

You Create Your World from Your Perception

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<https://www.youtube.com/watch?v=eCxXAemUyzU&feature=em-uploademail>

Withdrawing attention from these covers, which are not allowing us to know who is inside operating these different covers... These are like different costumes we are wearing for having different experiences. The physical body is a very good costume, because by wearing it we are having all the experience of a material, physical world. We are all sitting here, looking at each other, talking to each other. That is because we have a physical body. We look outside the window, we see a physical world. We can use telescopes and microscopes to see the extent of this physical world. It's a beautiful experience. It's a very great experience but does not mean that this body is the experiencer of all this. Body is being used by the experiencer within. If we can become unaware of the body and find out (do we still have the same experiences?), we'll find no, the experiences change.

These experiences of a material-physical world are only arising because we are right now wearing a physical body. When we die, we leave the physical body behind, but does not mean that we actually die inside. The real self does not die. It's only the external cover that dies and we shed it off, in the same way like we would take our clothes—when they got dirty—we take them off.

It's the same thing with this physical body. There's a physical body. When it ages, or it's time to leave it, we just shed it off. Then we roam around in a disembodied state, and then we discover, in a disembodied state, that we can see better than we can see with physical eyes. We can hear better, with those ears, without physical ears. We can touch, taste, smell. Everything we can do with that body, without the use of this physical body.

Now that's an amazing experience to know that these sense perceptions, which we thought belonged to this physical body, actually belong to our inner body. They belong to something that is inside this body. When this body dies, they remain completely intact. In fact, they become very sharp, because this physical body can create filters, can create obstacles to the experience of those senses. We're looking through the physical eyes and we see only what is now available to us in the inner eye, covered with the physical eye. The physical eye is a cover upon the inner eye, so we can't see as well.

If the physical eye has a problem—you have a cataract growing, you see cloudy things or your vision is weak, you don't see properly, it is not 20-20, you can't read fine print—that is not

because the power of vision has gone away. That's still as sharp as ever. The physical body that you are using over the inner eye is not letting you see as best as you can.

Which means when you don't have a physical body, you see much better. The same thing is true of all sense perceptions. If somebody had died and is walking around and wants to tell you, "Look, I can see much better. My life is much better than I thought it was. I thought the physical body was myself. It is not. I am now in a state where I can see better, touch better, do everything better, but you can't see me, you can't touch me, I don't know how to communicate with you." If we had our inner eye open, we could see that person, also.

Now, can we have the same experience which we have when we die? Can we have the same experience without dying? In other words, can we die while living? Can we have the same experience of death without actually dying? That's a good question. That is really the question that should be raised when you discuss the spiritual path or discuss what else is there besides our physical self.

Well, we can do that, because what is death after all? We have seen people dying. I have gone to hospitals and seen terminal people dying while I am still talking to them. You must have seen some of these people who die. Some die very quickly. There's no chance to see how they died. But if you see somebody dying slowly and giving you enough time to observe, you'll notice that when they die, they lose their awareness of this body in a gradual way.

They first lose awareness of their hands and feet, the extremities. Then they lose their awareness of the arms and legs. Finally, they lose awareness of their torso, starting from the bottom, going up. Eventually—and they can still talk, and they still don't know where their body is—when the hands and feet are not known to them, they say, "Can you put my feet on this side?" It's already there, they are unaware of it, because that part has died already. As the death proceeds over the whole body, and it goes to the torso, they say we look like we are floating in the air.

Some of the near-death experiences from where they can come back—which is not actual death, but it's pretty close to it—they explain how they felt that they were rising up and were looking at the physical body.

These experiences arise as we die in the physical body and the brain is still not dead, the head is still not dead. Finally, as the awareness goes back to the head, we die, brain is dead, we are truly dead, and nothing can be done to the body. It has to be disposed of. It's a corpse. Nothing is left in the body.

This process of the attention and awareness moving up from this body, from the extremities, going to the head, and then you are dying—that can be done artificially, too. You can simulate it. You can simulate it by withdrawing attention from the extremities, from your hands and feet, you

can withdraw attention from your legs and become unaware. You don't know where your legs and arms are. You can withdraw your attention from the body and pull it back to the head. You will still be aware of the body, but by the time you go there you will be unaware of the body. Then what'll happen? You'll automatically become aware of who you are if you are not this body. It's as simple as that.

Now, how can one do that easily? If you know why this body looks alive to us, it is because our attention has been scattered into this body. Our attention is now continuously in the whole body. That is why we know, "These are my hands, these are my feet, I know where I am sitting, I know where I am in this physical world, I know where I am sitting in this room." It's all because of the attention, human attention, has been scattered into all these areas. First, in the whole body, then outside into the whole world.

If we can gather our attention back, to the head—which ultimately dies—if we can gather our attention back into the head, we can have an experience of artificially dying and actually having the same experience which we would have when we will physically die. Now that's a wonderful opportunity because people are afraid of death. People are so afraid of death, they think that death means that we are just going to be extinguished, finished, that there is nothing after this. But if you are able to have this experience, you realize that there is a whole wide world in which you have lived for a long time, in which you just keep on living, that your dip into a physical body was a temporary thing, and you only came for a short period, maybe fifty, hundred years, hundred-twenty years, whatever your life is. Then you go back into the same state.

Not only that, if you are able to sustain the experience of that stage, you are able to remember things that happened a hundred years ago, two hundred years ago, because that body had a much longer life than this physical body. You're just covering yourself with a costume for a short period. That body has very different experiences. For example, that I said, the sense perceptions become very sharp. You realize that perception is part of that body.

You also come to know it is the perception in that body, the seeing, touching, tasting, smelling, hearing of that body that is creating those experiences when you are still covered with a physical body. So, you find out the secret of perception, and that's a very big secret to discover. Because at that time you will know that what you think is a world around you is only arising because of your perception, that there is no world that exists besides what you're perceiving.

You also find out another secret, that it is not the perception that is seeing things and touching things, it is perception that is creating things and seeing them. It's creating things and touching them. It's creating things and hearing them. That the direction, causal direction of experience is not from the material creation outside and then we perceive it, it's the perception comes first, and then the whole material world looks reality. That's a very big discovery, because all the time we are thinking this world is so old. The scientists say it is 14.5 billion years old, from the Big Bang

till today, and they give long history of this world, and it's so vast, the space is so vast, with millions and billions of galaxies in this space. When we look at this vast world, we are a small, tiny creature, come for a short time, and we go away.

It's only after you realize what perception is, how you perceive things, that all that you are seeing, whether through microscope, or telescope, or through your eyes, naked eyes, it's all your perception that's giving you an idea there is a world around you.

It is very difficult to convince somebody that you are creating your world from your perception, but if you experience it, then no need to convince anybody. You see it for yourself. That's a very big knowledge, awareness that you get, just by becoming unaware of the physical body and retaining awareness of the inner sense perceptions, or what we sometimes call the astral body, or the sensory body, or the subtle body. Whatever name you'd want to give it. A lot of people call it the soul. When they talk of transmigration, that one soul went from one body into another body, incarnated, they are not really talking of the soul. They are talking of the astral body, or the inner sensory body. With a little introspection, very little introspection, you'll find out that you are operating all the time from the head. Everything is happening from the head. The head is controlling the movement. Not only movement, it's controlling your thoughts, it's controlling your feelings, it's controlling your speech inside, it's controlling your reactions, it's controlling everything. So indeed, if you think that this is a vehicle and you are sitting in the driver's seat, the driver seat must be somewhere in the head.

A little meditation upon this. When you meditate upon what looks like the driver's seat, inside our head, you will find out it is indeed inside the head. Outside you may just make a guess, but when you practice it and you close your eyes and say, "Where am I operating this from? Where do I operate my body from? Where do I move my hand? Where do I give instructions from?" It doesn't take long to know you are doing it from inside your head. That's a good realization. That's the best step you can take to start a meditative process, by which you can become unaware of the body. Because once you know that you are driving this body around from a driver's seat inside your head, you can locate yourself, imagine yourself and, with closed eyes, having an awareness of the body, know the rest of the body is below you, you're sitting high up, in the head, and driving this body.

To be able to contemplate that, to be able to meditate upon it, to meditate upon the state that you are inside the head driving this body, pulls your attention from everything into the area around the driver's seat. It pulls your attention from the feet and the hands.

If you are continuously thinking of what is happening in the head, how can you then also remember what is happening with your hands and feet? Even if you sit for fifteen minutes, contemplating where you are, you will forget where hands and feet are. It's a question of practice. With a little practice, you can withdraw your attention from the hands and feet, and from the

torso, and ultimately this space inside the head becomes your only reality in terms of awareness. You're only aware of what is inside your head. The head is looking like this head because we are aware of this body.

Supposing you are not conscious, and this is you, the self, but you are inside, that head becomes so large, it becomes like a universe. That you are there in the head. It's as large as you want to make it. If you make that area your meditation chamber and start a journey of the spiritual path from there, you'll be very successful. If you don't reach that stage, but you merely sit in the physical body and meditate, it's very hard to go anywhere, because the constant thought of what is happening to your feet, to your legs, will keep you away from concentrating your attention in the head.

Also, when we talk of something, the driver's seat being inside the head, we're talking of a specific position. It's not anywhere in the head. It's not tilted towards one ear, or tilted in front of the eyes, or tilted behind at the back. Obviously, the driver's seat is right in the center. It's so close to the center that nothing could be closer to the center of this head. When you feel you are there, inside this body, which is a vehicle now, you'll find that the ears, which are like an artificial—looks like an artificial piece attached to your vehicle—ears become on either side of you, the eyes go in front of you. The level at which the driver's seat is—exactly at the eye level. That particular location we call the third eye center.

Why do we call it third eye? Because we begin to see from there without using these two eyes. So, we have a power of seeing, a power of vision, that exists behind these eyes, in the center of these eyes, and exactly in the middle of the head. It functions like a third eye. That third eye can see far more than these physical eyes can see. The power of seeing of the third eye is creating the power of these two eyes to see, which we discover by concentrating your attention there.

We can also take another example and not say this is a vehicle we are driving and there is a driver's seat. We can also assume that this is a house we live in. There is a six-story house in which we live. To this house, which is placed on the chair on the ground—we have placed a house and we are living in this six-story house—the arms and legs are only attachments to the house, but the main house is the torso, the main body from the bottom. To the eyes and to the top of the head is nice house. We live in that. Because it has different energy centers—starting on the bottom it has six energy centers, each one operating independently. You can concentrate on those centers, the six chakras, the six centers of energy. Since you can concentrate and have different experiences on those six centers, it's appropriate to call them six levels or six floors of this house.

So, we are... When we are awake and sitting and talking from our head, thinking from our head, we are in the sixth floor of that house. So, we are sitting on the sixth floor of our house. If we can imagine that and locate ourselves in the center of our sixth floor, it's as good as imagining that

you are a driver of a vehicle. The whole idea is to imagine that you are there. That's a starting point.

The longer you can stay there, with the thought that you are there, with the attention focused only on what is happening there, you will become unaware of this body, gradually, in the same way as you physically die. You will first become unaware of your extremities. Then you will become unaware of your legs and arms. Then you become gradually unaware of the bottom of your torso. Gradually, you float around and feel that you are really only there. At that time, you will find that what you are is a little different from the physical body, because suddenly you'll find that you have no weight.

Have you ever imagined that your imaginary body has no weight? Where does that come from? Your imaginary body has great vision, imaginary body can fly anywhere. That self is creating the imagination which we are using here. Some people think imagination is all imaginary. I want to tell you imagination is not as imaginary as we think. If you can imagine something, you can make it a reality at that stage.

What we call the astral stage of consciousness is no more than a reality based upon your imagination. Whatever you imagine becomes real. The truth is, that the same thing also applies here. But here, physical imagination does not create anything.

People are very creative. They invent things. They write inspired poetry. They come up as inventors, discoverers of various things. They come up with new theories. They come up with new ideas. Where do they get them from? All this is coming from the same world of imagination, which we say imaginary—it's not as imaginary as we think. In fact, the world of imagination is far more real than the world which you think is real here. How can we test it out? By going there. There is no better way, no better proof than actually going there.

It is the imagination or creation of ideas, imagined ideas, which make our reality there and here. This was one of the things that Socrates, the Greek philosopher, was trying to tell Plato. Plato was trying to relay how that can be true. He was explaining to his own disciple, Aristotle, that the world of ideas is more real than this world. It looked very difficult to prove that. That how can a world of ideas, imagined ideas, be more real.

But he gave an example. He said, "Look. I am sitting on a chair. How did this chair come about? Forget about this subjective creation of reality. Think of the reality outside. How was the first chair made? How did the idea of a chair come from? First there was a concept. The concept arose at some level of our awareness. The concept arose from where all concepts arise, which we call the causal stage where all things are caused, the concept that we need something to sit which is higher than the floor came there. The idea of a chair, where you could have a shape, a form of that thing on which you could sit—that was the idea of a chair. This chair in the physical world could

not have been created if that idea of a chair was not there. The idea of a chair could not be there if there was no concept coming first.

So, concepts arise from somewhere in our awareness. They lead to ideas and ideas lead to making that stuff here. But imagine: the idea of a chair is one chair, and we have made thousands of chairs of different sizes and shapes, and they all belong to the same idea of a chair, that one idea of a chair could create all the chairs of the world. We will keep on changing the shapes—it's still the same idea of a chair.

Where did this come from? This came from that area which we say now is the world of imagination or ideas, which is called the astral world. Whatever you will imagine here, you can see it in reality that we created that real experience at that stage. But when you are sitting in the physical body, and the physical mind and physical imagination is taking place, you can do very little except to draw from the imagination of the astral stage. All inspiration comes from there. All creativity come from there.

Now imagine: we leave this body and we are having experience of that from where all creativity comes. What will be your experience like? There is no comparison. You are able to see how the whole thing is created. Look at somebody studying a subject here. Somebody studying astronomy. In the entire subject of astronomy, it's all arising from a small section of the causal plane and the astral plane, where you can see that the source of all study is lying there. You can go to the source of all study and have that study continued with such ease and there's so much help from that particular level of awareness. You can never have it here.

Also, since you are able to fly and see better in the astral body, you explore a lot more than you can explore here. Also, your speed of movement becomes much higher. Here we are confined to limited speeds. Our space and time here has held us back in a trap. We don't realize what is the biggest trap. If somebody says, "I am trapped in this physical world. I want to get out," what's the biggest trap? Is it karma? Is it people? Is it destiny? None of these.

The biggest trap is time and space. We are trapped in time that everything is following one event after another, cause and effect. And we are trapped in space, that we can't get out of it. We have limited ourselves to a time and space beyond which we cannot even think. Imagine that nothing, no thought can come to us which does not involve time and space. The smallest thought requires that. No amount of thinking, no amount of understanding goes beyond time and space. We are caught up in this big time and space trap, and that is why we can't get out of it. We take it for granted.

If somebody were to say, "What was the situation before time and space was created?" A question you can legitimately ask the scientists today, who say that time and space was created by the Big Bang. Okay, fourteen and a half billion years ago a Big Bang created time and space. What was

there before that? Could there be anything else? Could there be any other type of existence? Can we imagine anything else? Not at all.

A state where no time and space exists is beyond our imagination, beyond our understanding, beyond our thoughts. You can try as hard as you like. Yet, we read in the books that our original state of consciousness was beyond time and space. So, obviously, what that original state is can never be known by imagination, by physical bodies, by our thoughts, or by our mind, or by any kind of understanding. It's beyond these. But we are trapped in this space and time which has been created at the causal level of consciousness that precedes even the astral level where the sense perceptions are being created.

The causal level creates all concepts. Creates space and time. Creates karma. Creates good and bad, creates morality, creates all that we are trapped in today here. It's all being created at a level of consciousness which is just two steps higher than where we are today.

It is accessible to us when we are physical human beings. By seeking to go there, we can find it.

I just mentioned how, by concentrating your attention behind the eyes, inside the head, you can become unaware of the physical body and open up an astral world, an astral self of yours, and explore it. Fly in it. Examine it. There is no problem of weight. We don't need to do exercises to reduce our weight. We can have a same type of shape. We can change our shapes, too, by imagination. We can do anything we like because the power of imagination creates reality there.

It's most remarkable life we can have. On top of it, it's more real than this physical world. We experience it ourselves as greater reality. Since we have a form, we can look at our form. It's very...it's not physical, but it's a form. We can feel where we are looking from—we have eyes, we have ears, we're listening with that.

The astral form of a human being is amazing. It has form, like this form. You can actually feel you've got hands and feet and arms, but when you are flying you don't need any wings to fly, because you're light. There's no gravity. There's absolutely no gravity in the astral plane. So, it's a very different experience. We can have that experience.

But if you are able to now concentrate your attention within the head of the astral body, what happens? You become unaware of the sense perceptions. You become unaware that you have an inner body. You open up another form of yours, which is formless. It is not exactly formless, but it is formless in the sense it has no relationship to this body or the astral body.

That form of ours, amazingly, is our own mind. Our mind is that form. Our thinking process is the function of that body. Our assembly of sense perceptions, and making images, and making sense out of them, is part of that body. It's functioning continuously. All these bodies are functioning continuously right now. We just cover one upon the other. We think with that body, but when it's

covered, it becomes different. When our mind, which is thinking, is covered with the sense perceptions, it becomes a sensory mind. When it's covered by the physical body, becomes the physical mind. It relates to all physical experience as its only reality. It goes to that level, then astral experience is the only reality. You go higher up, to the casual self, the mind itself is the reality.

So many people, the most advanced people who have been enlightened and have gone to this highest level of consciousness, where they find the discovery that space and time are being created there. All creation takes place from there. They have declared that's the end of all discovery and we have found our individual self being merged in the totality of one thought, one mind, and that is creating all the different minds, and therefore, we are all different minds and souls here. You have discovered a universal mind. A universal mind is actually a copy of universal consciousness. But it is not universal consciousness. It's universal mind. It's a thinking process. It's a process to think and rationalize. The fact that we are all participating in it can be discovered at the casual plane. It does not mean that we have discovered our self.

But then, how do you go beyond? There is no way that we can go beyond. What we say, power of concentration, requires space and time. "Let's meditate," —requires space and time. "Let's use special mantras, special holy words, or special empowered magical words." All require space and time. None of the methods that we ever know of meditation can ever take us beyond the universal mind. That is why so many people are stuck there. They think they have discovered their self. But there are a few people, very, very few, who have discovered that the mind is not the soul. The mind is not our self. It has created these three worlds, but the source is what empowered the mind to be alive. The source is what empowers the senses and the body to be alive. That is our soul and is beyond the mind.

Now, to go beyond the mind is very difficult. No method exists to go beyond the mind. No meditation has ever taken anybody beyond the mind. If somebody says, "I meditated and went beyond the mind," he's telling you a story, because meditation is a method that only take place in time and space. How can you go beyond that?

But there is something that can take you beyond the mind. That is something that arises beyond the mind and pulls you from here into that area. Something must pull you from here. Your effort, your methods, will not work. But if some power is there—which is pulling you outside this realm of the three worlds, outside the realm of karma and all creation here—if it pulls you from there, you can cross that. What can pull us? Pull our awareness? The power that can pull us, awareness, is only one power. It's called love.

We talk of love every day, but we don't know the power of love. We don't know that love can pull us beyond the mind. Though we experience it even here. We experience love here. It pulls us. We experience love there, it pulls us. But the love that can pull us beyond the mind must come from

the other side and pull us up beyond that. It must be so powerful that it defeats the obstacles that the mind places in our way, including the fact that we have reached a universal mind and we can't go beyond, but the love must pull us.

That is why, if you ask me what is the true spiritual method of going beyond the mind, at which I would say is really going to our true home where we belong, as souls, as consciousness, per se, without any attachment, without any covers, the method would be love and devotion. Period. If that is missing, don't think of ever thinking that you will go beyond the mind. There is no system. I have examined all the systems of meditation available today. None of them take you beyond the mind. Only love can pull you beyond that.

Now, here there are a few people, very few—you can count them on your fingertips, on the fingers of your hands—that exist in this world who have reached that awareness of beyond the mind. They can pull us. We call them Perfect Living Masters. We call them Perfect Living Masters because perfection only exists above the mind. Everything becomes dual and lives in duality in the region of the three worlds of the mind and becomes imperfect. The perfection lies above. Since they are human beings, like us, and taking us from this level, they are living people. They are masters because they have become adepts in this journey toward their own self realization.

Perfect Living Masters live beyond the mind. Their love extends to us from beyond the mind. Their love is unconditional. Their love is no judgment involved. They don't look at us how good or bad we are, because good and bad is all being created by the mind. They don't pass any judgment. They only look at our souls, the inner consciousness that wants to find its own true home and wants to find out where it belongs.

We have an experience of the soul even here. It's not the experience that merely shows we are alive. It also expresses itself in some other ways. One of the ways the soul shows it exists in the physical world is by having experiences of intuitive knowledge, intuition. Intuition is such a sudden awareness of something. It does not involve time and space. And yet, it operates here, in time and space. We get a gut feeling. This is going to happen. Where does that come from? Mind has no part in that. Thinking has no part in that. We just get that gut feeling. That's a pure spiritual experience. Love is a pure spiritual experience. Not attachments. Pure love. Pure love means where you forget the ego. That's my definition of pure love.

If your ego exists and you say, "I love you," and "I" is all full of ego, that's not love. But if you forget the "I" and can still love the beloved, that will be true love. Where does that come from? It comes from our soul. You can't make it up by thinking about it. You can think as hard as you like, you cannot have that experience. Love, intuition, and the appreciation of beauty, and having that feeling of joy and bliss, being so high, somewhere, which cannot be explained by thinking, they all arise from our soul and can be experienced right here and at every level all the way to our true home, totality of consciousness.

Imagine the possibility that we have today. That there are such people who have access to those levels of consciousness beyond the mind, where only love, bliss, joy, non-duality and perfection live. We can reach that point. With their help.

How do we find them? It's not possible to find them. I must confess. It's not possible to find them, because there is no external sign. We could find them if they were extraordinary people, but extraordinary people are extraordinary in this world. They're extraordinary maybe in their intellect. Maybe they are extraordinary in their wisdom. Maybe extraordinary in their love as expressed in this world. But how are they extraordinary people if somebody is too extraordinary?

Say somebody is performing public miracles, like flying with the physical body, flying in, saying, "I am now elevated, I am now doing levitation, I am showing you how powerful I am." First of all, you suspect a lot of ego in such a person. He is trying to show off. Do you think if somebody has reached that level of consciousness where he discovers that we are all one, to whom are you going to show off? You have to show off to somebody if you are yourself? Do you ever try to show off to your own shadow? It's the same thing.

A person who has reached that level of awareness considers that all of them are part of himself, are not different, just a different experience. This separation is a part of experience. Very important part, by the way. Separation is such an important part of experience, because, although we talk of love, love is not experienced except by separation. If you're not separated, even from yourself, how can you experience love? It becomes a concept then.

To experience love, you create separation. So, therefore, this potential to know that you are totality of consciousness, creating separation for experiencing your own true nature, your true nature being love, justifies the whole creation of this world. It tells us why this was created. Why duality was created. Why opposite was created. Why separation was created. It's all justified to have the experience of love. So, therefore, such people do not have to show off anything at all.

Secondly, if they want to come and help us with unconditional love, that is the qualification of a friend. I just mentioned, right in the beginning, that the friend is one who has no judgment, does not pass any judgment on you, and love is unconditional. That's exactly what we are talking of now, that a person who has that awareness would automatically have unconditional love and no judgment. To think that all of us have different roles, different costumes, in this big play over here are performing our parts because of the big show, which is all part of a show within consciousness, and nothing is happening outside.

This awareness only comes up when we go beyond the mind. Now we cannot find these people who have this. That is sad, that we cannot find these people. People who show off are not those. Obviously. People who claim that they are enlightened to that level are not enlightened. I can tell you this. Because the claim... How can you make a claim unless you really believe that

separateness is real? How can somebody try to teach you something unless he sincerely begins to believe you are separate? These people know we are not separate. We are all one. Therefore, they never pretend to be superior to you. They are like us, totally like us, in order to be friends.

You know, we can be friends most easily, most comfortably, with somebody who's like us. Have you ever examined that? I was saying if a person flies in this, from outside...we look in the window there is a man flying. How is he flying? He comes in and still flies in the ceiling here. He's up there, and we look at that man. What will be our feeling? Let's see, what will we think if a man just stuck up there? Some will say there is some cord or some string, something, some rope holding him up. It's just a trick he's playing. First thought. Second thought, he maybe has some yogic practices or real levitation and he has gone up. Maybe he is worth admiring. He's worth admiring. Maybe even worth worshipping. But certainly not loving. You can never love such a person. You can admire that person. You can worship that person. You can do anything else.

Love does not come for such a person who is so different from us. Where does friendship and love come? Where somebody is exactly like us. Totally ordinary. Therefore, for our good fortune, these Perfect Living Masters I talk about, whose consciousness has gone above the mind, they are totally ordinary people. Sometimes they look more ordinary than ordinary people.

That ordinariness of theirs is what makes us love them and be friends with them. When they are not ordinary, we cannot have that kind of experience with them. If they're so ordinary, they roam around amongst ordinary people, how can we ever find them? There is no reason. We can't find them—period.

Good news is: they can find us. That's good enough. If they can find us, so it's good enough. So then, how will they find us? If we seek to find them; if we seek to go beyond the mind; if we seek to have an experience of our own true home, of totality of consciousness; if the seeking is in our heart somehow; if they are really part of us, they really know us so well, they should be able to appear before us. They should be able to become our friends without our knowing. They should just appear and gradually reveal how they came. They came because of our seeking.

If that is so, then the answer to the question, "How do you find these people?" is don't try to find them—just seek for them, inside yourself. Don't have to shout outside. Don't have to look for them. Just seek inside.

If somebody says, "I am tired of these worlds. I am tired of living so long in this kind of world. I have examined it. I have experienced it. I am fed up of it. I am done with it. This is not my home any more. I don't think this was ever my home." When one comes to those kind of feelings ("I want to go back to my true home."), when that feeling comes, such a Perfect Living Master will come into your life. Guaranteed. Because, that is what their job is. The job is to appear, in the life of a person who is a true seeker, a seeker of something beyond the mind.

Of course, if you seek something that is within the mind, you seek something like, "I want to make more money. I want to have good luck here or there. I want to get a better job," then some other people will come. Or may not come, and you may have to seek them or run around for them. But if your seeking is for your true home, beyond these levels, beyond the level of sense perception, beyond the level of this physical world, beyond the level of your thoughts and karma, if you want to go beyond that, just seek inside and they will appear.

How will they appear? By coincidence? By creating circumstances around you, that you will hit upon them somehow. Your mind will have a hard time recognizing them, but your soul will. The soul will recognize such a person and the mind will not. So, there'll be a little kind of a small dispute between the soul and the mind.

Mind says, "How can you be sure?" The soul says, "I don't care." The mind says, "How were you drawn to that person?" The soul says, "I don't know, but I am drawn." The mind says, "Let's not go there." The soul will say, "Let's go."

It's a strange tussle that happens, but ultimately the power of love that is really pulling us, unknowingly, the power of love that is really pulling us overrides the mind. The mind, in spite of its crying hoarse, "Don't. No certainty. There is no proof, there is no... Ask for proof first. Ask for certainty. You could be just getting into a problem area. Maybe somebody's just twisting your mind around. Maybe somebody is playing with you mind. Maybe you're being brainwashed. Maybe you are going into hell. Maybe there's a Satan appearing."

Mind can say all kinds of things—and will say—mind will say all kinds of negative things, but the love will be so strong it'll pull you. If it doesn't, I can tell you that's not a Perfect Living Master in your life. If a Perfect Living Master's love is so strong—and coming from the true home from where such a master operates—it should be strong enough to overcome all these things. And it does overcome all these things.

That is why we know...people sometimes ask me, "Can you give me the easiest definition of a Perfect Living Master?" I say the definition is, "One who pulls you with his unconditional love to the point where the mind cannot stop you." That's the definition. Of course, there are other definitions, too, like such a person will be ordinary, for example. Such a person will not try to show any public miracles. He'll show lot of private miracles. They show you he is there. You'll have personal experiences which would look so strange and miraculous, but not that he will fly out of the sky.

So, there will be lot of private miracles in your life, and you will know this is happening. Such a person will live on his own life like an honest living with his own work, not depend on others. He will not try to become a monk or somebody going around looking for dependence on others. He will be giver, not a taker. He will not try to get things from you, he'll try to give you.

These are some simple outside signs, but the real sign is that he can pull you with his unconditional love and you don't even know why. Your mind cannot even understand why. Eventually the mind gives up. Then you have inner experiences, in dreams, in meditation, and you discover that the person who we met outside exists inside us. More than outside. This is true because the Perfect Living Master does not really exist in the illusion of creation. If the whole thing is illusion, and we just find another piece of illusion, if all that we see is illusion, and we are seeing a body of a person outside, that's illusion, too. Therefore, the reality is inside. The master must be inside. Not outside.

Our Perfect Living Master, when we are a seeker, and then we seek sincerely to go beyond the mind to our true home, exists inside us, not outside.

But we don't know how to look at him inside. We close our eyes, it's all dark. We don't know where the inner true master is living. So, it's merely a reflection of the inner master that comes outside in the form of a human being. Later on, you'll find that the human being that you saw, though he looked absolutely real, because we take everything as real—that's our only reality, he was real for us while we were here—but when we withdraw attention, go within, we find that his reality is inside. Inside ourselves.

Once you are able to have that experience of a Perfect Living Master inside you, and manifested, and where you can talk to that master, where you can fly with the master, where the master becomes an actual companion and not merely somebody guiding you to your true home but a companion as if you are on a vacation here, vacation different regions, and then saying, "Let's go back home." Something like that.

When that happens, that's the time your when entire life changes forever. Because, you can never be lonely again after that. And you know, loneliness is a big problem out here, in this physical and astral world. Loneliness is a problem in all the worlds that have been created. Loneliness disappears when you have a permanent friend who is continuously in contact with your true home, and takes you there, without saying, "Now you go there."

There are masters who will tell you how to go into spiritual regions. They'll give you guidance and say, "Now go." But that is not true of a Perfect Living Master. A Perfect Living Master says, "Let's go together." Not alone. Because of many pitfalls on the way. Many negativities on the way, and you could get lost on the way. He doesn't say, "Just go." He says, "We'll go together."

But the only thing is, find the real form of the master—inside—not the impression that you get from the physical body outside. The physical body is made real for you till you find the real master inside, and then the journey goes together.

There is no experience like that existing in the three universes that I can tell you, to have a friend of that kind that is with you at all times and travels with you to your true home, beyond the mind. This is all possible. Your job is very limited. If you are going on this path, guided by your Perfect Living Master, your job is just to go one step to meet him. Then go together. You don't have any responsibility for the rest of the journey. You're going with a friend who knows, who has already...who has not only already been there, who is already there.

We have, at one time, only one experience of reality. We don't have double reality. When we go to sleep, and have a dream, our dream looks real. We forget that we have another body that is sleeping. Although this body is connected with the dream, the dream is taking place in the body. It's taking place in the mind. It's taking place in the head of the person who's sleeping, but a world is being created outside. We move around and it looks like a real world. Then, when we wake up, we suddenly find that a whole world was created in a dream state, which is not real, but this is real. When you go to the next step, we discover this was also created like a dream, and the reality is somewhere else.

But at one time there is only one reality. You go higher up, to the causal stage, and the astral and physical stages look like dreams within dreams. They don't look real anymore. Which they are not, really, real any more.

Which is another question, what is real? Nothing is real.

If somebody were to say, can you define absolute reality (because all this can be made up by consciousness)? If consciousness can make up everything, that we're not really real, it's just real for the time being. When we are here it looks real. Dream looks real while sleeping. When we wake up, it becomes unreal. We wake up to astral stage, this physical level becomes unreal. Go to causal stage, the astral, physical both become unreal. We go to our spiritual stage, everything becomes unreal. We got to our true home, which is the only reality, and when we discover that was also a created, permanent creation, that also becomes unreal.

Then, what is real? Real is the experiencer who is having these experiences. Real is a dreamer with a dream. The dreamer is real. Otherwise there would be no dream. Only the dreamer is real, not the dream. No matter how good the dream may be. No matter how high level of consciousness the dream may be. It's all made up.

But it's been great to make it up. How wonderful that we have a power of consciousness by which we create, not shadows, we create reality. These are all realities that have been created by these experiences. But as individuals, in this state where we are now, where we are assembled now and talking to each other, we have only one level of reality at one time. You go to dream, that's the only reality. Wakefulness has disappeared. You wake up, that's the only reality. Dream is gone.

Anything higher is also dream. When we go to the next step, that's the only reality. Everything else becomes unreal.

So, at one time, there is only one reality. Except when you reach the top. Because at the top you discover all levels were created at the same time. There is no time. It's all instantaneous creation. All things are created at the same time. All levels.

What would happen to a human being, like ourselves, who attains that level of consciousness and discovers that all these are being created at the same time. You will be living in all of those at the same time of reality, same time of illusion. No distinction will be left between the two. Perfect Living Masters, when they come, and we meet them in this physical world, they are living in that state where they're living on all levels of consciousness, all states of being, at the same time. That is why, when they talk to us, they don't talk from their earlier experience of having a higher conscious experience, they talk like they are there already, at this time. And they do talk from there. They can talk from any level, because their reality, or unreality, exists at all levels in their experience.

It's a remarkable experience to be with such people. Spend more time with them, you'll discover how much you can learn instantly about different levels of consciousness, because they are there at all times. If you reach that state, you'll be there at all levels also. It's not that they're unique. It does not mean that the Perfect Living Master is such a unique person. He is just like us. Whatever is available to a Perfect Living Master in terms of higher consciousness is available to all of us. We can all be in the same level.

Actually, the mandate of a Perfect Living Master, the duty he has cast upon himself is to make you like himself. That means lead you to the same level of consciousness that he has. Actually, all masters try to take you to the same level they have. There are so many masters, and they take you to different levels of experiences. No master can take you beyond his own experience. So, they take you as far as they have gone.

A Perfect Living Master takes you where he has gone, which means totality of consciousness, our true home, where we belong, where we all become one, from where we have experience of the many. Where we can simultaneously have the experience of all these levels of creation. Where we see how the whole pattern of totality of creation has taken place in totality of consciousness. That's the beauty of that experience. I personally know of nothing higher than that. I personally know of no experience that can be higher than that.

So that is why I am sharing this information with you, that this possibility is there. If you want to have this experience I am talking about, then simple method: seek inside your heart. The master will appear by coincidence in your life. Become a friend of yours. You will experience unconditional love. You'll experience love with no judgment. You'll experience love with no

calculations. With no mathematics. Love will be beyond all these things. When you experience that, you're automatically pulled with that love. That pull of the love will take you beyond the mind also, one day.

I hope my sharing these experiences, which I do not claim to be coming from any books, because I have not read many books, but they do come from experience with a Perfect Living Master, Hazur Maharaj Baba Sawan Singh. He was a Perfect Living Master. All I've got is from that man, the white-bearded man. He gave me that kind of unconditional love, that kind of realizations and that kind of consciousness that I can share it with you today.

We'll have a break now. Thank you very much for very patient listening.

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