

Human Mind - Attention - Meditation

Chicago – May 11, 2012

Welcome friends. I'm very happy to see so many of my friends again today and I thought I might mention to you today some questions that people ask me about the spiritual path. One of the questions they ask me frequently is, "What good is all this going within, discovering different levels of consciousness, discovering that this world is temporary, that we are here for a short while, when all that experience is not really part of this life? We have to deal with daily life here. How can you say there is any benefit by doing any spiritual practices, by doing meditation, if it doesn't affect our life here? Isn't it important that if we are here in a physical body, living a physical life, whatever we do should be good for our physical life? Why are you drawing people away from the beauty of a physical life, from living life well while you are in the physical body to something that is so ethereal, so unknown, so controversial, so believable or unbelievable by different people? Why are you trying to do that?"

And I pondered over this question. I said, "It's a very good question, that people are in a physical body, and why wouldn't they look after the physical body?" And then the answers came to me exactly from the same source from where other answers had come. And the answer was that, "Meditation is not only good for discovering anything internal, anything higher, anything more astral, causal, or spiritual, it's excellent for the physical body; that you change your physical life as much as you change your awareness." And that was very important because I said, "I could at least recount what happens to us if we follow the spiritual path and do regular meditation; what happens to us in our physical life?"

The first thing I found was that regular meditation, according to the instructions that Perfect Living Masters give us, improves our physical health. It improves the quality of life. It improves our emotional health. It improves our health at the physical level. It solves physical problems of the body. I also found that when you take away two very important factors which are affecting our body, the factor of doubt and the factor of fear, if these two disappear from your life, your whole life changes at the physical level. This life itself becomes totally different if you live a life without fear and without doubt.

Now we notice that the only thing that creates doubt and fear is the state of our mind. If we do not know what the mind is, if we do not discover through spiritual practices, that we are not the mind, that the mind is merely a machine, that the mind is merely an accessory placed inside our consciousness inside this body and that we have ways to control it; if we do not know that, we are beset by all the problems the mind creates and we know the effect of the mind upon the body, that most of the illnesses today on the body are mental. They are created by the mind over the

body. All kinds of emotional stresses that we go through, all kinds of fear that we go through are affecting the body and creating several kinds of modern illnesses.

Therefore, if your mind is under control and if you can take the fear and doubt out of yourself, out of your system, by controlling the mind, it changes your health, your well-being, and your state of living completely. So that's why it is not proper to say that the spiritual practices only help us to realize an abstract entity of ours; who we are, what the soul is. That's not true! It changes our life right from here. It changes our daily life. I want to recount some of the excellent changes that take place.

You will notice that the mind, which is a thinking machine, is located in us in consciousness and functions day and night. The mind functions as much with regularity as the heart functions in the physical body. The heart pumps the blood and makes the whole body alive all the time. It never stops. If it stops, we die, the physical body dies. If the mind stops, everything dies, so the mind never stops thinking. Mind thinks day and night without break. Some people claim that you can make your mind stop thinking. I would like to meet that person! I have never met one.

A guy who was my colleague at Harvest University, he claimed that one day and he called me and said, "I know how to stop thinking." I said, "You are a great guy. I'd like to learn from you. How do you do it?" So he said, "I found a certain old ancient way of meditation, an old asana that I can sit into, and that helps me to stop thinking whenever I like and still my mind." And he quoted from some book saying that, "The stillness of mind is very important for spiritual discovery."

I invited him to my apartment so we could do an experiment. I said, "How long can you stop thinking?" And he said, "Well, about half an hour easily, maybe more." I said, "If you can stop thinking for one minute I'll accept that you can stop forever, that you can stop for half an hour or more. Will you please demonstrate to me, in my presence, how you stop thinking for one minute. Sit in front me, do your yogic posture, whatever you want to do, do the asanas you want to do, and when you are ready and I see you are ready to stop thinking, I'll look at my watch. And I have a stopwatch which goes by seconds, and I'll give you a clap and I'll wait for 60 seconds, which is one minute, and I'll give you a second clap. Between the two claps, stop thinking and then we will review what happens to human consciousness when one doesn't think."

He said, "Okay." So he sat down. He curled his body up and put his one leg over the other and did some param asanas and some other kinds of positioning of his body, and he was ready. So when I saw he was ready and not moving any more, I gave a clap and looked at my watch. I didn't bother what he was doing because he was supposed to be demonstrating that he has stopped thinking. After 60 seconds on my stopwatch, second clap.

Then I asked him, "Did you stop thinking?" He said, "Yes." I said, "I have a few questions to

ask. And answer those questions from actual recall of what happened during the 60 seconds. It's not a theoretical exercise. We are not trying to understand any theoretical concept of the mind or something. We are trying to see what happens to the conscious person who is awake consciously in a physical body and has the methodology to stop thinking, and what happens to the awareness when the mind is not thinking. So when I did the first clap, how did you know in your awareness that this is the time to stop thinking? Look back, see what happened when you heard that clap, what happened?"

He said, "I can recall when I heard the clap, I said in my head, 'now is the time to stop thinking.' " I said, "That's a thought! Didn't you realize that when your mind said, 'that is the time to stop thinking,' that's a short thought." He said, "But that was only for maybe a couple of seconds." "Okay, we'll reduce the period of the demonstration to 57 seconds now, three seconds gone because you were still thinking. Now tell me how did you know that when the second clap will come you can restart thinking? Recall. Don't tell me a theoretical answer. Actually remember what actually happened in your head."

And he recalled. He said, "I do remember that after I said 'now is the time to stop thinking,' I did say in my mind, 'and I will not think again til he claps again.' " "That's another thought." I said, "Okay, let's take a few seconds again. Then what happened? After that how did you prepare to think again?" "Oh, I did repeat that once more."

To cut the long story short, after I took him through those 60 seconds, he found he had been thinking all the time. He was thinking about the clap, thinking how not to hear the clap, to hear the clap, so there was not even a single nanosecond when he was not thinking. And he put his hands like this and said, "Oh, my god. I now recall I never stopped thinking, but I thought I was not thinking." Now this kind of thing happens, and I told him that the mind thinks continuously.

It uses three forms of thinking. It thinks in language or words, which have been taught to it as we grow up. Some of the words come up even from past lives and some of the images come. And the images are also thoughts, and those images are very often from past lives. They're not even from this life, and you see them. You see them in dreams, you seem them in imagination, you see them in meditation and those images are also continuously forms of thought. And then there are sounds that you hear.

These images, these words, these sounds that you hear are all thoughts of different kinds and you contemplate on them, you analyze them, you comment upon them continuously. I told him something very interesting he had never thought of. That, "Do you know we have five senses of perception? For example, we have eyes to see. When you see something, how do you know what you see?" Here I am seeing a cell phone here. I know it is an iPhone. If I just go by the perception of sight, I am seeing a little kind of a black color and a silver screen here. How do I know it is an iPhone? If I see anything, I see this thing. I see people, I see things. How do I

know what they are except when the mind interprets the sensory perception and makes it what I think it is. And that interpretation is a thought. You cannot see anything with your eyes unless you think about what you are seeing. Analyze it. You cannot hear anything that people tell you unless the mind comments upon it and says, "This is what you heard." Do you know the mind is speaking to you all the time to make the senses active? To make the senses intelligent? You could not understand anything of the sense perceptions of this world or know what the world is if the mind did not interpret it for you by thoughts.

Therefore, the mind has not only a habit of thinking, a necessity to function by thinking, it's its life stream. It's like the heart beating to provide blood. The mind thinks to provide life at this level. The mind thinks to provide us the concept of time and space. The mind thinks to create the world around us as it is. The mind projects all the sense perceptions outward and it picks them up as a stimuli in order to have an experience of the world.

The mind is so important. It's not merely a small machine to sometimes analyze and think and give an answer. It's doing everything for us. You look very carefully into the functioning of the mind, and you will notice that the mind is responsible for your whole experience of life. Therefore, to say you can stop the mind is not correct. You only think that you have shifted the mind into another channel and, therefore, you have stopped thinking. The mind does not think in one channel.

For example, the mystics and the yogis recommend that you repeat certain words as a mantra. We all have tried. That when we repeat certain words, do you know at the same time we are saying something else in our head? The mantra is being spoken, and we are saying, "Are we going too fast? Is it slow?" Who is the commentator? Who is commenting on something that the mind is busy in? The mind is busy in the mantra, and there is a commentator sitting and if you try to control the commentator, a third commentator comes up on top of it. A fourth one comes up. Several people have experiences of two, three commentators sitting in their head, which is the mind thinking in different channels.

I had the privilege of meeting His Holiness, the Dalai Lama when he left Tibet and had to run to India to take refuge there. And I was a civil servant at that time in charge of housing him, taking care of him. So, when he came, I became a friend of his. And I had a Land Rover given to me by the government, so he was to have a ride with me. He had just begun to learn some words of English, and we compared notes on meditation. And he's the one who had two senior tutors with him teaching him how to use the mind to repeat typical Buddhist mantras. "Om mani padme hum." That is the most famous mantra of theirs, and he could see that when he speaks that mantra, something else in his head is saying.

So he tried to control it by a method which I also recommend, that if you have a commentator sitting in your head saying something else, make it say the same thing. Then you join two

voices, two sounds into one mantra. If you find a third one, make it join also. If you find an image of a person coming up while you are doing your meditation, and the person speaks something else, make the person join, and then you have an orchestra of several people, several things, several sounds, all doing the mantra. It works!

So, when I suggested that to him, he said he has tried. I said, "How many levels have you been able to discover of these commentators sitting in your head?" He said he has gone up to eight levels at one time. I have never met anybody with more than five levels. We don't even look into these things. We don't even understand what the mind is. We don't understand it's just a machine, just an accessory. It's an accessory to consciousness. It's an accessory to our life's force that helps us to realize, live this life. It realizes us to create and live this life. It creates the time and space dimension in which to place events.

All events that we see in life can be packed into zero second, zero space, zero time. They were packed. We pulled them out and created past, present, and future through the help of this accessory called the mind. Now it's a great thing! I have never discovered anything so wonderful, so beautiful, so magnificent as a human mind. It's doing so much. We just have to examine and see it, but at the same time this mind has some other faculties, the faculty of analysis, the faculty of breaking things apart to see how they work, and that analytical faculty of the mind breaks things to see and very often is lost in the details and loses the whole picture. The mind's faculty of analysis is not synthesis. It has no ability whatsoever to put a large amount of information at once together and see at once. It cannot see the grand picture. It can break up big pictures into small pictures.

Now if you have a nice painting and you look at the painting, you say, "Beautiful painting." You like it. You can see the whole painting. Now cut that painting into one square inches with your scissors and put all the heap of those little one square pieces on a table and look at it. You can look at it a hundred times, you'll never see the painting. That's the mind's function. The mind cuts every total experience of ours into little bit of pieces, and what are the scissors the mind uses? Time and space. It divides things from this second to that second to that second, and here and there and there. These two scissors that cut the totality of experience into little pieces, going day by day, minute by minute, does not ever let us see the whole picture.

Therefore, to rely upon the mind even to see what is around us is impossible. The mind has to break it into little pieces, and yet within us is sitting the power; sitting that great, great vision which can see the whole thing at once and that vision doesn't belong to somebody else. It belongs to our self. It belongs to our real self. It belongs to consciousness per se without the mind. So long as we are pouring out consciousness through the mind, we are breaking up that ability to see the whole grand picture. The moment we withdraw from the mind and are able to be our self, our own conscious self, we are able to see the whole grand picture, and then we

know the entire function of the mind.

So when you see that the meditation process that the Perfect Living Masters teach us ... not every Master. Masters teach us different things at different levels. There are so many levels of Masters that we confuse sometimes who is a Perfect Master; who is not. The definition of Perfect Living Master is a living person, living like us, behaving like us, being friendly to us like a human being can be, and yet at the same time having the consciousness above the mind; that He can rise to a level of consciousness and ability to know things, ability to experience things, ability to realize things beyond the mind. That's the definition.

But there are several people who will teach you yogic exercises to improve your health. Several people who will tell you to concentrate in different forms of asanas. Several people who will actually take you higher up into several worlds, show you heavens and hells. They can show you a lot of things, but they all belong to time and space. They all belong to the mind. The three worlds of the mind are what we are all involved in, and 99% of the teachers are involved in that. 99% of the spiritual teachers today in the world are involved in that because they take you up to different levels of universal mind as the ultimate end. There is nothing else there. That's from where the whole creation is taking place. So they think that the creation is what we can see in three dimensions, four dimensions, 10 dimensions outside. They do not realize that the real self, consciousness, resides dimensionless. There are no dimensions at all there. And pure consciousness can see the whole thing in zero second and zero space.

And yet, Perfect Living Masters, Who always been here in this world, at least one, sometimes many, it depends on the number of seekers, the number of people who are fed up with the trap they got into in this world, who think that life is too messy for them. They're done with it, and they are looking for something better. The teachers respond to them, and when a person is ready to leave the three worlds of the mind, have reached that point, that Perfect Living Master will come into your life not by your seeking because you will never be able to recognize Him. He will come into your life by coincidence. He will find you. You cannot find a Perfect Living Master.

And these Perfect Living Masters that take us above the mind, and they show you who you really are and that the mind was creating all the problems. This analytical power of the mind creates doubt because you cannot see the whole thing. Whenever you are unable to see the whole thing, there's a doubt left in your mind. And doubt is a continuous function of the mind. While we are living here, we are doubting everything! It's very difficult to have trust. A little incident happens, our trust is broken. A little incident happens, we are full of doubt. So the doubting is a natural tendency of the mind and has been placed there for good reason, which I'll explain to you, that the doubting mind is a good thing. If there was no doubt in your mind, you could never be a seeker. If you have no skepticism, what will you seek? You would be like trees and

animals and insects, drifting along instinctively in this life.

So in a way, skepticism and doubt were supposed to be a good function, placed in the mind so you have a doubt, you want to get an answer. You want to clarify it. But the mind when it creates doubt and you don't get an answer and you don't know how to get an answer, that very doubt leads to fear. Then you are afraid. Fear follows doubt, and doubt is a natural function of the mind provided for our use, but we don't use it. The mind itself is a great tool, a great instrument to help us. Instead of using the instrument, what has happened to our lives? Look at us. We are being led by the mind. We do not even know that the mind is not our self. We begin to identify ourselves with the mind. We think, because we think, that's what we are. We are thinking.

Have you ever thought that we don't think at all? That our mind thinks. Have we ever said to ourselves, "That's what my mind is thinking. What am I doing? I am listening to the thought. I have never thought anything." No, the self has never thought anything. The self is a listener. The self has always been a listener. The mind has always been the speaker in our head, so all thoughts are being generated, created by the mind. But the self has the power to direct the mind what to think. We don't use that power. We allow the mind to think randomly, and when the mind thinks randomly, we think it's our thought, then we follow it, then we get into doubt, then we get into fear, and our whole life is messed up and our bodily health suffers.

How can you say that the meditational practice that allows you to discover yourself will not help your body? Will not help your life? It helps in an immense way. And I'll tell you another very great way in which it helps. Real good meditation under the direction of a Perfect Living Master helps you in a very strange way, and that is: You are trying to solve problems of the world. You are trying to chase things. You are trying to fulfill your ambitions by running after worldly things. You want money. You want new car. You want a house. You want to find a soulmate. You want to find a good relationship, and you are chasing all these. And somehow the more you chase, the more they seem to recede. Sometimes they don't recede too much because you don't chase too much, and you don't even realize.

People who are old like me, 85 plus, or even 80 plus, people who are of that age can look back on their life and how they can say what they chase was never what they got. What they got was something different. So if we stop chasing, then the very things we chase start chasing us. And if we are attractive enough for things to chase us, they come automatically. Now one thing that happens with real good meditation under the direction of a Perfect Living Master is that your attention is riveted upon the self, which is brilliant, lighted-up substance in us, I might call it. Let's say substance in us. It is very attractive. Everything is attracted to it automatically.

If your attention through meditation is upon your self, the real self, not the covers upon the self, if it is on the real self, it's so attractive everything comes to you. You'd be surprised that the very

things you are chasing begin to chase you ... just by meditation. It changes the whole course of your life. You don't have to chase anything.

In fact, surprisingly, I had a coincidence recently. I went to India for some other business, but I met a filmmaker in Bollywood in Mumbai, which used to be Bombay, and that filmmaker had made a film in 2005 which won lot of awards for him, in which he showed the story of a college girl, a college girl who has great interest in history and especially history of historical monuments. And she saw some Indian old relics, old monuments in which some princes lived 400 years ago. And she was very attracted to that, and she told her history professor in the college, "I want to study this." The history professor had been to those relics, and he had uncovered part of that closed painting, one of the old paintings, and when he had washed the painting off, he had seen the face of a woman which looked very much like this girl. And he had a suspicion that maybe this girl is a reincarnation of the same person who fell in love with a prince at that time and lived in that palace, which is today in ruins.

He tried to discourage that girl from studying that relic. He said, "Study something else." She insisted, "But my interest is only that." That made him convinced. Ultimately he said, "Why not try this experiment and see if she can recall her past life." So he allows her to study. The more she studies, the more she goes there, she remembers she was there. She remembers the old scenes of her life. She remembers her whole past life eventually and dances there as she was a dancer in the past. So she dances in those ruins.

Now in that movie, the filmmaker has done a very clever thing. He is showing the past life in animation, in cartoons, and present life in real life action. He put them together and created a sense of universal time. That means, don't think the past is gone. It's still playing in your life today. And therefore, the past and present are running together. This concept won him a very big award, an Academy Award there for that movie.

So this filmmaker, through a friend of mine, runs and flies into Bombay while I am there and meets me by coincidence and says, "I have watched you on YouTube, and I have listened to some of your talks. I think I need your advice." "On what?" "I want to make a new film. Have you seen my old film?" I said, "No." So he gave me a DVD of his old film, which is called "Bagmati, Woman of Fortune," translated, "Woman of Fortune."

He gave me that DVD to see and said, "You watch that. That's how I did it with a past life and created universal time. Now I want to make a movie in which I want to show a storyline ... I'll make a storyline in which a person, two people, one is chasing physical things in this life and sometimes getting, sometimes not getting and being disappointed again and again. Another person is on a spiritual path and is constantly thinking of the spiritual path and the very things the other person is chasing are coming to that person. I want to show ... the theme of the movie will be," ... he is explaining to me ... "the theme of the movie will be that if you are anchoring your

attention on spirituality, physical things come to you automatically.” That's the theme he is trying to produce in the movie. I was very impressed by the very thought that he expressed that this is actually true.

I have not only myself experienced, all my friends that I know in this world, around the world in every country, who have followed this have experienced the same thing; that if you anchor your attention on spiritual things, physical things take care of them by themselves. All things fall in place automatically, and you wonder how it's happening because you are not even giving attention to them. They are coming and falling into place, and we call them wonderful miracles, coincidences. You can use any word you like, but the fact is that this principle operates and can be tested out by anybody; that you, instead of chasing things of the world, instead of trying to fulfill your ambitions with things of the world, try to put the same attention that you are putting into these things into your own self, into meditation, into spiritual system, into trying to discover who am I really? Am I really what I look like? Or am I something more than that? Put your attention on that question and try to find an answer to that question. Everything around you will fall into place automatically. Now that's a great thing. If you can prove that to yourself, meditation affects physical life more than you ever imagined.

Therefore, it is not true to say that the spiritual practices that these Perfect Living Masters talk about are only good for some internal help to us spiritually, that they are only good because we have more knowledge, more awareness. No, they alter our physical life right here and now, and they alter it in a very big way. So this is an experience of many people, so I thought I would clarify. But I must also say at the same time that this knowledge of who we are is not easy to obtain because we have hidden ourselves in so many covers. And the first foremost cover in the physical life in the physical body is the physical body itself. This itself is a cover upon our self, and yet we think that's our self.

Somehow, we cannot see anything beyond the outside cover. It's like if I am wearing a jacket like this, I think I must be the jacket. Now, since I change my clothes, I know I am not the jacket. Supposing I never change my clothes, it was always like this, I will think I am the jacket. That's exactly what we are doing. We are wearing a body for a short time. Inside we are sitting immortal people with no beginning, no end, beyond infinity, sitting inside and a body that doesn't even last 100 years. We're thinking we are the body? We are making that mistake because we can't see anything inside. We are only seeing from outside. When we see the body and we say, “This is our self,” big fundamental mistake! Then we only take care of the body. We never take care of our self. We don't even explore. We don't even see. We think our job is being born in a body, grow up, eat, drink, live, earn, somehow survive, and then die. That's life. That's what we think is life because we are identifying ourselves with the physical body. The body is merely a cover and a cover that can be exposed very quickly that it's a cover. We never

try to do it.

Now the simple method of finding out if you are the body or not is to get rid of the body, and then you will know who you are. And we all get rid of the body when we die. We all find out that we are still there. The body died. We can see it dead. We can see the dead body, and yet we say, “Why didn’t we know it earlier?” Too late, now the body is gone. We can’t get back into the body and tell anybody else. Now we found out the body was merely a temporary thing. We are still alive after we die, but there are people who have near-death experiences. They say we nearly died and we found that we were in a different shape, we had different shape of ours. We could sometimes hang on the air and watch the body. We saw the surgeon performing surgery on us, and we were seeing this.

Thousands of cases of near-death experiences, NDE, have been recorded, books published. We read them and still think we are the body, as though it makes sense to us. But the simplest way is the one that Masters teach us, Perfect Living Masters teach us. You don’t have to die in order to know that you are not the body. Pretend that you are dead. How about that? What about a simple method. Why don’t you see how a person dies, then simulate it and do the same thing.

Now if you have seen people dying ... I have seen many people die. I have been in hospitals seeing them die. I have seen people die while they are outside. Slow deaths I have seen. I have seen near-death experiences. When I see a person dying, a person dies in stages. The body itself dies in stages. When a person is dying and you watch, the first thing that happens to a dying person is he or she does not know where my feet and hands have gone. That means the extremities die before the rest of the body dies. After a while, the legs and arms are gone, and the person is saying, “Can you move my leg to the left?” It is already on the left, cannot know it. Then gradually the torso dies, and the person feels, “I’m flying up in sky,” because the touch with the bed, with the floor has gone. Then they are still speaking. The person is still telling us what is happening. Then the rest of it dies, and the person is still speaking. When it goes up to the mouth, the person cannot speak, wants to speak but cannot speak. When the brain dies, the person is dead, gone. The body is finished. It’s a process. It’s a definite process in which life gets pulled out of the body and disappears into another form. This is the truth and we have seen it over and over again. That’s how a person dies.

Why not pretend we do the same thing? Okay, let’s not pretend. Let’s find an exercise to do it. The exercise is very simple. Instead of trying to understand what life is, try to see where life flows from. And what is the notion we have of life? How do we know we are alive? We know we are alive because we are conscious, we are awake. We are awake, and we know that’s why we are living. When we know we are awake and we are living, examine the body and say, “Where are we living if we are just life. If we are a point of life and not the body, where are we living?” Are we living in our right hand, left hand, in the arms? It does not take very long to

know you are not living anywhere except in your head. That is from the head that you are spreading out the experience of life in the rest of the body, which is exactly fitting in with how you die.

Once you find that out, that you are actually living, the soul, the life form, the force that makes you awake, the force that makes you conscious and aware, is sitting in the head, somewhere in the brain. Once you find that out and the rest is being extended through the spinal cord, the nervous system, and that's creating the whole life form in the body, once you know that, then what would happen if you began to put all your attention on the head?

You know, attention is a very powerful instrument. The most powerful instrument in our awareness is attention. Where we place our attention makes all the difference. Supposing you go to see a concert and several musical instruments are playing there. You like the drums more than the others. Put your attention on the drums. The drums will become louder, and the other instruments will become less. Put more attention on the drums, and you will not even hear any other instrument except the drums. How did you do that? They are all playing the same way. Attention picks up one perception and suppresses the experience of other sense perceptions. It can happen to not only one perception, to every perception.

Therefore, attention has a choice-making ability, that where you put the attention, the rest disappears. They used to teach a good arrow shooting in the old days. In the Mahabharata and the Ramayana, the stories are told how the gurus taught people how to use the arrow, bow and arrow. They said, "If you want to hit a particular spot, if you can still see the surrounding area, you are not ready. Concentrate on that spot to a point where you do not see anything else except the spot, then shoot the arrow. You'll always hit the bull mark."

So the whole idea was that attention is a power by which we can focus ourselves, concentrate ourselves on one point and make the others almost disappear, at least for perception. The truth is, if we were to put our attention in the head, somewhere which we can discover to be a very logical point from where this is all flowing out, our attention is flowing, creating an experience of the body and, therefore, of the world, if we can put our attention there and the longer we can put our attention there, the body will disappear. How will it disappear? First, we won't know where the hands and arms are. Then we won't know where the legs are. Then we won't know where the body is. We are doing exactly what happens at death! That is why this process of using attention to concentrate in your head has been called 'dying while living.' That you can die, have the experience of death but still living in the body, heart is functioning alright, all senses, vital forces are functioning and you have the experience of the body dying and you are not in the body.

That experience immediately tells you that you were never the body, that you were using the body, that the body was a temporary thing around you and that you survive even when you are

unaware of the body, that you can step out of the body, that you have a different body altogether than this body. You can see that body. You can function in that body. That body is so light. It has no gravity to pull you. It is weightless, and it's your body, and it's your same consciousness, same mind, same thoughts are in that body which were in this one. It's a matter of practice. Anybody can do it. It is not something that only some privileged people, some particular people of a particular nationality, particular culture have to do it. Every person, every child of five years old and a person 100 years old can do this. It's a simple exercise to withdraw your attention, which itself is how the life force is flowing out, to withdraw your attention behind the eyes, and I'll tell you where to withdraw the attention, not in a generalized way that spread it in the whole head. That's not good enough concentration. Pinpoint it to one place. Pinpoint it to where you can discover that's exactly from where the attention is flowing out. That takes a little time to discover, but you can discover where does my attention go? When I open my eyes and see something, where is it that the attention is flowing out from? When I hear somebody in my ears, even if I do like this, where does it go in my head that I can say I have heard.

Where exactly is that point? And you will find each one of us has only one single point with no dimension in the center of the head, right behind these eyes, neither above nor below in the wakeful state. At other stages it is different. In the wakeful physical state in which we are now sitting here, there is only one point, behind the eyes. It has been called by different names ... the third eye, the single eye, the point, the point of consciousness, the secret, the secret spot, the tenth door. Hundreds of names have been given to that one single spot from where the attention is flowing and creating all the experience for us outside in this world. That's the one point where you have to withdraw your attention. We are not used to the process of withdrawing attention. We are used to the process of focusing attention.

This is a life-long, not only life-long experience, it's several life-long's experiences. If you can go back and see your akashic records, your akashic records and see how long have you been doing this stuff of projecting your attention to have experiences, how long have you been doing it, was it one life, two lives? You will notice you are doing it for two or three million years, the life of the mind. The mind had a birth and had a death, and the entire life of the mind you are doing the same thing. What? To project your attention out, to have an experience.

Therefore, it is not a simple thing. Now to reverse that, you are used to putting attention out to experience and now here is a Master coming and saying, "Withdraw your attention back to the same point." You've never done it! When we try to meditate to do that, we make the same mistake again. We close our eyes and we think we are inside. We are not inside. We are where we were! We are not seeing things around us because we close our eyes. We see darkness because we can only see with these eyes outside with light. We close our eyes, we are not meditating. We've just blocked the physical vision outside. And then we say, "When we sit there with our eyes closed, we are inside. We are repeating mantras, we are doing various kinds of

things.” We are still there! We've gone nowhere. We pulled our attention nowhere.

If you have pulled your attention, it's in the space which you think is darkness in the head. It's not in the head even. You'll be surprised when you close your eyes and you think now you have this darkness in front of you is in the head, it's exactly outside your head. And I give you a very simple test to test it out. With your eyes opened, when you draw your hands up to take to the eyes, you know where your eyes are, physical eyes are. You can always know how far they are. If you close your eyes, you still know how far they are. Okay, now when you close your eyes and see an image, this is where I am inside my head, then bring the hands up, you will have crossed those images all of them and then touched the eyes. They were all outside. They were in the darkness in front of you. You were thinking you are withdrawing your attention within. There is no way of withdrawal.

There are so many little technical mistakes we make even in meditation, and we don't even realize that we are making no progress because we are not withdrawing attention to our self. We are not withdrawing attention to the third eye center that lies behind the eyes. Therefore, some totally other dramatic ways have to be used in order to reverse this habit of ours of constantly putting our attention outside, and the method they teach, the mystics teach, the Perfect Living Masters come and teach us a method, they say, “At least besides the power of attention, you have one other power in consciousness ... the power of imagination.”

What happens when you use the power of imagination? Supposing you imagine you are sitting on top of the roof of this building. You keep on imagining it and you imagine you are on top of the roof. What is actually shifting there? Your attention. The power of imagination can be used coupled with attention and wherever you imagine you are, you are really being able to withdraw your attention there. Why not imagine that you are sitting in the center of the head. Don't do anything else. Imagine you are sitting in the head. For that, you have to imagine the head to be little different than it is because right now we think the head is our face, our head. You have to change that concept first. To think this is a place where I live. It's a house of mine. It's not my body. It's my house. I live in it. I live in the head. I've got several floors in this house, and I can divide them into six floors also based upon the energy levels at different chakras at different centers of energy. I say, “Okay, there are six floors. I happen to be at the sixth floor when I'm awake. I don't know what happens when I sleep. Sometimes I know I'm not there, but if I test out where I am, I know that I'm not here. In sleep, I'm down somewhere here, and that can also be tested by the way.”

I'll tell you a method of testing where you are when you sleep. You are not behind the eyes. The notional center where you think you are as consciousness shifts, but in the wakeful state, it's always there behind the eyes. So, therefore, in the wakeful state, we do meditation, but we do not try to force ourselves to see ourselves in the head and say, “How am I there?” That's also

creating an image in front of you, not at you. You cannot be creating an image where you are. You cannot be creating any image of yourself where you are. It has to be in front of you. Therefore, that's no good. Then what do you do? You imagine you are there in that house sitting in the center right where you're supposed to be. If you imagine you are there, the attention gets pulled up and withdrawal of attention takes place. Withdrawal of attention is the exact opposite of focusing of attention.

So many times we have spent years in different kind of meditation schools, spiritual teachings, and try to learn how to focus attention and we were making a mistake all the time because we never withdrew our attention. Therefore, we never had the experience of really dying while living and discovering who we were sitting inside this body. But by the process of imagination coupled with using attention to be pulled automatically, not by any effort, automatically where you imagine you are, what happens? That you gradually don't know where your hands are, your feet are, don't know where your arms are. Same process takes place and in a little while, with practice it can be maybe taking two, three hours, five hours in the beginning to do that, then it takes two hours, then one hour, then it becomes instantaneous. That means the moment we close our eyes and say you are there, you are there and you are no longer in the body. You can do it instantly with practice.

When you do that, you can enter into a different world at once at will whenever you like. And you will notice that when you die in the body, you don't go anywhere. There's another world opening up right here, that there's a whole world out here and that you are still there. You have a body. You have eyes, ears, you have all the sense perceptions with you. In fact, you discover for the first time that the body which you have, which is not physical but resides inside the physical body, has all the sense perceptions that you are using in the physical body, that if you did not have the astral-physical sensory body inside the physical outside body, you would have no physical sensations at all. You discover that! It is the interplay of your inner body with the physical body that makes you have physical sensory perceptions in the physical body.

When your attention is not in the physical body, you can have your eyes open, you can have your eyes open while you are sleeping, you don't see. Seeing requires wakeful consciousness at that level and the ability to use your sensory systems inside while they're working in the physical body. You will also discover that the eyes, inner eyes of the inner body, are much sharper. They don't need glasses, neither contact lenses nor external lenses. They are always better than 20/20, always better. You discover that your power of hearing is much better. What is blocking it? Why did it become bad? Because of the physical cover, the filter that we are putting on top of the physical body. Your pristine sensory perceptions open up when you see that body, and you can see everything so clear. You can see the colors so bright. You have never seen them in the physical body. Now we can call it a spiritual experience, or we can call it an experience of

another internal body of ours.

When we have that experience, there is no doubt left in our mind that this body which we had was very temporary because we not only get the sensory perceptions of that body, we get the memory of that body. That's a very big thing. Right now we can't even have the memory of this body. We can't remember all the events of childhood. We can't remember our birth. We can't remember anything. The memory is very short here and even if we had full memory of this body, it stretches only from the point of birth. Sometimes in regression inside we can see some past life scenes. We're not sure. Were they really past life scenes or imaginary scenes of what's happening? We're never sure about it. It's a doubtful situation. But when you withdraw your attention and found out that you have another body which has an internal memory of the same body, not a different one, that it stretches out for hundreds of years in the past, you can recall that you had several bodies in different forms of the physical life while you had still one body inside.

The same sensory body was working several times and this was like a clothing, piece of clothing that you just put on once and you threw it off. You put on another one, threw it off. Your real self was that internal body. Then you get convinced, yes, now I know I am not this physical body. I am something that is inside it and that has a much longer life. You can even remember things over a thousand years ago because the typical life of an astral body is 1000 to 3000 physical years. That means that is the time in which you can have several forms. And then that body is also born and dies. Therefore, it's not our true self at all. It cannot be immortal self, and yet even with the help of several masters that I have come across in this world, you go no beyond that. You think that is ultimate heaven, that is your Sach Khand, that's your true place to be, that you can't find anything more than that. You found the truth. You found your inner soul. And lot of people call that the soul. Lot of people say, "My soul has transmigrated to this body, now it goes to another body," and they call that interior inner astral body as the soul, little realizing the soul is way inside and is immortal, has no life, no birth and no death, and no life as we know it. It's an immortal state of consciousness.

So once we have the experience, many teachers will stop there; say, "You found the truth." Perfect Living Masters don't stop there. They say you are still in the world of the mind. You are still in time and space. You are still in birth and death. You are still in the cycle of birth and death. You still will go through the whole cycle again and again. It doesn't matter if you found an inner body. Therefore, go further. Unless a Perfect Living Master teaches us how to go further beyond that body, there is no way we can know it. There is no way we can even imagine there is something more than that.

Therefore, the Perfect Living Masters tell us the same method that we use on the physical body to apply to the astral or sensory body. They say, "See, there's a head on the sensory body. Go within the head, and you will find there is a third eye center of the head in the astral body. Now

imagine you are there, pull your attention there.” The astral body gradually disappears, exactly the same way the physical body disappeared, and then you discover that you had never had any body at all! You were formless. Your form was some kind of a lighted kind of thing. You were able to perceive things but not through senses. You didn't need any eyes at all to perceive. You didn't need ears. You could hear, see, touch, taste at once with that body without any sense perceptions, that your grasp of experience did not depend upon senses at all.

That's a very great experience, that experience of discovering that you were the cause of sensory perceptions, you were the cause of making the sensory body, you were the cause of making the entire creation that you have ever known. It's such a great experience. That body has sometimes been called the causal body. It causes all experiences to take place. It causes all bodies to be created. It causes all forms of life to be created, and you are that body. You are that self that creates all that. Isn't it amazing to have that discovery within yourself?

Perfect Living Masters make you have that discovery, and they say you can do it right now. No need to wait to die in this body or that body. Do it right now while you are covered with both bodies and discover who you are. And you will definitely get convinced. I was formless, I was light, I was consciousness, I was reason, I was the universal mind, I was just individuated for the sake of this experience. Great experience, and you'll feel very happy. And the Perfect Living Master says, “It's still a body. What you are experiencing is not yourself. You think it's yourself, but don't you realize that you are still in time and space? It may be infinite. Don't you realize that you are still creating things through thoughts? Don't you realize that the thinking mechanism has solidified but is still the mind. Don't you see it's the mental body? It's not your self. You are still hidden inside.”

And now comes a difficult part. And now, dare I say, the number of Perfect Living Masters Who take you beyond that state is so few. My Master used to tell them even in Kali Yuga, the number is large. The number of Perfect Living Masters Who take you beyond that mental body can be counted on the fingers of your two hands, which means a very rare event. That is where the Perfect Living Masters come and tell us, even though this body with no form, which is really your mind in its own pristine state, is still alive, maybe three million years, five million years of physical time. It is born, created, goes through experiences and dies. Your real self does not die. It is immortal and is lying inside that. Perfect Living Masters then take you within that, where all time and space disappear. Thoughts disappear, mind disappears, and you are still there.

What do you do if you have no thoughts? What is the structure of consciousness which has no mind and no thoughts? Does it do anything at all? Well, we could test it out right here. If we are the soul beyond the mind sitting in this body, can't we find out here what the soul will do if there was no mind? Think of it. Are there any functions taking place in our life here which are not dependent on the mind? Three functions come to our immediate attention.

First, intuition. Intuition doesn't require the mind. All mental thoughts, all mental activities requires time and space. Even the smallest thought takes time. Intuition does not take any time. It's spontaneous. We are having it now. We have intuitive feelings right now. Where it is coming from?

Second function, love. We feel love or such a strong attraction. We are pulled by something. Does it take time to build or is it sudden? It's spontaneous. Pure love is totally spontaneous and is a spiritual function of the soul, not of the mind.

Third function, beauty, aesthetics. How do you enjoy beauty? What do you think is beauty? Is it mind? In fact, it's not. What you find is beautiful is directly coming from the soul from your consciousness, immortal consciousness. The soul, the mind interprets, comments upon it and sometimes destroys the beauty by commenting upon it. If you try to analyze too much a beautiful thing, the beauty disappears. If you have love for somebody, and the mind begins to question. Am I sure? Am I sure? The love disappears. We have our spiritual functions going on from that part of our real self even now and they continue throughout, but they are hidden because of these bodies that we carry with us, the three bodies that we carry outside. So those functions are the functions of the soul and they continue. They are immortal. They are not created for time.

And therefore, those functions are really spiritual functions and they are the ones that give us intimation of spirituality in us even when we are sitting here in the physical body. And we can see those functions in full effect when we are above the mind, above the creator of this whole universe, above the Brahm that they call the creator of the universe. When we enter the state of Par Brahm, even beyond the Brahm, beyond the Creator, when we reach that state we discover who we are, first time. First time we know that we were pure consciousness, that we were not born, we will never die, that we have always been there and we have formed different bodies as experiences and we have gone into different adventure lands from time to time just to have different experiences in consciousness. That is the whole purpose of coming to this life and going back to our home.

Now this is not easy, but that's the message, that's the method, and that's the aim that the Perfect Living Masters have for us. They come to take us to that state. They don't even stop there. They say you have found who you are. Have you found where you come from? You are still individuated. You are still a soul. You are a spiritual entity. But where do you belong really? You belong higher than that even. You belong to a state where you merge into totality of consciousness, where there is no separation, where the many and the one are the same. That's where you belong, and that's your true home, and that's way beyond where you have just discovered who you are.

Your immortal self that you discover, itself, is not your final state of spiritual journey which the

Perfect Living Masters take us to. They take us to the state where we are totality of consciousness, and we find that we are all one consciousness. The whole show of individuation is taking place there. And that from there, all the experiences of the mind and the three worlds is taking place there and we are sitting here right now and we are there at this moment. It's a discovery.

Spiritual journey is not traveling anywhere. Spiritual journey is discovering who you are and where you are and who you are. That's all. You discover it right where you are. We run around to go to pilgrimages, temples, churches, places of worship without realizing that the real place to discover is sitting right with us on our body on the head. All that I have talked of can all be accessed within the head of a physical body.

How can you underestimate the value of the physical body which we have got when all this is not only there, accessible to us. Unfortunately, it's only accessible to us when we are in a physical human body. If it could be accessible in trees and plants and other things, if it could be accessible in angels and creators of levels, it would be easy for many people to find. It is neither available to trees or insects or birds or animals or mammals; neither available to angels and gods. It is only available to a human body. That's amazing!

Out of 8.4 million species recorded in the Indian books, spiritual books, out of which 5.4 are all in plant life, out of 8.4, the human being is listed amongst the angels and gods in the last 400,000 of that list. Out of all the 400,000 of the top category, only one, one in 8.4 million forms of life should have the ability to go within and find the truth. What is this? It is a very, very small minority that has been created. And the reason is very simple. The reason is that the mind and the sense perceptions and consciousness that works in the human body alone allows us to have a unique experience called free will. That's not available anywhere else.

There is no free will available to the trees outside. They are all living by instinct and by the DNA molecule placed in them. There's no free will to any animal. They're all living by instincts, and their reactions are automatic. There is no free will choice-making available to the angels. They already know what is going to happen next. Only human beings beset by total ignorance of the future have free will. Kind of a real free will because our totality created the whole will. It has to be a very marginal kind of, different kind of free will. Of course, it is a very different kind of free will. It is called the free will of ignorance. If we knew what is going to happen next second, we would have no free will because we would know that it's already predetermined. Predetermination is blocked from us to give us an experience of free will. It's an amazing situation that everything should be predetermined and yet we should have experience of free will. Because the predetermined pattern is hidden from us and looks like we can have several predetermined areas and we could go this way or that way and then we say, "No, I am going to use my mind and use by choice-making ability. I am going to use my free will. I'll go

this way.”

Later on we discover there was no other way we could go except this way, and we could think no other way except the way we thought to go that way. So this predetermination and free will is so beautifully placed and yet what is the value? What is the value of an experience of free will when it's not even real free will? The value of this experience of free will is it gives us internal experience of seeking, to seek, to find. If you don't have the experience of seeking, you can find nothing, not even who you are. That is why it is said, “Seek and you will find.” It's not a simple statement. To seek and you will find means that you must have the ability to seek, the ability to feel you can go this way or that way, the ability to make choices. If you don't have that ability, you can never be a seeker.

Having placed that ability in a very subtle and in a way, devious way, because we think we have real choice-making and then to use that choice-making in a predetermined way and therefore, be a seeker and be found by a Perfect Living Master and go home and find out the truth. Looks like we did a great job in seeking! The truth is it's all predetermined. Now there's a catch to that. The catch is if it was predetermined, who predetermined it? Who did it for us? Is there somebody else who did it for us? When we reach the fifth final stage of totality of consciousness, we discovered we were the one who created it anyway.

Therefore, we discover at the end what looked like unreal free will was indeed free will because it was freely exercised at a different level of consciousness, so it was real free will being exercised at a level of consciousness, then it became unreal yet looked real, and we used it. And we used it to track on a path we had laid down for us way in the beginning of creation and yet, it's incorrect to say the beginning of creation because there was no time. How could there be a beginning? Therefore, it is now. The creation is taking place now? Then how come if the creation is taking place now and totality of consciousness is creating the whole experience now, how do we feel it must have been done in the past?

That's a very interesting feature of our consciousness. And the feature is if the whole thing is timeless, and time has not yet been created and we have created all the events that can be placed in time and put them in a package together, and now we want to see them in time, so we create a mind and put it through and the mind spreads it out and creates the past, present, and future. Everything gets placed into past, present, and future. Looks very logical after that. Looks very rational. In the beginning this happened. Now it's happening, this. In the future, that will happen. In the beginning, we were created. Now, we are living here and trying to meditate and will in the future go there. What a nice time line we have created!

Yet a little contemplation in the physical world, in the physical body, can show right now we're sitting in now, what we call present. Is there any time in now? Any time at all? Before I use the word “now”, it is future. The moment I said “now,” it became past. Where was the present? A

little study will tell you there is no present, at least not in time. Now has no time at all, not even a nanosecond, not even a billionth of a nanosecond. It slips from future to past, future to past. It never stopped and yet all our experiences are taking place in that “now.” We don’t even realize our experiences in the physical world are taking place in no time, yet we think it is time. What makes it look like that? What makes it look like we really have a real past and a real present and a real future?

Look at it carefully and you will find what we call present is a name we are giving to immediate past. I said, “now,” I said in the present. That was past. I called it present. There is no way to describe the present. So I am using the word present always referring to something that was immediate past. It was really past. Okay, what is actually the past? Can you know the past? Can anybody live the past? No. What can you do with the past? You can remember it. You can recall it. Only memory can create past. If you have no memory, there is no past. Therefore, what we call present and we call past is a function of memory ... only.

Let’s see what is future then. There must be something called future from where all the events are coming in and dropping them into the now and experience and they go into the past. What is future? If you had these three words disappear from your dictionaries of all languages ... hope, fear, anticipation ... which are actually the same thing. All three are anticipation. Hope is a positive anticipation. Fear is a negative anticipation. Anticipation is neutral. If you don’t hope for anything, if you are not afraid of anything, if you are not anticipating anything, there is no future. It’ll completely disappear from your experiences. We don’t even realize that, that we are creating a future by these three functions of consciousness. That if we didn’t do these three things, there would be no future at all. That the future is being created.

Now when you hope, it takes time. When you fear, it takes time. When you anticipate, it takes time. There are all past. The future is the past. It is very subtle that what we think is past, present, and future is merely a function of memory and is not real at all. And it is happening right now in our own lives, and we don’t see it. It’s so confusing that we are taking past, present, and future to be completely real, never contemplating that we cannot know the past, not even a second of past without memory, and we cannot have any future without first creating it, and yet we are thinking it’s all real. We’re living in a total illusion of this time and accepting it as real. Nobody could fool oneself to that extent, but we are all doing it! We are making a total fool of ourselves by taking it to be real when we can immediately know by simple examination of the nature of time that it cannot be real. It’s only a function of memory.

Now comes the real key word. If it is memory, memory is a key word, where is it stored? Where do we store memory? Memory can only be stored in the mind, no other place. So it’s a stored memory that’s creating the whole life here. Now to store a memory, you must have it somewhere, done before you can store memory. You can’t store something that never happened.

Where did it happen? When you go on the spiritual path as taught by a Perfect Living Master, you will discover that the whole show was created even above the mind. It was stored in what we created as a mind, the universal mind, individuated the mind to experience it as individual lives, and we are just living that memory again and thinking it's real life, that all this is real going on.

How do you discover to your complete satisfaction with no doubt at all, with certainty you have this experience, there is no other way except to actually go within yourself to the highest level of your consciousness and discover that's what the show is all about, that's what's going on, and that's how the adventure land was created. That's why we came for great fun and adventure and got so messed up by thinking it's real, thinking this is the only reality, and then what did we do?

We trapped ourselves completely. We were supposed to have some instrument with us to get out of the mess if we created it. Not all of us cared for that. Some did, some did care for it. That when we decided to close up our totality of consciousness and individuate it, become a soul and covered it with the mind to create time and space and to cover it with an astral body to create sensory perceptions, to cover with a physical body to make a physical world real, we did this whole great exercise for adventure land, for having fun here. What went wrong was we didn't keep the key with us so that we can reopen all these doors and go back.

Actually, we did. We don't know what the key is like, what it looks like. The key looks like another experience, in illusion, called Perfect Living Master; a being that comes into the very experience, enters into our life, gets us back to the same way to go back, and we discover at the end, there was no Master. That was a key we arranged ourselves from totality before we got into adventure land to be able to get back. So we did not miss the key.

Those of us assembled here are key holders. Otherwise, you wouldn't be here. Otherwise, none of you would be here. You would be struggling, surviving in life, working hard, growing up, dying, feeding children, doing things, and then dying like animals, dying like other physical things, dying like trees and insects. You are here because the consciousness is telling you that, "No, we have an arrangement to get out of it. We know we can. Our free will is telling us that."

Where is the free will coming from? This free will which is predetermined, all the things that are going to happen are predetermined and you can see them. You can see everything when you go one step above. You can see a lot in the astral plane, the sensory plane. You can see complete in the causal plane. You can see completely your past and future lives that you have been creating in the causal plane in meditation.

One of the wonderful things that you will see when you examine the causal plane, you will see that the destinies that you can have in a physical life are made up there. All destinies. All kinds of permutations, combinations, this kind of life, that kind of high, low, bad, good, hellish,

heavenish. All that is being designed and made there. Every possible and are recorded in DVDs and tapes ... I am just giving examples ... there are no DVDs. They're all stacked there. Those tapes are stacked there, and we made a deliberate choice as consciousness to pick up one of them, whichever we liked, and created a life here.

Now we created a great principle here that you cannot have any event here unless you have karma. Very beautiful system. The system was that all events here take place because they were events in the past and it's the law of karma, cause and effect, that's creating these events. But you were up there where there was no karma, and you just stepped in for the first time. Where did the karma come from? The karma came in the DVD you picked up. The past lives came in the file you picked up. The past lives were there already. How many past lives were there? Each past life required a further past life. Therefore, there were infinite past lives. You can go as far as you like, there will be past lives. And each life, including your present life, has future life. How many future lives? Infinite. So you picked up such a strange kind of package there to live and create life here which had innumerable, infinite past lives, infinite future lives. You came here and you remembered your past lives, which were never experienced by you, but you took on experience of past lives.

Somebody told me, "Is it true there are no past lives?" I said, "Yes." "Is it true that without past lives you cannot have this life?" I said, "Yes." "Aren't you contradicting yourself?" I said, "Yes." But there are so many contradictions in the spiritual literature. There are so many contradictions, I have got used to contradictions now!

Big contradiction is, do you have this effort, does your effort do anything? Answer is no. Is grace there is all? Yes. Do you have to make effort? Yes. What does that mean? Effort can do nothing, it's all grace. Then how are you saying make effort? Try to seek, go within, do meditation, do this. It's all effort! If it was all grace, what is the role of effort? The role is that when you make effort, you find that you could not have made the effort without the grace. Therefore, effort and grace were the same thing. But you don't discover it here. You discover it at different levels of consciousness.

The contradictions which people point out are only arising because they refer to references made to different levels of consciousness. Whenever you try to combine statements about two different levels of consciousness, there is a contradiction. Whenever you go to the same level, there's no contradiction. So that is why, in language when you want to speak something consistently without contradiction, stay with one level of description. You can't describe the top level and then compare with this and say, how can there be one when there are so many. We have seen so many.

Well, we are seeing so many people which are designed. Why are there so many people? It's very simple. To make it real. Otherwise how will I know it is real? I want to know is this real or

am I just having a hallucination that I am drinking water. I will say, "Mark, do you see a glass here?" He'll say, "Yes." "Do you see some glass here?" "Yes." "Oh, then it's real." I just verified. If other people can see the same thing I am seeing, it has to be real.

And I totally forget that if we were sleeping and dreaming, in the dream I saw Mark, in the dream I saw her, in the dream I saw a glass, and I asked both of them, "Is it real?" They'll both say, "Real." I wake up and find there was neither glass nor Mark nor her. I was trying to check out reality by getting evidence at the same level of experience, which is totally faulty. There was no reference point while I was sleeping and dreaming. I had no reference point in wakeful state to say I am dreaming. When I woke up, the whole thing became a dream, and I realized that I created with my mind all those characters, and I was trying to use those characters to determine reality. The same thing I am doing here now. I have no way of reference to another level of consciousness from where I can say, "Am I dreaming in this world or am I really awake?" If I awake to a higher level, I will know it was created by me in a certain way.

So that is why when we find contradictions in spiritual literature or in statements that these mystics make, it's because we are combining and thinking that all levels must be similar to this. We even think our true home must have lot of space, lot of good things and even mystics have said so because there's no other way to explain it. How can you explain that the whole of creation is lying somewhere in no space and no time? How can you say that the entire time ever created is sitting in timelessness at another place which is accessible to us? There is no way to explain these. Therefore, even mystics have used allegories and similes related to this.

There was one Swami Ji in Agra known as Swami Ji. Seth Shivdayal Singh, whose name the Radhaswami sect started off and it went on and spread all over the world. That Radhaswami sect which Swami Ji talked, he gave his discourses there in Agra. In his discourses he would say, "Those high regions, you know, have very tall trees. There are trees laden with diamonds and rubies."

His discourses were all attended by lot of woman, by the way. And He described them with diamonds and rubies. They said, "Wow, it's worthwhile going there." Now he didn't say that there can be no diamonds and no rubies because there is no space there and there is no time there, but in order to make a point that the attractiveness of the place, the reality of the place, the feeling of being there and knowing that this is your home, is so strong it cannot be described except with reference to some little examples given from here.

So that is why even the mystics have not been able to describe. They have not even been able to describe even the first stage fully. But they give the best they can in relation to what we can experience here so that it becomes understandable. Maybe it's worthwhile. Because what do they want from us? The mystics say, "One small leap of faith." That's all they want. Otherwise the minds resists and says, "No, I know what I am seeing is real. The material world is the only

reality. The rest is all made up.”

At Harvard University, a premier university in this country, I was a student, but I used to talk of this stuff, that there are other levels of consciousness. Professors of philosophy, professors of psychology would come and discuss with me and they used to present a very good argument to me. They would say, “Don’t you know that the power of the mind of suggestion is so strong it can create an experience? Don’t you think that the power of suggestion is working in you and you suggest to yourself after reading books and hearing from people there is a higher level of consciousness and that experience is being generated in you; all the higher levels of consciousness you are talking about, which you describe so well, eloquently, that they are just the product of the power of your mind’s suggestion?”

And I would say, “I agree with you. Indeed it is the power of the mind to create this experience. The only question I have is, 'Do you guys have any argument to say that what you are seeing here around you is not the power of suggestion of the mind? Give me any real argument. Do you have a place outside of this experience of yours, a reference point from where you can say, now I know this was hallucination, power of imagination and power of suggestion, and the rest is not?' You are tied up with the same thing. I am willing to accept that all this creation is the power of the mind. All three worlds are being created by the power of suggestion of the mind. But you do not believe this is real, the rest is power of suggestion, and there is no level of reality that you can explain or you can justify, merely by reference to other parts of the same reality. Your only way to describe is, 'If one person sees something, he is hallucinating. If everybody sees it, it is real.' That's the only definition you have, and you know people hallucinate. You see them. People say, 'We are seeing things,' and we say 'We don’t see them. He is hallucinating.' If everybody sees it, it is not hallucination. It is real, reality. Don’t we think that the power of suggestion, the power of the mind to create this experience or to create a hallucinate experience is identical? There is no difference. The power is the same.”

Yet what is our definition of reality? Which we can experience, check up from other forms of the same reality. I'll ask five people, “Do you see the same thing?” “Yeah.” “It's real.” And I wake up and find those five people were the same unreal things that the rest of it was, that I created the five people to make that reality. In a way it's very good that we created the many to make all levels real.

Sometimes people say, “Why didn’t the One consciousness enjoy itself. Why did it have to create many?” And I said, “This is a great way to create reality. The many justify. They say, 'Yes, we are all real.'” Therefore, the whole thing is real. The whole experience is real. It's one of the ways of making it real. There are many ways that have been designed and devised by us, by consciousness, to create reality. And one of the ways is to create the many, who become evidence, and then we do what is called a transfer of perceiving consciousness. That means the

consciousness that can perceive we think is independent from anything that creates. We cannot say or know immediately that the consciousness that perceives is the consciousness that creates simultaneously.

The professors and philosophers have questioned this. They have said, "Is the tree there because we see it, or do we see because the tree is there? Which is real? Is the seeing of a tree the cause which makes the tree there, or is the real material tree there which makes us see?" And then they say, "Well, the answer should be simple. Whichever comes first. If you see first and then the tree comes up, then seeing is first. If the tree is there first, then we see it, the tree is real, the material tree is real." They say, "We remove the tree, you don't see it. Therefore, the tree is real."

Very good argument of the materialist. They don't realize that removal of the tree is like the tree. It's the same perception. If we can create by the suggestion a tree, we could also create simultaneously the power of removing the tree and saying the tree is not there. There's no difference. Now when we examine carefully the seeing of a tree and the tree, our perception shows there is no time lag between the two at all. There is a simultaneous experience of seeing and of the material that we are seeing. If there was time lag, I could determine a cause and effect relationship. When there's no time lag, how can I see which is the cause, which is the effect? But this debate has been going on for thousands of years, that it is our power of experiencing that's creating the world.

These people are called idealists, and then there are others who say, "No, the world has to be created outside before we can experience it." They are called the materialists. Who is right? They are still debating! And they will debate for thousands of more years because of the simultaneity of these two events, that the seeing, the experiencing of the world is taking place at the same time identical as the world. Therefore, how will you ever know?

The only way to know which is the cause and which is the effect is to go beyond this plane of reference, find out another plane of reference from where you can see, just like we can find a dream to be a dream only by wakefulness. You cannot know a dream if it is a dream or not. I know people who have a dream in which they find out it's a dream, and they shout it out. I have had that dream. I found once in a dream, I know this is a dream, and what did I do in the dream? I ran to everybody and told them, "You know it's a dream!" If I really knew it's a dream, wouldn't I know they're not there? They don't exist? Why am I telling them it is a dream?

Indeed, if I know today I am sitting in front of you giving you a lecture, if I really know you are not there, why am I giving you a lecture? This is a very strange kind of contradiction.

The truth is that when we prepare a script for a show, for a drama, we prepare a script and give it to the actors, then the actors have to stay with the script. If they mess up the script, they are not

good actors. We even fire them. Actors, to be good actors, first of all must act according to the script. Secondly, they must act as if it is real.

There was a movie made called Gandhi, an American-British, Ben Kingsley, acted Gandhi. He was not an Indian. And he said in an interview in India that for three months before the shooting, he had to constantly think day and night that he was Gandhi before he could take part in the shooting. He said, "If I did not feel I am Gandhi, I couldn't act properly." It is so necessary for an actor to be a good actor, to feel you are really that.

In our case, if we are acting in a big show, how will we become good actors? By being completely devoid of all information who we are, and, therefore, we think it's real, and we are very good actors. Therefore, if the world is a big show going on and we are all actors upon it, as Shakespeare said, other philosophers have said, we have done a very good job to ourselves that we have cut off the information which makes us know we are actors. We think it's real. Therefore, our acting is beautiful and strictly according to the script.

When you come to know all the realities, it does not make life less interesting. It makes it more interesting. The show becomes more interesting. We want to go and see the movie again and again.

We'll have a break now.

<https://www.youtube.com/watch?v=kE2c9r6ROeo&feature=youtu.be>

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