed from reality. I was trying to push them toward reality to understand something better. You are not only taking them one time, two times, you're taking them three times away from concept to ideas, ideas to physical, you're taking them even now away from physical."

So, this was a debate. The Greek philosophers had these debates for many long years. I'm mentioning to you because of the world of ideas is the astral plane. The causal world creates all concepts which are responsible for every experience. Now when I said use the word so rashly every experience somebody may question me what about the higher spiritual experience? What about...? You only reached the causal plane. That's just the third category. What about the remaining two spiritual planes? What about those experiences? They don't come from the causal plane. And I have to apologize and say when I use the word experience, I use the word experience as we understand it, which can only take place in time and space. There is no experience above the causal plane. What is it? There's no word for it. You might say identification. How can one experience God? By becoming God. How can one experience the primordial soul? By becoming the primordial soul. It's an act of becoming, an act of being, not an experience. Because experience is always in time. An experience is unrelated to the experiencer. Whereas in the spiritual realms, the experiencer and the experience become one. So therefore, it's not the same thing. We try to make stories to apply the law of causation and the law of causal plane to the higher planes. It doesn't apply.

So, this third plane that I'm talking of, the causal plane, is the home of the mind. And we have now got rid of the physical body, completely unaware of it. We have got rid of the experience of the sensory perceptions, and we find that none of them were needed, that the capacity to grasp an experience existed in the mind without dividing it into sense perceptions, that we can completely combine hearing and seeing, touching and seeing. Everything can be the same thing. That we can... If we say in the causal body we have ears, we can see with the ears, we can hear with the ears, we can touch with the ears. We can do everything. We've got eyes there. We can

do everything with the eyes. If you've got any organ there, it can do all functions with all senses. If we don't want to use any organ, the whole system the body, the lighted body can have direct perception of everything. It's totally different from what we're experiencing.

We don't realize that over here it's an artificial division. Perception is artificially divided into touching, tasting, smelling. It's an artificial division. It's not necessary. Consciousness does not need it. When do we actually experience when consciousness can pick up all perceptions together? In the causal plane. So, the causal plane is a remarkable plane. There are all concepts. All possible modes of construction of experiences exist. I would say these are building blocks of all experience are placed there. And we create them there. And then we realize that when we were in the physical body our mind was constantly thinking and making up so much stuff. Where was it getting from? It's getting from the causal plane. Our senses were so active imagining things, dreaming things. Where were they getting from? From the astral plane.

So, we come to know that this is not that we are going anywhere. That these planes were functioning even when we were sitting in the physical body. That all our concepts are coming in the physical body from the causal plane. That all ideas were originating, and all perceptions were originating in the astral plane. And we saw them through the physical body, so we ascribed them to the physical body and the physical brain or to the physical component of the self. These three are the makers and creators of all appearances, all experiences in the three worlds. Physical. Sensory. Mental. And they are all governed by the power of the universal mind, which is the totality of all thinking, all minds are merged in the causal plane. We not only have experience of individuated mind in one body. We can expand to be the universal mind and be the total mind of all minds. That's the top of the causal body. It's a vast region. A vast region in time and space. It's a vast region. And in that region all things are possible. You can do...expand as much as you like, shrink as much as you like. Dimensions are completely part of the concept that you use. All dimensions are part of concepts that you can use.

So, it's a very remarkable place. And once you are there, there is no way, no way underlined that you can think that there can be anything higher than that. How can you think of anything higher? Everything arises from there. Except people, except those seekers who have been with a Perfect Living Master. Other all other masters have stopped there and thought that was the final stage. Almost all masters of the world who were not Perfect Living Masters said that is the Sach Khand, that is the ultimate, that's our universal mind is the totality of consciousness. They called it the ultimate. Only Perfect Living Masters came and said: "Do you realize it is still the region of the universal mind? Where is the soul? What is making that soul system conscious? What is giving power to that system? When is the ability to experience that system in the causal, astral or physical plane coming from? Don't you see that life force is still a force that is powering all

this? Where is that coming from?”

It comes from way beyond these three regions. It's not part of these. And does it mean that the soul we have which makes mind conscious, which makes the sensory systems conscious, which makes the physical body conscious? Is the soul separate from all this? And the Perfect Living Masters say: “Completely separate.” It's the one that gives you the power, the consciousness, the awareness to function all these three things. It lies beyond them. You go within the causal body and withdraw your attention—again the attention is still available, like it is available now—withdraw your attention to the center of what you think is your causal body, to the point where you know...you don't have any awareness of the causal body or the causal world. Causal world or all the worlds that I have been praising so much as the cause of all things. What happens?

You pull your attention there and you find that you belong to a timeless, spaceless state of being. And that individuated power of consciousness was the powerhouse that made all things alive and that you are a soul. For the first time when you rise with the help of a Perfect Living Master above the causal region you discover that you were never these covers. They are all covers. You thought they were the self. The self was hiding inside these covers. And you first time see who the self is. The self is the soul. Pure consciousness. In individuated form one soul. There are millions of souls all at one place, all in one time experiencing a joy and bliss that was built into them. Nothing had to come from outside. Never needed any stimuli to get the joy and bliss. Bliss was dancing inside them all the time. That's our self. That's our real self. And that's the first time we find out that that's who we are. And we completely bereft of mind and karma and all this stuff are so pure. How...? Purity is nothing but bliss and joy. Purity is a knowing of all this stuff without trying anything? A state of being forever, an eternity put into a zero time? Is that our self? And what are we thinking? That we are physical bodies, suffering in this physical world? So, we realize for the first time what our true nature is, our true spirit is.

Just for comparison, because the causal body is lighted up, it's got the light of...its light is several moons collected together, it's very beautiful light there, though the sky there is like several suns collected together. The causal plane has a beautiful... Like I said there's a twilight zone in the astral plane—it's never completely dark. In the causal plane it's always sunlight but it's not a bright sunlight. If you see a setting sun, a golden sun that is setting, and stretch that sun and make it a whole sky, that's what the sky looks like. The causal plane sky looks like a sunset spread all over, all the time, 24 hours. That's the beauty. If you see that and within that are the moonlights moving around, which are individual causal bodies. It's a remarkable place. It's a... such a beautiful experience. But then when you go above that there is no time/space to describe what the light will be like. But the light of a single soul will be equal to sixteen of the physical suns put together. That's the light of a single soul.

The point I am making is that light of sixteen suns out together is in the center sitting right now behind our eyes. We can't see it. We are in darkness, complete darkness with so much light of our own sitting inside the body. So, when we go within more light shines up, and we see so much light which these eyes can never see. They can never stand that light. But the inner eyes can see. At that time when there are no eyes as we know it, we can stand any light. And our own self is resplendent with so much light. And the whole region is nothing but lit-up consciousness, is the light of consciousness, and that's lit up there. And then we say now, of course, we've reached our destination. We've found who we are.

Only Perfect Living Masters of a certain category, and now I'm dividing them into two categories: the Perfect Living Masters who can take you to your permanent reality, your permanent self (we call them *Sad Gurus*, S-a-d G-u-r-u in Hindi); and those who can take you still above are called *Sat Gurus*, S-a-t G-u-r-u. The Sad Gurus take you to the point, which is your permanent, immortal self, your soul. And the higher Sat Gurus—both are considered Perfect Living Masters—and those Perfect Living Masters will take you still beyond, show you you still have a cover upon yourself which you cannot see, cannot experience.

What can be the cover on a soul? Pure soul has no cover. They say the cover is of its experience of being individuated. That's the cover. It still believes it's a individual soul. That's not the reality. The reality is it was never individuated. It was always part of the total. And they expand your awareness to totality, and you discover you were never individuated. And that is your true home, Sach Khand.

So, you will see these different levels that we call to. The physical level. All these five levels are operating. That's why we are alive here. That is the real life that's functioning in us. We go to the astral plane, the physical disappears. Either by death or meditational dying while living. And when you go there, the astral plane and all other planes are intact, working inside. You go to the next level of consciousness, the causal level, you have a beautiful orange sky, the golden sky and you have no form, available forms of your own existence in which consciousness operates. All causes are taking place there. All karma is created there. All those DVDs have been recorded and placed there. All possible CDs are there of your life form which you come and play out here. All destinies are there, completely made up, ready to go. So, all that stuff is there and yet all these three regions which are regions of creation... That's what we call creation because creation in our understanding is creation in time and space. And therefore, above that is the creative power, the individuated power of the soul which is pure consciousness and the totality of the consciousness which is only one. There is no individuation.

It is like the example I gave of a drop of a ocean and the ocean, their relationship, which I said to you earlier it bothered me as a child. It bothered me when they told me: "Go on the spiritual path and you know what will happen? You are a soul, a drop of the ocean, separated from the ocean for millions of years, longing to go back and merge in the ocean. And one day, through the help of a Perfect Living Master, the drop will go and travel back to the ocean and get merged." I said: "Is that the spiritual path?" "Yeah. That's what it is. The drop will merge in the ocean."

I said: "That's terrible. I'm a drop now. I'm very happy to be a drop. If I get merged in the ocean, I go, I die. What happens to me? Where is the big deal? And one drop of ocean is not going to make any difference to the ocean. Will the ocean gain anything, one more drop coming in? This is not a win-win situation. It's a lose-lose situation. I lose my identity as a drop and the ocean gets nothing. Is this the spiritual path? I don't like it."

But then the mistake was realized later on, that it was explained to me, that although I was a drop of the ocean, I never left the ocean. I was still in the ocean. And the drop became a drop because of contraction of our awareness of the ocean. That the ocean had to think it was a drop. When the drop began to realize that it was not a drop it expanded to be the ocean. It was an expansion of awareness. Then it made sense to me. So, the individuated soul never left the totality. It just changed its awareness to individuation. And that's a cover, first cover.

So, first cover is individuation. Second cover is the mind. Third cover is the sensory body. Fourth cover is the physical body. And we go to totality, the fifth region. And then we know what our true home is, where we belong. That's where we belong. That's where we are. That's from where this whole show started. And the Perfect Living Masters are able to show us this while we are still in the human body in this human life. That's the beauty of it. You don't have to die and wait. One day we'll go to heaven and then we'll go somewhere else. You can see all these stages and go through all these stages while you're still alive and you're still here.

So, these five levels that I am talking to you of consciousness, they are the five big worlds that exist, coexist side by side. And each is hidden under the other. Each is covered and created by the cover upon the other. And they all work together. It's not that the Sach Khand is somewhere sitting else, we are come away somewhere else, now we have to travel back there. It's all sitting inside us.

Now when we look at this physical body today and say yes, it's a very complex physical system. Sensory systems are even more remarkable that can give you perception and create reality. The mental system is so much stronger that it can give you new concepts, thoughts and make you like God. The mind makes new concepts, creates new things. It's a creation, power of creation.

The mind has power of creation. And they say it's like God. And these are all functioning in the three mental regions inside us. And then we discover we are the consciousness and power all these. They can't function without it. And then we find that the one that powers all these has never left its own totality which also lies inside.

What kind of dimension is this, that the bigger the thing is, the smaller the place that it occupies in the physical body? And this physical body itself is containing in a very small shape, in a very small structure of this physical body. And in this physical body lot of space is wasted away. It's running the body through the energy centers. A little space is given for all the rest to be hidden. All these levels of consciousness I'm talking to you about are hidden in a small section behind the eyes, top of the head. It's all right here. It's compacted. The entire creator, creation, ways of creation, possibilities of creation are compacted and put into the head behind the eyes. This is much bigger than any miracle that one can think of.

It's so miraculous that all this vastness I'm talking of, all this great experience that I'm talking of which can be obtained by just dying while living in different levels of body is all compacted and is sitting right now inside our head behind the eyes. It's not to be found anywhere outside. It doesn't exist anywhere outside. Nobody has ever found it outside. In the history of mankind, nobody ever discovered the reality of the self outside. It is always inside. And yet what do we do? We run around all over outside to look for things. I would even say we come to these conferences. We make notes. We write things. We read books. We go home to libraries. We study so much. All outside. And we carry the source of our knowledge with us and are running around everywhere. People run to temples. People run to places of worship. They go to churches. They go all over, running all over. They are going to the place where God lives. God is living right where they are running around with their body. God is living right in their own head. God is living in the physical body.

So therefore, the Perfect Living Masters come and tell us that remember this is not a one-step creation. It is not a creation that the creator said: "Let there be a physical world" and it came into being. It is successive levels of creation that the creative power, the totality of consciousness, the ultimate creator, ultimate God, the ultimate One who is responsible for all the show became individuated. First step.

And then there were trillion and trillions of souls within One. And they danced and they joyed and they had bliss and they had all kinds of character. The Sach Khand, in true home, while there's all totality, there's also many. One and many are both living together. The One becomes many. Many becomes One. And it's a flip-flop all the time. In that flip-flop, different things are being created which they call qualities, like passion. They are not concepts like triangles and

squares. These are qualities of passion, like patience, like things like that. Those are being created. In *Anurag Sagar* there are sixteen of these that are being created right there. Sometimes they call it first sixteen sons of God. In these stories they're described like that.

But the point is that some of these qualities that consciousness can use later on in experiencing other worlds are being created right there. Intuition: created there. Love: created there. Love is the basis in which the One and the many are coexisting. And love continues to travel. Intuition continues to travel. And some of these qualities keep on traveling into the causal region. And in the causal region, joining the mind, they create all mental concepts using those qualities. And then in the astral region they actually solidify into ideas which can be put into physical shapes. They come into the physical world and make all these into physical shapes including our own physical bodies. It's quite a game and quite a well-structured game.

Now you will notice from all this that the building block of all experiences and creation is consciousness. The building block is this power of consciousness. What is consciousness then? Let's understand that consciousness starts from here, makes this body alive and is part of life itself and goes on to every level. If consciousness makes the astral plane alive, if consciousness makes the causal plane alive, if consciousness makes our spiritual self alive, if consciousness is the totality of the creator, what is consciousness? Is it just a power? What is it? Is it just the means of gaining awareness? Is consciousness and awareness the same thing? Can the power of awareness also make things to be aware of? How can it be creative power if it's only awareness? It has to be a lot more. So, consciousness is an ability to create anything that you can be conscious of. It's a power of creation. It's very difficult to define it. There's no... There has never been any real word to describe what true consciousness is. We've all got different definitions all lacking in their true meaning. The true meaning includes a creative power that creates and experiences at the same time. That consciousness does not merely become conscious of something. It creates something to be conscious of and immediately becomes conscious of what it has created. It is a creative power of a very high order and permeates every region and permeates everything that has ever come into existence. Therefore, how shall we describe it? People have had no word for this. And therefore, for lack of a word some people have called it the Word. Have you heard of it? "In the beginning was the Word and the Word was with God and the Word was God."

How will you define it? What better definition? The *Rig Veda*—out of the four Vedas—says: "In the beginning was the Nad, the eternal audible sound. And the sound was with the creator and the sound was the creator of all things."

It's almost a translation into Sanskrit of John's gospel. Or John's gospel came much later,

translation into Hebrew. The point is that since there is no real word to describe it, these expressions have been used. Word. Sound. Audible Sound. Sound Current. Why should they say sound current? Why not light current? Why not say eternal light, that consciousness is eternal light because we talk of light all the time at different levels including the light of the soul. Why not call it light? We call it sound and not light because although this Word, this creative power, this consciousness is flowing all the way down right where we are sitting here, at this stage in the physical body it's easier to hear the sound than to see the light. Therefore, it's easier to call it by a word that means audible rather than seeable. So therefore, we don't call it light. We call it Word. We call it Shabd. We call it Nad.

And then that leads to another very divine secret, that if this is true that consciousness (because we call it a word or a sound), and if it originates in a state in which can be heard (whether heard here or heard anywhere else), if consciousness and sound can be correlated in some way, then the best way to obtain the highest form of consciousness, to ascend all these stages, would be to develop the listening capacity for the Word, how to listen to the sound. And that means—the secret now we found out—that the secret of good meditation would not be to concentrate your attention and try hard to go to the center of your being, every level, and go to your eternal, light and structure, light and soul. The easier way would be—listen to the sound. Which sound? The sound of your consciousness. Can it be heard? Sure, it can be heard exactly in the same place we are trying to concentrate our attention. That's the beauty of it. That whereas we say: "Put your attention behind the eyes at the center of the head," that's exactly where the sound can be heard. There's no other place. So therefore, the two get interconnected. But what is the special advantage? In trying to put your attention there on listening to the sound, the special advantage of listening to the sound is that if the sound is heard, it pulls you. If you are trying to go there, you are pushing yourself. It's the difference between a car that is front wheel and rear wheeled. You see, the rear-wheel car pushes the car. Front-wheel car pulls the car. You know the difference. And when you're stuck in snow, it's better to have a front-wheel. And when we are stuck in our, on our karma it's better to have a front-wheel. The front-wheel is the sound. The rear-wheel is *simran*, putting all your attention, concentrating there with your effort behind the eyes.

Both are available. It's not that you have to confine yourself to one method. Which method is better? It appears that pulling it out of the snow is better than pushing it through. And therefore, the sound is a more superior method. The Perfect Living Masters have said that the pull of the sound is the best method. And they say particularly at a time of the Iron Age, Kali Yug, in which we are going through, the pull of the sound current would be the best method.

Therefore, they have recommended that if you want to unite yourself to your totality, if you

want to have your Supreme yoga (union, yoga means union), union with your true self, then follow the union, put your attention on the sound. Put your *surat*—*surat* means attention—on the Shabd. Shabd means the sound. Surat Shabd Yoga. That's what they describe it. They describe that the yoga where the attention can be placed on the sound and can pull you to your union to your totality is the best for these days, for this age. I agree with this, with these remarks that this is true. At this time—the distractions being so many—if you tried to break each distraction and tried to pull yourself together with your own effort it's a very long difficult process.

If you can be pulled by a sound that already exists inside you and is pulling, that's a better way. There's one catch. The catch is that we can repeat words when we like. We can try experimentation with meditation when we like. But we can't hear the sound till we are there. So therefore, there has to be a combination of the two things. At least we have to use our effort. We have to use other means to reach the point where we can hear the sound. If we can reach that point, forget everything. We need nothing else except hearing the sound.

So that is why these Perfect Living Masters have simplified, modified and simplified all yoga. And they said: "You want the highest yoga and want to go the the highest place that's possible in meditation, follow the Surat Shabd Yoga. Put your attention on the sound. And before you can do that, follow a simple method of gathering your attention as much as you can behind the eyes at the point where the sound can be heard. They simplified it.

How do you gather your attention? By stopping the mind from running out. When you try to meditate you will notice that the mind runs everywhere. The mind doesn't stay here. Mind thinks of one thing after another. You try to use any kind of meditation, the mind is running away. So, they say that put the mind to work. Put the mind to repeat words which have no connotation outside of itself. Put the mind to repeat strange language mantras. If you don't know Sanskrit use Sanskrit mantras. You don't know German use German mantras. If you don't a language, use that language. And if you know a language, think of the soul inside. Think of something inside. Use those words. Think of the light inside. Use those words. So that when you repeat those words you don't think of something outside, which is what you are trying to stop. Therefore, the repetition of a mantra—repetition of words that can lead you to stop thinking of outside things but only to think of the repetition that you are making—that would be a good step. And that's the first good step to come and concentrate your attention behind the eyes to the point where the sound can be heard. Once the sound can be heard, forget all mantras. Throw the beads away. (Sorry.) Just use the sound and get latched onto the sound because the sound will then pull you.

Why will the sound pull you? Because the sound is not originating outside. It's coming from inside. It has no connection with any sound outside. When you start hearing the sound inside, it is so beautiful, melodious. It's a melodious kind of sound. It's like sounds of various kinds like music is being played. And there is music behind the music. You can hear one instrument nearby. One behind it. The bells are ringing. And little bells are ringing in front. And the big bell is giving its peals behind it. And behind it, another kind of long sound is going on. And it's all you can see the one is more distant than the other and has no connection with these ears. Because while you are listening to the sound, if you drop a pin you can hear the pin drop and still hear the sound. There's no interference at all. It does not interfere with your outside hearing at all. Nothing to do with outside sound. Some people have asked me would it be useful if we create good music, good meditational music outside to help us? And I said: "No." No matter how meditational the music might be outside it's still drawing you outside. It will not let you have the inner sound. When the inner sound comes you have to withdraw from all outside influences inside.

People even say close your eyes, close your ears. Wrap up your head. Go into a cave if necessary. We don't have caves here, but we can have a small dark room and make it a cave. People in the old days used to go into caves. An American disciple of Great Master, Dr. Julian Johnson... And he went to meditate. He saw the Indian yogis meditating in the caves. "I want to meditate in a cave." He asked Great Master: "Can I have a cave?" He said: "Well, the best cave is already on your head. You want another one?" He said: "No, no but these yogis are doing it." "Okay, go and dig it on the riverbed."

So, he went and dug a cave on the bluff of the River Beas. And there he made a nice one and he put a little door on front to just block it. And he would meditate for a long time in that. And later on, when he became a friend of mine—he was much older—we used to walk together to the cave. Even after he died, I still meditated in his cave. It came to be known as Johnson's cave. So, the cave was only to shut off outside light, outside experiences, outside sounds so that we can very clearly hear the inside sound. And when one has done so much meditation in one place the vibrational effect of that meditator still stays there. So, we could enter the cave and could hear the sound very loudly. So, it was very easy to meditate in that cave. But then people began to worship the cave. They came, "Oh, this cave. God lives in this cave." So, then they had to close down the cave and shut it down. Because people started looking at outside things just because they were of help to somebody. And they start worshipping it, so they shut it down. No cave. Now we have to sit in this cave [touches his head] on our head.

But the point is that if you are able to withdraw your attention by the process of repetition of mantra, called simran... If you can use enough simran—simran is merely a device to prevent the

mind from thinking of anything else by making the mind repeat those words we're just blocking it from thinking of other things—that's all that's required. If you start doing your mantra with your tongue and you keep on repeating the tongue and the mind keeps on thinking of other things, that's not simran at all. In fact, one mystic poet, Kabir, Kabir says in Hindi [to someone in the audience: You understand Hindi?], "*Mala to kar mein phiray, jeebh phiray mukh mahein, manua to chahun dish phiray, ye to Simran nahin.*" Kabir says, "If the beads are moving in your hand (of the rosary), the beads are moving in your hand and the tongue is repeating the word of God and your mind is running around all over, this is no prayer at all. This is no meditation at all." Meditation is when you make the mind repeat those words. Not your tongue and not your hands. They have no role in it. The role of good meditation is: make the mind speak those words so it can't think of something else. That's the whole purpose. There's no more purpose. You repeat those words in your head so that the mind cannot run around. It just concentrates on those words. By concentrating on the words, the attention is drawn to where you are concentrating your words. The mind is functioning at the third eye center behind the eyes. Your attention is pulled there, and the sound can be heard.

It is not a sound planted by somebody. It's a natural sound of consciousness existing in every human being. We all have it. We are endowed with it by the creator. It's a gift given by the creator to all of us. There is no special category of people who have it. We all have it. And we have all equal access depending upon how distracted we are—how our mind is distracted—we have difficulty going there. But otherwise we all have it. So, if we are able to practice the repetition of words till we get to that point—and we listen to the sound and are pulled in—we can be pulled in very quickly through the different stages behind the eyes where we are trying to concentrate. And when we reach the center of the head in pulling the attention and are unconscious of what is in front of us inside the head or outside, we get to see the radiant form of the master whose physical form told us what to do.

That's the real Master. He was always there after initiation. That's exactly what he does. A Perfect Living Master when he initiates us places himself right there. So that... And then he waits for us. He says: "I am waiting at the airport. Got the flight. Tickets in my hand. We'll fly from there. And that's the point of takeoff. Therefore, our journey is very limited. Our journey is to pull our attention from this world, pull our attention from this body and go behind the eyes up to the point where the master awaits us. We see the radiant form of the master. Because our attention is moving slowly up and down, up and down, it looks to us in the beginning like the master comes and goes. That is, he recedes—we see him from a distance—he comes, he goes. The master does not move. The master's right there all the time. Our attention moves. Our attention is not steady enough. It takes a little while to put your attention where the master can be seen continuously, steadily, in which case you speak to the master. He speaks just like he

spoke in the physical form. And then you have a permanent companionship, permanent friendship forever.

All the journey right up to the highest levels I've been talking of is in the company of the master. You are guided by somebody who goes there regularly. You are guided by somebody who is totally familiar with every one of these stages. And therefore, you're not left in darkness to search for yourself. Where am I going? Am I going to hell or heaven? You're going in the hands of somebody whose already been there all the time and very familiar with the route and therefore you are in very safe hands. That's the only way to go. I would not recommend—from my own experience—I would not recommend to people just to start flying out in the astral plane wildly, randomly. You can land up in places which you won't like.

So therefore, because the astral plane is very vast, it has got sub-astral regions and astral regions—and although I'm describing the beauty of the astral region, the sub-astral regions contain all the hells. Our punishment areas on karma are based there also. Extreme punishment which cannot be given in the physical world is being given there. In fact, there was a *bibi* in Great Master's time. Her name was Bibi Raki. She was our neighbor in the house we had in the Dera in Great Master's time. Her house was next door to us. And she was short. I should tell you a little bit about these bibis. Do you know what a bibi means? A lady. A bibi means a lady and we respect the lady because she is... Normally we call a bibi a lady-in-waiting to the master, who is trying to help the master. And there were three bibis in Great Master's time. Before these three bibis came up... They were very young girls when they came up. There was a lot of scandal about their coming to a master, living with him. Those three girls. Some left their husbands and some divorced. So, it was a very scandalous situation to start with. Why are they having these girls around there. But anyway, they grew up there and they took care of the master. But originally one bibi called Bibi Rukko, she had come from Soami bagh, from the Soami Ji's shrine from Agra. And therefore, she came. Then she died and these three bibis took over. So far as I am concerned, from my childhood till I grew up to be an adult, I saw these three bibis. One was short and small in size like Boris. (Laughter.) Boris is not a bibi, but sometimes he acts like one. We were trying to analyze if he is a female soul or male soul. Anyway, that is a separate issue.

There was a short bibi. Bibi Raki. There was a tall lean bibi, Bibi Ralli. And there was a stout bibi, Bibi Lajo. Large one bibi called Bibi Lajo. These three bibis, as they grew up along with Great Master all vied with each other to get more seva, to be closer to the Master. Of course, the little one was thrown out by the other two very soon. She was so small. And these tall ones, they pushed her out. And she then began to go into the general kitchen in the langar. Langar of the general kitchen and began to cook chapatis and sing songs, sing devotional hymns in the big kitchen, public kitchen. So, the bibi then was given a little hut. It was just next to our house

which we had got in the Dera. So, she was our immediate neighbor. Bibi Raki. The Bibi Ralli was pushed out by the stouter one. And she was pushed out into the kitchen of the Great Master. So Great Master's kitchen was slightly in an attached place with a little door in the middle. And the kitchen was there, and he lived in part of the house with the stout one took over. So, Bibi Lajo was in control. Bibi Ralli would cook the food for Great Master and bring it in a little *tali*, in a plate, and she would bring it in, and this Bibi Lajo would be standing at the door. "Your territory ends here. Now I take it." That kind of thing.

And I was saying what is this show going on between the bibis. They are all devoted souls and yet this show goes on. And Great Master watches it in great delight as if he likes this show going on. But the bibi show was going on. But what happens? The one who was in the house had great experiences and was flying in astral plane very often. And she would talk about the higher regions and so on. She took control of interviews of people with the Master. Things like that. But the kitchen bibi went still higher. But the highest was the bibi who was shunted out, the little one. She made the most progress. Every morning at three o'clock when Great Master would come for a walk, he would first go to that bibis house, the hut next to our house. Every morning we could go see him go there and visit her. So, these bibis thought they had taken control of the Master, and the Master loved this bibi more and visited her every day, every morning. And we were there awake to have his darshan when he came there.

Now this bibi had the most amazing experiences. This Bibi Raki, being in our neighborhood, once started crying, screaming loudly. We could hear her screams. Something has happened. She got some prick or attack or something. And we opened the door and Bibi was screaming and refusing to listen to anybody. We said: "What happened. What happened?" She wouldn't answer. So, we ran to the Great Master whose house was nearby. We said: "Master, Bibi is crying, screaming. Something has happened. He came and he said: "Bibi, what's happened?" She says: "I have gone into hell." "What kind of hell?" Then she described how hell...bodies of people are hung upside down in the fire, and torture is being done by torturers there. And all kind of punishments are being inflicted. She gave a very gruesome description of a hell in which she had gone.

And he said: "Who told you to go there?" "Out of curiosity. I just wanted...curious to know if there are real hells or not. I didn't know there are real hells. I thought we make a hell for ourselves in this life in the physical world. But I see there is a hell in the astral plane." Master: "That's a lower astral plane. This is sub-astral. But why did you go to the hell?" "Out of curiosity." "Is anybody hurting you?" She said: "No." "Then why are you crying?" "I'm crying, seeing what is happening to others. I can't stand it." "Why don't you come out?" "I don't know how to come out." Master said: "Say your five words of Simran." She said: "I've forgotten them.

In hell they have just slipped out.” He said: “Can you hear my voice?” “Yes, I can hear your voice.” “Follow my voice and come out.” And she stopped screaming, opened her eyes, put her head on his feet.

And Great Master said to all of us who were watching this show: “Sometimes one strays into these areas. It’s never wise to go into this kind of meditational curiosity and go into different areas of the sub-astral plane, because there’s some unpleasant experiences there. Although you are initiated by a Master, nobody’ll hurt you, but it can scare you. They can frighten you and that’s why it’s not worthwhile. Always go with a guide. Always go in the company of the Master in any of these regions. So just go to the radiant form and after that always try to see everything with the Master, never outside.”

There was a doctor, a lady doctor named Dr. Shakuntala who lived in the town of Kapurthala where the doctor Isher Singh used to live (who tied up his dad, you remember, with ropes). In that very town a doctor lived, Dr. Shakuntala who very much loved the Great Master because of his white beard. Said he’s such a beautiful man. She liked the way he dressed like a king. She said: “He’s a very royal person.” But she never believed his philosophy of spirituality. She never believed there are any higher stages. She said: “These are all made up. These are all psychological, psychological suggestions that there are some things there. And there is no scientific evidence at all that there is such a thing.” So, she never believed it. She would come to the Dera. She would meet the Great Master and spend time, sometimes have a meal with him and then would go away. Never believed that his teachings are based on any real things happening. “Anybody can make up. These gurus make up many stories, and this white bearded one has made up nice stories.”

So, one day, this bibi again got locked up in her house and didn’t open the door for two or three days. We said she might have died, might have passed on. She hasn’t opened the door every day. She used to come out. So, we broke open the door and saw the bibi in a state of meditation. And when he had gone into the room her foot had stepped on a piece of *jaggery* (brown sugar) and that was stuck to her heel. And ants had come and started eating that, and they began to eat the heel. Half of the heel had been eaten up as if it’s a dead body. And when we opened, we saw this state. She’s dying, but she was sitting like in a meditation state. So we called Great Master at once. Great Master came and saw. He said: “Oh.” He laughed. He said: “Call Dr. Shakuntala. Call the skeptic doctor to come and see her now.” So, the doctor was called. Car went and brought Dr. Shakuntala and Great Master said: “Doctor, see what has happened to this lady?” She said: “Oh, this is a deep coma. She’s in a state of very deep coma. There’s a state of unconsciousness from which it’s very difficult to revive a person.” He said: “But doctor, what happens to the reflexes in deep coma?” He said: “You lose reflexes also. You

test out if she has lost her reflexes.”

So, she took out a little hammer and she began to... “Reflexes seem to be all right.” “Look at the...look at the vital signs.” “Blood pressure is all right. Breathing is all right. Pulse is all right.” “Doctor, have you seen this case? Ants are eating her foot. She is totally unconscious, and all systems are okay.” She said: “I have never seen like this. She has to be moved to a bigger hospital. Please, call ambulance and take her immediately.”

Great Master said: “She is enjoying herself in the Brahmand. She is traveling in the causal regions right now, and she’s just liking it very much.” Doctor said: “Please, Master, this is no time for jokes. The woman is in very serious condition. We don’t know if we will be able to revive her. She needs to be moved to the major hospital immediately. And you are cracking jokes at this time? This is no time for that.” Great Master said: “But I can ask her to describe what she is seeing.” She says: “How? She’s unconscious. She is not responding to anything.” He said: “Bibi! Get up!” She says: “Yes, Master.” “What were you seeing?” “I was flying,” and she described the whole journey. That’s the day Dr. Shakuntala also became a disciple. “Okay, Master.” Because she couldn’t believe such a thing could have happened. So, there are so many stories I could tell you of the good old days in the Dera with these Bibis and the other Mastanas.

I got a message from Pakistan on email from a Baluchi Mastana, and he went to Balochistan and initiated people there. He was Great Master’s disciple. We were both there. I sent him an email last night. I said I remember that Mastana. Mastana means intoxicated one. There were always three or four intoxicated people in the Dera. They were always in a state of intoxication. And this one from Balochistan—a very tall guy—and he and I used to do seva when the satsang ghar was being built there, a big place for discourses was being built on the Dera. At that time, I used to carry one brick on my head—so small—and this Mastana carried a big basket of bricks. And we used to talk on the way about how we have to relearn our languages when we go in the astral plane. He was the first one to mention to me: “Can you imagine that we can learn any language in the astral plane? We don’t have to rely on the language we have been taught in the physical plane and how we can relearn any language of the world.” We used to talk of those things while we were walking for this seva.

So, I sent a reply to him on this. People sitting all over the world. Seeking. And a very large number of people. Ready. Not knowing what the thing is. Not knowing where true spirituality lies. They are following yogas. They are following different systems. They are following different spiritual groups. Most of them are happening, occurring now in this country which is an amazing thing. The Great Master’s prediction in 1937 was that in course of time the axis of spirituality will shift to the West. And go in a big way to North America, localized right in this country. And therefore, I see it happening. People sometimes think that only people who have

found a Perfect Living Master are on the real track. No. All the others are ready, getting ready too. They just haven't found it. Whatever they found they think is the real one. They found, they found the right place. It's only when they make a practice and go up to a point and they find they cannot go any further, they go/move forward to another master, another teacher. And they keep on moving till they find the ultimate.

This country is ready. I see seekers everywhere I go. And therefore, I congratulate all of you. Not only you have come to the right place where we can talk about the true reality beyond our mind. There're very very few places. Very few teachers. Very few mystics who are today even able to talk about stages beyond the mind. They call the universal mind and the universal soul, they call that the final. They don't take you above the mental regions. All their descriptions of the higher regions are in time and space. They are only confined. Many of them think the astral plane is the Sach Khand, is the final plane. So, to be able to know there is more and to be able to be found by a Perfect Living Master is the greatest good fortune one can have.

I give you Great Master's blessing to all of you for coming here. It is a great pleasure to me to be of any service to you because I am a servant of Great Master. I am doing his bidding and therefore it is an honor to serve you, because I'm his servant and your servant. And that's what capacity I am sitting here. You don't have to think of me in any other capacity. That's all. So, it was a very good visit for me. I want to thank Boris and Ela for making beautiful arrangements for all of us. I also want to thank all the others who helped them in organizing things here, in organizing the lunch here and taking very good care of me personally, and I thank all of you very much. Thank You.

The official program they have designed has ended now. And there will be interviews and then there will be some questions and answers still left over. The questions and answers, final session of questions and answers. And then they have parshad with Great Master's blessings attached to that. Okay. Thank you very much.

<https://youtu.be/ZVwGHsqIMIQ?t=2>

