

SCIENCE, METAPHYSICS and SPIRITUALITY

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Welcome, friends. I am very happy to make my first...well, not my first visit. Almost my first visit to Albuquerque to speak to a group like this. I did come here many years ago to speak to another group about 20 years ago and haven't had a chance to come this side after that.

The subject that they have set for my talk this evening is Science.....I have to always check up....At least they do me the courtesy of leaving the subject on the table...Science, metaphysics, and spirituality. Whatever subject they set for me, in the past 30-35 years that I have been speaking, I have said the same thing. So, the subject doesn't matter. And what I have said is so simple and so complete, there is nothing more to say. All that I have to say under any subject is--The answers are within you. The truth is within you. If you want a guide, a spiritual guide, the guide is within you. If you want to find the ultimate truth, the ultimate truth is within you. If you want to find God, God is within you. If you want to find the self, the self is within you. If you want to achieve self-realization, go within. If you want to achieve God-realization, go within. If you want to achieve any other realization, go within. If you want to achieve worldly realization, go within. That's the end of my lecture...(laughter) Briefly said, this is what I have come to share with you. The trouble is, in spite of 35 years of repetition of this message, people don't go within. They are willing to travel hundreds, maybe thousands of miles (many of you have done this) just to listen to the same message again. They want to undertake a journey outside to listen to the message which says : Go inside your own self and you don't have to move out of your home at all. The real trouble is we don't know where our home is. The real difficulty is we are visiting peoples homes. We are visiting friends and relatives and relations. We are visiting other people all the time, from birth till death. We never get a chance to stay at home. We never get any time to relax, sit back and say, I don't want to make a visit today. I just want to be where I am in my own home.

When I say we travel to other places, I am talking metaphorically. We travel with our mind. We travel with our thoughts. We think all the time and whatever we think about, where ever we think about, is where we travel. Sitting in Albuquerque, if we think of Chicago, we left something there, so and so is missing me, so and so I am missing, we are in Chicago, not in Albuquerque. When our mind travels so fast, all these places it visits, it distracts our own self from staying at home or visiting our own home. Our home is right inside. Right at the point from where the mind begins its journey outside through the thought process. Thinking takes the mind out. We do not know any way how to stop thinking.

Many of you have heard me before, telling the story of my friend from Harvard who found out how to stop thinking. Those were the good old days, in the early 60s. The days when truth could be found in Mexican mushrooms and the new professors of the Dept. of Philosophy and Psychology had come to tell us that we can set up a church which can be as sublime, and as ridiculous as you like, at the same time. I am talking of the days of

Timothy Leary setting up the church of the Boo Hoo.(?) Or, of the time of professor Richard Alpert who could go around and say, "I am Baba Ram Dass" and he still continues to do that. Those were the good old days. Those were the days when people set up yoga centers. There was one in Boston, in those days. A very popular one. I saw it only infrequently. I thought it was too stage managed. It was not a real yoga center because a real yoga center should constantly, again and again, point out the real yoga center, which is our body. There is no center for having yoga, union with yourself, except the dome of the head. You can make any number of domes, of any kind you like. You can have big domes, small domes, pyramids, big pyramids, small pyramids. They don't contain the soul. They don't contain consciousness. They have no energy. When you sit under a pyramid and feel your energy, the energy is coming from this dome!(the head.) Not from the pyramid. Nobody has ever had any energy in any pyramid, in any dome, unless this dome (the head) was put inside the pyramid or the other domes made of stones and bricks. This is the only dome where one can really have any experience of yoga. But, in those days, good old days, people talked of this as a new science. The scientific approach yoga. You could write books, you could have different kinds of headstands. You could stand directly on your head. That means, head was down, feet were up. Or, you could use your elbows. You had many postures. They brought a book from India which said you can do yoga in 84 different positions of the body. Asanas- postures. The postures of the body. 84 . They missed out on another book which was written earlier which said you can do it in 84,000 postures. And they missed out on the classic one which said that we automatically do meditation in 84,000,000 postures. That, we are constantly in meditation, because we are constantly conscious. That meditation is the art of realizing that you are conscious. And whenever we are conscious or we realize we are conscious, we are in meditation. So, we are, in any position that we take, starting from the single center of being, in the mother's womb, till the last vestige of consciousness in the ash of the cremation, or in the burial ground in the grave, we are in a different yoga, or in a different posture. It did not matter what position you took. But, those were the good old days when position of the body meant everything. And those were the days when people said we have got new enlightenment. The new age has come. Of course, after 35 years, we still think the new age is coming now. And those who see the end of the century, they say the new Aquarius age, the new age will start just at the turn of the century. Those who believe in some prophecies written earlier, they say all the prophecies are coming out true. Here everything is going to happen, just in the 90s. You wait till the century turns. Everything will be...California will have dropped into the sea. And new cities will have been bombed out. Nuclear war will have killed most of the people. Very few will survive, and they will live in peace, and union, and yoga, forever. People come out with different theories at all times. But in those good old days of the early 60s, people said we have found...Eureka! Eureka? ... Eureka! We have found.

One of my friends in Boston, at Harvard university, found, like many others who were finding new things, he found a way in which he could stop thinking. That was the greatest news I had ever received and I have shared this over and over again with different people in different lectures and seminars and workshops, because it was too great a news not to share with other people. The news that there is a technique available which a human being can practice by which the thinking process of the mind, in the head, can be halted, is the

greatest spiritual news you can ever come across. Because, if you are a serious student of meditation, if you have practiced any kind of meditation, you would be aware that it is the thoughts that come in the way of your peace of mind and of collecting yourself and self-realization. It is your own thoughts that divert you and take you away. It's your own thoughts that take you on a journey away from your own home. If somebody can find a way to stop thinking you would be back home and you would see the light and the truth automatically, without trying any yoga. So, when a friend of mine called me and said, "Eureka, I've found a way how to stop thinking.", I was very fascinated. I was looking for such an opportunity to examine somebody, be with somebody, who knew how to stop thinking. So, I called him over to my apartment in Cambridge, Ma. and I said, "Let's set up a demonstration for our mutual benefit, of what happens to a conscious being, to a human being who is normal, conscious, aware, and is not thinking. Because all I know is, that when we know we are conscious we are commenting upon things, we are thinking about things, and that is how we know we are conscious." There is a constant dialogue, constant conversation, constant talk going on in the head, and that is how we know we are conscious. If this thought stops, what happens? How do we still remain conscious? What is the nature of that experience? So I said, let's set up an experiment. Because that man, through a sadhana, through a method, through a technique, was able to stop thinking, it fascinated me what he would do. And more than that, it fascinated me, what would happen to his consciousness when he stopped thinking. I asked him, "How long can you stop thinking?" Whether the period was long enough to set up an experiment. He said, "About half an hour, an hour." He can easily manage that. "That is long enough." I said, if he can manage for one minute, that's good enough. So I set up the experiment for only 60 seconds, one minute. The experiment was set up in a simple way, that he would take up his asan, his posture, the yogic posture of which he had learned how to stop thinking, and I will look at my watch. At exactly 9 o'clock, (it was in the evening) I'll give a clap and I'll keep looking at my watch. Exactly one minute later, 60 seconds later, I'll give another clap. Between the two claps he should stop thinking. And after the second clap we'll sit down and analyze what happens to consciousness when we don't think.

The experiment was duly carried out. My friend got into a yogic posture. He crossed his legs, he held his toes of his feet from the back. He must be... not like me, obviously. He had thin arms and a slim body. And then he was in a great enlightened mood, his face was shining and I was very happy to see this man perform that great yogic feat of how to stop thinking. So, I clapped at 9 o'clock and clapped again at one minute past 9 o'clock, and then I asked him if he had, indeed, succeeded in the goal of not thinking for that one minute. Nine to 9:01. He said yes. As soon as I gave the first clap he cut off thinking. And as soon as I gave the second clap, he started thinking. Then my curiosity knew no bounds and I said, "Let's examine exactly what happened when you stopped thinking. Let's go back to 9:00. One second after 9:00, what was happening? What were you aware of when you were not thinking?" He said, "When you don't think of anything, how can you be aware of anything?" I said, "But you knew the experiment was going on. Did you just go into a trance? Did you go to sleep? Did you become unconscious?" He said, "No." I said, "O.K., I'll put it another way. I'll ask another question. How did you know when you stopped thinking that when the second clap comes, you can again start thinking? Because, if you didn't make any arrangement at that time, you would still be in the same state of trance."

He said, "Ah, now I remember." (This was an actual experience in recollection.) He said, "Now I remember. After I heard you clap your hands, I said to myself, 'This is the signal to stop thinking.' " I said, "That was a thought. As good a thought as any other thought." He said, "But it was a short thought, you know. It just took a second or two." I said, "I don't care. Lets cut the two seconds out. Let us imagine that the experiment was only 58 seconds. After you said, 'Now is the time to stop thinking.' and you actually stopped thinking, how did you know you will again start thinking? Recollect... Don't try to guess something, just remember what actually happened." So, he remembered. He recalled that after he said, in his mind, 'Now is the time to stop thinking and when he claps again I will start thinking again.' I said, "That's another thought." He said, "That's another short thought, you know? Couple of seconds." I said, "All right, after the couple of seconds, how did you keep your attention on the fact that a second clap is going to come?" And he began to think and he discovered that he was constantly anticipating, in thoughts, that the second clap would come. Since it was his own experience and had just taken place, he was able to remember the entire series of thoughts that came to him during that 60 second period. In fact, after that, when I said lets have some coffee and go over this experience again, he held his head like this. He said, "My God, I never knew I had thoughts so much. In that 60 seconds, I never thought so much in my life!" So much for this feeling that we know how to stop thinking. There is no way. The mind operates almost like a life force. That if we are alive, we are thinking. Therefore, thinking is what takes us away.

Thinking is so tied up with our living, that there is no way to be alive and not be thinking. Therefore the mind which thinks is such an essential part of life that we can not imagine someone taking a short cut by which he can say, "I found a shortcut, I can put my mind aside." Nobody has ever done it. To say 'I put my mind aside' means, 'I put my life aside.' You might commit suicide and say I put my mind aside. It's the same thing. There is no way to put the mind aside.

When people started looking at this experience of the self from a scientific point of view, which happened especially during the 15th or 16th century Europe, for the first time they said that knowledge of the self is not an obscure spiritual research or spiritual study. It is a scientific study. A lot of the attention at that time was on study of things scientifically because they could be studied in the form of matter. You'll be surprised in one of the earliest treaties, published in the 16th century, a scientific treaty on the existence of empirical spiritual truths. The first scientific thing that was declared was "We have scientifically proved ..." Thomas Brown in that time wrote, (He was the predecessor of Frances Bacon), he wrote, "We have scientifically proved that there are witches and they actually exist." And, "We have scientifically proved that the Earth is flat and we cannot go underneath it." This was the nature of science. All they were trying to do is, whatever limited knowledge of matter we had, was considered to be science. From that day in so many centuries, we have not learned our lesson and we still think that science is what can be explained in the form of empirical material evidence. That if we cannot prove something materially, physically, it is not scientific. But science has moved a long, long way from those days.

Science has come up with some strange contradictions. Science started by examining matter. And as they examined matter, they examined it through two different kinds of instruments of perception. An instrument that would show the smallest of the smallest of

material things, called the microscope. An instrument to show the furthest and the largest of material things called the telescope. As we studied the magnitude and the largeness of the cosmos through the telescope, and as we studied the smallness of material particles through the microscope, we ran into difficulties. For some centuries it was fine. That matter consisted of the smallest of particles. But when we started calling those particles atoms and began to look at the further assembly of these atoms through what they did not know, they still don't know, can be called particles or not, such as electrons, they had confusion. Here we had reached a stage when matter and energy could not be differentiated. If an electron is a unit of energy, how come it is also a unit of matter? When they studied matter from this new awareness, when they studied matter from new knowledge that had been acquired, about the physical condition of things, about material, physical evidence that we had, they had a hard time in understanding how could such a big world... How could so many of us live in a physical world of matter when the basic content of this material world is space or emptiness? As they found out the structure of the atom new light was shed on matter and on science.

When I went to school, I graduated in physics in the 40s, when I went to school studying physics, a new professor came. He was so agog with the new discoveries about matter and about particles and about atoms, and about electrons, and protons, and neutrons, he was so full of it. He said, "An atom which is the smallest particle of matter, consists of a very small nucleus and one or more large number of electrons going around and around like the planetary system, and most of it is hollow space." He predicted that if this Earth on which we live and has so many continents and billions of people living as the population, human population, if this could be shrunk only by taking out the empty space that exists, not touching matter at all, not touching any solid particle at all, not touching any electrical particle at all, not touching any electron at all, keeping them all in tact, if we could just take the space out, this whole big planet would shrink to the size of a football. And we, sitting in the class, said, "Wow." Of course, we didn't say, 'Wow.' Wow is an American coinage. We said something to the same effect. We were so amazed that the entire matter, as we have known it, still kept in tact, only the empty space was taken out, this whole planet would be the size of a football. A few years later a professor came, a professor of physics from Oxford University came and he told us that man was wrong. We said, "How was he wrong?" He said, "He was wrong. If all the space is taken out, we would not shrink to the size of a football. We'll shrink to the size of a marble. He was wrong." When I came (to the US.) in the 60s, already the size of a marble was said to be too big to explain this phenomenon. Today we know that if all the space was taken out and the entire matter remains intact, the whole of this Earth could be put on the top of a pin head. And this is what we call matter? And this is the basis of our scientific and empirical evidence to prove that human beings are real, that Earth is real, that material things are real? But science has driven itself to this course, it cannot but confront itself with this problem.

While science was getting bogged down by these new discoveries, a line of scientists who did not deal with physics, but something beyond physics, metaphysics, something above physics, those who dealt with metaphysics, they came up and said, "You are looking in the wrong direction. This is not the way to look at truth. This matter is just an illusion, a perception." And they had good grounds for saying so, because, they said,

"Here is a man who says, 'I can see a tree.' and he goes and touches a tree and we believe him. There must be a tree. That's why he could see it and touch it." So, the scientists, the metaphysical scientists, went to a nut house, a lunatic asylum, a mental hospital. They went there and brought a man from there, and they said, "What do you see there?" Nobody could see anything. He said, "I see a tree." They said, "Go and touch it." And the man walked and said, "I can touch the tree." They said, "Do you think he is telling the truth or a lie?" The man swore he was telling the truth. In fact the man *was* telling the truth. That man was telling the truth that he could see the tree and touch it. Just because the others could not see the tree, others could not touch the tree, we came to a consensus, "Since, out of all of us, only one can see the tree, only one can touch the tree, therefore, he is hallucinating, and there is no tree." As if the existence or nonexistence of a material tree was dependent upon a voice vote taken of the people! How many can see? If the majority says yes, it is there. If the majority says no, they are hallucinating. This whole idea of hallucination, that you can hallucinate and see whatever you like to see, and see it exactly like others are seeing, raised the question, are we all, on this great planet, in a state of hallucination?

Meanwhile, in this scientific field of psychologists and mental psychologists, and mental scientists, they came up and they said, "No, the truth is that the only real thing that we know of is that there is a mind which exists. It's the mind that perceives, it's the mind that creates. Hallucination is a product of the mind. Perception is a product of the mind. And you can never know the difference between the two. That when there is a deviation from the common pattern in humanity, we say that person is mentally ill. He is seeing a hallucination." If a large number began to see, nobody would question the hallucination. Like one day, a professor, a colleague, a professor at Harvard U., when I was there, he was very fascinated. He wanted to look at the spiritual experience that we talk of. Meditation, flying in the sky, out of body experiences, astral region, causal region, going up into a different state of...a different dimension of this world. He loved that. He would come and discuss with me and because I used his language, he loved it even more. He said to me, one day, very seriously, he said, "Don't you really believe... You are an intelligent person, don't you really believe that all these things that you say you see in meditation, and other people claim they see in meditation, don't you think that this could be the result of a powerful suggestion? A very powerful mental suggestion? And don't you know that by suggestion people have seen things that didn't exist?" I said, "I can see it. Not only it could be a powerful suggestion, if you ask my honest opinion, it *is* a suggestion!" He was very happy that I conceded, that all these spiritual experiences that people talk about, that we see this and we see that, is nothing more than a powerful suggestion given to the human mind in the physical brain. And that's why we see all this. The only thing I added for his benefit was, that I also believe that what you are now seeing, which you never question, what you now consider as a perception of life, is also an equally strong powerful mental suggestion. He said, "Any proof for that?" I said, "Yes. Scientific proof." Because he was interested in science, we took him back to how these suggestions work, what kind of storage house the mind has, what is the subconscious, what is the so-called nature of the subconscious, the conscious, how does suggestion operate, where can it pull out its elements from. And, as we discussed in the group of psychologists available there, they were able to see that there is no way to find out if what we are seeing as a regular

experience of life is not also arising out of a deep suggestion put into our head at birth. And the whole life is created from that suggestion. This metaphysical train of thought, of course, went agog with other kinds of metaphysical things.

At some point in the development of arts and literature, the word metaphysical took on a new meaning. They wanted to talk of things that were crazy, because they felt these metaphysical people were all talking of crazy stuff. Why should we artists be left out of it? So, they wanted to be contemporary in the metaphysical world. And then came authors like... poets like John Dunn and others, who's greatest contribution was that they used scientific terminology in their poems. Such as, I don't know if you know that there is that instrument that they use in geometry classes, a protractor? A compass? Whatever you call it, but you understand, he wrote about that and he said, "My beloved and I have that relationship. I go round and round, I go round and round, but always remain at the same distance." This was considered to be metaphysical. Or, the letter that John Dunn sent from prison - because he was sent to jail, you know. These people have always been sent to jail when they talk like this. Even today, you try some metaphysical stuff, you're likely to end up in jail or in the nut house. - He wrote, to his wife Ann, a letter in which he ended with the words "I am Ann Dunn, I am John Dunn Undone." It is considered a metaphysical contribution. So, metaphysics fell to that level that people couldn't really associate it with anything for further research into the truth or into their own nature or nature of the self.

While this metaphysical thing was going on, the spiritual disciplines, which were based upon primarily a deep sense of introspection, a way of deeply going back into your own self... The spiritual discipline started by going within and continued. That began to become rarer and rarer. Not too many people could practice introspection. More and more people practiced association with others. The reason was very simple why the real spiritual discipline of going within your own self to find the answers, to find a lonely spot on top of the Himalayan mountains, or in a cave dug in a rock blocked by another piece of rock and you sit inside in darkness and say, "Let me find the truth without any distraction." Why did this practice fail to attract people? Very few, as the ages have gone on, as the centuries have gone on, fewer and fewer people followed that practice. The reason was very simple. People did not want to know the self because of any curiosity of the self. People did not want to know the truth because of curiosity and seeking of the truth. People wanted to have an answer because of their unhappiness. People were finding a solution to their unhappiness. And their greatest unhappiness was caused by their loneliness. As the sense of loneliness grew, the desire to go out, reach out and find companionship, to find a solution to this isolation, kept growing. Instead of finding within one's self, one began to find the answers outside in friendships and relations- somewhere in company, so that you could have companionship and find answers to your loneliness which was causing unhappiness. To sit in a cave meant more loneliness.

For a period, in India, I served the Prisons Department. I was in prison for a couple of years. And since I had the privilege of going out of the jail and coming into the jail at will, I had a good chance to see the only real difference between me and the real prisoners was this ability to go out when I liked. There was no other difference. And even if I never went out, I was still a free man. Even in the prison I was a free man. But those prisoners were not free. They were suffering terrible incarceration. They were suffering because of their feeling that they could not go out. And the greatest punishment that we could inflict on a

prisoner, much greater than flogging him with a whip,some said to me, some prisoners said to me *that* punishment is greater than even being hung by a rope till you are dead!...That greatest of punishment of which the prisoner could recognize and which the government recognized was solitary confinement. To put a person in a solitary cell with no chance to meet anyone-- people turn crazy in a couple of days. People could not survive. And I wondered how these old Mystics used to sit in the caves for seven or eight years! They didn't feel confined? They didn't feel solitary confinement? Their difference was they could walk out when they want. So they were not confined. And they could find the answers. But for a person who is afflicted with the disease of loneliness, there is no way to suggest to that person : Go within yourself, hide within a cave and you'll find the answers. That person is frightened. People who have tried this meditation by themselves, by staying alone, run out shrieking! It's terrible. They are going to die! Even if they are as hale and hearty as anybody else, even if their cholesterol level is low, everything...all systems are go, they feel they are going to die, just because they are lonely. Just because they are confined to a solitary state. That is why, as time has progressed, and as civilization and society has created conditions in which the sense of loneliness has increased, the old system of going within in isolation has been given up. And people are trying to find answers in groups. The larger the group, the more the chances of finding truth. The bigger the crowd, the more you have the chance of reaching, through singing, through chanting, through dancing. You can do various kinds of things. Group activity to overcome that loneliness and the pain and suffering and unhappiness of that loneliness. That is why this old spiritual practice went into disuse and people are looking for the new systems of looking within. That is why they don't listen to my message for 35 years. That, just give up this world, don't think of it, go within your own self and find out the truth. They don't want to take that route. They want to take that route where they have some company. There they don't feel lonely.

All these three approaches to discovery of truth, the material, scientific exploration - which has run into the problem of not being able to distinguish between energy and matter as it was known earlier, the last one to throw the final...to dig the final nail in the coffin of the old material science, was Albert Einstein. His disciples are going a step further, but he really, really nailed the coffin of old material science when, not only he described things like time and space as substances, not emptiness, when he described that you can create time, you can create space, by putting what you call matter into it. Not only that drove these people to the crazy sense of feeling that this science is no longer the same thing, what he said, almost when he died, made them even more crazy. Before his death, Albert Einstein said, "I have been able to devote so much time to simple theories, of general theory of relativity, and I have failed to go further into one area, which I hope scientists of the future will go, and that is -- What happens if the position, subjective position of the observer, who is the scientist, changes?" That totally changed any sense of there being an absolute, empirical science to state the truth. He linked it so much with the subjective position of the observer, the subjective position of the scientist. So, we are now in a position where we have to look into time in a new way. We have to look into energy in a new way. This merging of the scientific with the psychological, with the mental, with conscious processes, has brought about a new thinking on spiritual values, also.

Spiritual values which are confined to dogmatic, cultist, ritualistic practices, is condemned by those who are scientific. Why? They don't like the kind of statements these cultists make. Unless you wear this dress, you cannot go to heaven. You have to wear white. You have to wear orange colored. You have to wear ash colored. You have to wear no clothes. You are to put on ash. All these disciplines of the exterior form bother these people, because they say, 'We don't want to follow your rules. We want to follow our rules.'

I remember when the hippie movement started in California. And in Trafalgar Square, and in the U. of Berkeley there. The first voice was in this country.-- We want to be nonconformists. It is the conformism that has destroyed our freedom. It is the conformism, the conformity to existing traditional methods of looking at things. It's the conformity that creates cults. It is the uniformity of our approach that is creating all the problems. We must be independent. So they said, "You people cut your hair short, you are conformists. We'll all grow our hair long to be nonconformists." So, they all grew their hair long. "You wear your clothes clean, you are conformists. You are all going to copy each other...No, we are the nonconformists. We'll wear our clothes dirty. And we'll all wear them dirty to show you we are nonconformists." It was found after a while, they were both conformists to their nonconformity as to those who were conformists. Such is our nature. In trying to beat one system, we try to place another system in front of people as a spiritual discipline, as a means of knowing the truth, as a means of finding happiness.

Throughout my studies in the world, around the world, again and again I have found people want one single answer to the spiritual process. The answer to how can we be happy? Happiness is the goal, not knowledge. Knowledge, hopefully, will take away unhappiness. Self realization, hopefully, will remove the perception of loneliness. We'll show we are all one. All the ideas we have set up and the other idealists have set up for us... If we achieve them, maybe we will overcome these problems of isolation and unhappiness. But the basic human reason for searching for God, and for the truth, and for the self, is that we are unhappy. The reason we are unhappy is that as we grow in society, we find we are isolated and lonely. The greatest miracle of loneliness took place when a person sitting in Manhattan, in a crowded street, with hundreds of cars passing, thousands of pedestrians passed him, and he felt he was all alone. And he declared, "All these people that pass around me do not know how alone I am. None of them can remove my loneliness. It's not the crowd that will remove my loneliness. It will be somebody who will go deep into me and understand what I need, who can touch my soul. Nobody touches my soul." So, people began to find somebody who can touch their souls. Hence, a great search started for soul mates. Where is my soul mate? And men and women came across, and they hugged.....all the time!... The number of divorces that took place among soul mates ran into record highs in the 70s in this country. So, soul mates had found that they had found the ultimate companion. After a little while, the ultimate companion(ship) finished.

I did some counseling at that time. More for my own benefit than for the benefit of my subjects. And the counseling was, "Why did you, in the first place, feel you are soul mates? And, Why were you disappointed?" The answer, in a summary way, was, "That person really never understood me." The relation was skin deep. It was not below the skin. It was not within the heart. Nobody understood my feelings. There is no way to express

the feelings. There are no words to say. Constantly saying, 'I love you. I love you.' does not mean I love you. It means there is some danger somewhere. There is some suspicion. Otherwise, if you love somebody, you don't have to say it again.

I have heard this phrase so much. 'I love you. Do you love me?' Why is it necessary to say that? The very reason that I am telling you : insecurity. The greatest insecurity of lack of companionship, of being alone and, therefore, unhappy has afflicted all of us. All the civilizing forces of putting us together, in college, in universities, in clubs, in businesses, in society, all of them have not been able to integrate us into a situation where we can say, "We can speak to each other soul to soul, heart to heart." It hasn't happened. And, therefore, we are unhappy. You can be as unhappy in a crowd and feel as lonely in a crowd as you can isolated on an island, deserted island, or on the mountain top.

This loneliness, it's a terrible thing. And where has it come from? What do these people say? The scientists can explain nothing about loneliness, except, that loneliness arose from our subconscious, because, when we were growing up from the embryonic stage we were alone. We waited for the mother's voice. We waited for noises and sounds to help us. It was not enough. We were born in the state of loneliness. Here are these metaphysical scientists who say, "Loneliness has been created because we are basically alone. We are all different. We have never been the same." The spiritual Mystics came and said, "We are lonely because we are the product of a single consciousness, a single God, a single Creator." Since He was single, we have to be single. If we are just a reflection of the power of the single Creator, and He is one, and we take great pride in declaring that He is one, we don't take the same pride in declaring that our loneliness or oneness is arising from the very fact that the Creator Himself is lonely. If there is only one Creator, and He lives in a state being different from us, then, surly, He must be very lonely. If I suggest this to theologians or religious leaders and I say, "Look, I have some sympathy for the Creator. The state in which He is living must be very lonely because He is alone. There was nobody else there." They don't like it. They say, "This is blasphemy. You're talking about God like that? God has everything." And then I said, "Now you have spoken the truth. God has everything. God has us. That's why He has everything. Therefore God must have created this creation, if for no other reason, to remove the eternal loneliness in which He was trapped." People have asked me, "Why did God create such a bad world? If God is the total creator...First of all, why did He subdivide creation into himself and the devil? That He should create all the good things and then He set up a devil to create all the bad things. He takes credit for the good and says, 'Denounce the devil for all the bad things that are happening.' What kind of arrangement did He make? Did He not create the devil also? Why did He do that?" And I say to anybody who puts that question to me, "Why don't you put yourself in the place of the Creator and see what you would have done?" You would've made a greater mess in order to solve the problem of loneliness. You have to make the world as exciting as possible in order to overcome this isolation and oneness. The very oneness which we praise so much today, that very oneness goes into our very being, is the truth. Why should somebody go inside in meditation and, after flying into all higher regions and reaching the ultimate, say, "Boy, I found out I was the only one." There is nobody else. There's only one at the top. Who will go to the top after that? That is why these Mystics who, fortunately or unfortunately, made it to the top, they came back and said, "That Creator takes no risks. That Creator has called Himself Creator forever."

So, He (or She... we don't know. Or It.) The Creator and the creation are permanent. You cannot say one is permanent and the other is not. The difference between the two is, the Creator is always the same Creator. Creation is permanent. Always there, but not the same creation. The only difference between the Creator and the creation is change. When you bring change, we call it creation. If there is no change, it's called the Creator. If you understand this little distinction that the Mystics made, you will understand the whole philosophy of the Mystics and of the scientists and of the spiritual seekers that the difference between the truth and it's reflection, the difference between God and it's creation, the difference between the Creator and this universe is the truth, God, Creator, self, never changes. The creation, the universe, the life here, always changes. That's the only difference.

If you ask a question from somebody, "I want to find something real." How do we define "real"? When you are in a sleep, dream state, you are sleeping and having a dream, it looks real. When you wake up, it's not real. When you are dreaming, can you say, "That's not real."? It is real for that dream. When you wake up, it's unreal. If somebody wakes up to a higher state of awakening, a higher level of consciousness, what we call real becomes unreal. So, what we call real is only relatively real. It's only relatively real to our other experiences of what is less real. We say a shadow is less real than the object of which it is a shadow. Why this definition? Because, the shadow takes the same form from reality. If this is a definition, then whatever is controlling these changes must be real. What would be absolutely real, if one wants to find absolute reality? The definition has to be, absolute reality must be that which is absolutely always there, always real. Not sometimes real, sometimes not. Absolute reality must always be real, therefore, should never change. If something changes it could not be real. It could only be relatively real. Now, look around. Look around yourself and see. Do you know anything which never changes? Look at our own life. Every day it changes. Every experience changes. Every person changes. The whole universe changes. The clouds change. The Earth changes, the plants change, the weathers change. Our life changes. Events change, people change, matter changes. What is it that doesn't change? If you watch this very carefully, you will find that there is something in you, that conscious process which is watching this change, that never changes. There is a spectator, a witness, a witness in consciousness that is watching change, but does not change. If that be the truth that there is a part of our own consciousness which is perceiving change, then that part of consciousness which is perceiving change but is not changing as a perceiver, as a witness, that might be real. That is what Socrates said, "Know thyself" , that part of self which is real. If that reality is part of our consciousness, then that part of consciousness must be called God or Creator... whatever you like it. That reality which never changes. And how do we reach that... We can reach starting from change. We can observe what is changing and keep on going back to that which is not changing.

How many of you are coming to the workshop tomorrow? Thank you. How many are not coming to the workshop tomorrow? O.K. Tomorrow I'll discuss in the workshop at greater length how we can actually, personally, experimentally, reach that point to know what is that part of us which is not changing. The real self. For now, suffice to say, that if we move from the periphery to the center, and the circle is a spinning wheel, when it's spinning constantly, as you go to the periphery, the change is fast. As you come to the

center, it becomes slower and slower without reducing the speed of the wheel. The wheel can spin at any speed, and you start from the edge of the wheel, you're spinning fast, you're moving fast. You keep on crawling toward the center, you'll slow down without the wheel slowing down. You come to the center, you're not moving. You come to the absolute center, you are completely stationary. That's the nature of the wheel. That's the nature of consciousness. That as you look at your own self on the periphery, the further away you are from your real self, the more things change. And the more close you come to your own center, to your own self, the more steady and unchanging you are. And how to move towards the center we'll take up tomorrow. In the workshop the title is : Accessing the Self. Which in simple language means, : How to know the self. It's a more modern way of saying : Know yourself. The point I am making is, that our truth, which is within our self, ... We are looking outside, and that's creating most of our problems. When we try to solve the problem of loneliness by looking outside of loneliness, we never solve it. When we look inside of loneliness we discover the whole truth.

I want to share one thing with you. This creation has been perfectly set up. It's imperfections are perfectly placed at different levels. I'll go with you tomorrow and show how the imperfections of each level of our experience are so appropriately placed. One of the main reasons for putting imperfections of this creation in place where they are is to make it real. Make it look real. Make it feel real. That's what we need to have that experience that this is real. If we lost that feeling, that this is not real, we will go back into a state of absolute loneliness. Therefore, the Creator / creation relationship in which the creation becomes as real as the Creator, is a necessary design for removing loneliness. And when you find out, and access the self, the center of the self, you are not going back into loneliness. You are going back into the understanding of how the whole system is set up. And loneliness disappears forever. It's a solution for loneliness. It is not going back into loneliness. It's not just riding a single stream back to where you were alone, but, understanding the totality of creation. All it's different levels. All the systems that have been set in place to make every level look as real as the last. And that system is operating to take care of loneliness.

A woman lost something in an Indian village. And, you know, when women lose something, they go and search for it. So she was searching for it under a streetlight. And a young man came and said, "Ma'am, have you lost something? Can I help you?" She said, "Yes. I lost my stitching needle. A small needle. I was stitching something and it dropped from my hand. I can't see it." He said, "May I help you, Ma'am?" So he began to look with her on the floor in the street, under the light. He could not find it. After a while he said, "Ma'am, do you remember exactly where you dropped it?" She said, "Yes, I remember. I dropped it in my house." And he said, "Then why are you looking for it in the street?" She said, "Because I have no light in my house. So I look out where the light is." (laughter)-- Looks like a funny story. That's precisely how we are looking for the center of our own self! Because, when we close our eyes, it is dark there, we think opening our eyes to the outside light will help us find the center. We are making that same mistake that old woman made. That the truth, which is lost, the knowledge of the reality which is lost, is inside us. Just because when we close our eyes it is dark, we are willing to go outside and look for it in the street where the light is on. This is the same mistake. So, how to turn this around is a big problem.

From birth till death our attention, which is the flow of consciousness, the flow of the energy that picks up all experience, picks up all experience of things that exist or don't exist, picks up all knowledge, picks up all consciousness, this flow of attention is the only vehicle we have to pick up any experience. This flow of attention takes place from birth till death in one direction. From inside out. We never experience the reversal of this direction. In fact, we encourage little children who are born, the babies, ...jingle bells and rattlers and we make sounds like we think they can copy and imitate easily. Ba ba ba... whatever it is. I mean, we talk child language, baby language, with these children so that their attention should come to us. Their attention... When a child is born, a newborn baby sleeps 24 hours, and we say the child is so tired of childbirth it wants to sleep and have some rest. It's the mother who wants rest! The child is not tired of childbirth, the child is still continuing the conscious experience of the prenatal stage, prior to birth.

What is happening to the child when we are dragging the child's attention out so that it can become a fixed part of the external created world here? As we do this, we succeed. And the sensory apparatus of the child is tuned in, not to what is happening inside, consciousness, but what is happening outside. All the five senses are fine tuned and in the course of a few years, and a child grows up, and everything is outside. Nothing inside left to see.

The direction of attention, the direction of flow of attention, is triggered by all this into one direction. From inside, put your attention through eyes, through ears, through nose, through these sensory systems, outside and watch out and look out how beautiful this world is. When do we get a chance to reverse it? We grow up, we grumble, we are unhappy, we are lonely. We say we want the truth. Where do we find a Master? Where do we find a Yogi? Where do we find someone who can tell us the truth and overcome our loneliness? And we go, and for the first time we are told that we are putting our attention in the wrong direction. That constantly putting our attention in one direction has messed us up. We have no control left. We cannot switch attention inside and outside at will anymore because from birth till that point we have used it only in one direction. And we have not used it at will. We have habituated our using our attention in this direction, and because of the sensory systems involved, and the pleasure involved in having some of those sensory experiences, we get into a viscous circle of desire born out of the pleasure. Desire leads to more spinning out of attention and more pleasure....seeking of more pleasure and more desire. And desire and pleasure and the throwing out of attention almost wrecks our chance of putting any attention back inside. That is why it becomes so difficult to meditate.

People want to meditate. People want to find the truth. People want to go within. And they sit and their mind remembers one thing or the other. And suddenly you realize that every time you are thinking of something it was some desire, some association, some attachment that tied you down almost like a little string going there and tying you up. You want to be within yourself and those strings all pull you out. Meditation is difficult. We have not trained ourselves to change the direction of consciousness at will. That is why we are in that soup now. These attachments that we create. And we do not realize that the consciousness through which we operate, which creates all experiences, including the experience of having a physical body, including the experience of having hands and arms and legs to walk on and a brain in the head and the mind to think... All these experiences

are being created within that consciousness which we can give any name. Soul, consciousness, whatever you like. It is all happening because of that. You cut that off, the whole system flops. Knowing that we are still constantly using this system of attaching ourselves to things which we know can never be a permanent part of this process because this process stops when the body stops. When this body dies the whole system stops because we started this system from the body, the physical body. And during the course of this, because we are sure of the immortality of our consciousness, we are sure there is something in us which is immortal, it must have been there all the time to watch what happened. How can it suddenly come and suddenly go? It must have...

Supposing a person is born and looks at this world and knows the world has been there for a long time. Where is the evidence the world was there for a long time? Except that temporary experience that person is having, doesn't it give the idea that this consciousness in which a person is participating, in which he can get into a life which is running forever, the experience of that life is only dependent upon that little consciousness that one has? If that consciousness is removed, the whole universe is destroyed. It's consciousness that gives you the knowledge that there is a universe. So the entire universe is based upon that little consciousness that from birth till death you create this whole universe and when you die the whole universe finishes? We don't believe that. None of us believes that. We believe that the universe has been going on forever. We just came and we'll go somewhere else. That this consciousness is permanent. Why are we so sure that this consciousness is permanent? Because it is the truth. We have been unable to kill it. We have been unable to terminate it. We can terminate the body. We can terminate the senses. We can terminate life itself as we know it in the body. We cannot terminate consciousness. The soul is truly immortal.

Now what happens when an immortal soul enters a mortal body and we start using the method of throwing our attention, and our consciousness only in one direction so that we have attachments and desires in that limited sphere of the 5 senses? What happens? We try to make those things our own which are there in a very short period of sensory perception. This is *my* house. This is *my* friend. This is *my* wife. This is *my* children. This is *my* this... *my, my, my*,... goes on to such an extent that the whole life. All our value systems, everything that is sacred for us, is based upon how much we can possess and make those things our own.

Now when you look at the life of a person who is miserable and unhappy, go and be a counselor and say, "Why are you unhappy?" "My house was destroyed by fire." "My wife ran away." "My child began to take drugs." Those very "my"s which is ...you spend so much time, attention, energy, in making those things "my", it's those very "my"s that are creating all the problem for you, and all the unhappiness for you. What about that person's child? I don't care. What about that house? I don't...who cares? The unhappiness is coming from the very things which we try to make ours. As if we possess and own them. When death comes we find we never owned them at all. And then we see people dying. We see people...a man who was so proud of his house. He kept it clean, kept it nice. Would not let the car move beyond a certain line he had drawn. The moment he died, the people who inherited messed up everything he had done. I don't know where he was in his astral body, crying, "Oh boy, that was not my house! Look what they are doing to it." And we see other people going through this and somehow it doesn't occur to us, the same thing would

happen to us. We are not no different. The things we are trying to make our own are really not our own. They are our own experiences temporarily. Why can't we accept them at face value as experiences of a lifetime? Not try to make them our own. It is the tendency to make them our own that's creating unhappiness. Not the tendency to experience it. To experience life is a great joy! The tendency to make things and part of the experiences one's own is the cause of all misery.

Here we don't understand the little distinction, that having got this beautiful experience of soul and immortal consciousness, we are trying to misuse it by trying to grab things and make them our own instead of purely enjoying it as a nice show that was set up for us by us at some real state of consciousness. If we have access to our own consciousness, if we have access to our own self, at least these questions no longer remain puzzles. We get to have direct answers.

In the spiritual disciplines we don't have to depend on somebody else's answer. The Perfect Living Masters, ... by perfect living Master I mean a human being like us, whose consciousness has reached this stage of knowledge, awareness and realization that all the things we speculate might happen if one found out the truth, has actually happened in such a case. If such a person exists who has totality of consciousness.... If we run into such a person and asked him this question, he would say you can get all the answers to all your questions by going within. And such a person can tell us how going within is not as difficult as we think, except for the road blocks that we ourselves have placed upon the way. This business of accessing and knowing the self is the real answer to all these problems. One can be happy forever. One can remove loneliness forever just by having the total knowledge of the entire creation, including the creation of consciousness. The object of these Perfect Living Masters is to come, become like us, be like us, be friendly to us, and in that spirit of friendship when we are willing to share our agonies and our sorrows, they can share their joys and happiness' and tell us how they got it so we might try and get it. I hope I'll try to share some of these techniques these Perfect Living Masters tell us about accessing the self tomorrow in the workshop.

If you have any questions on this presentation I gave you, I'll be happy to try and answer. If you have any question on something I did not present, I shall try to answer that too. Thank you.

Yes.

Q : What's the best way of going within other than meditation?

A : Why do you rule out meditation?

Q : I'm not ruling it out....

A : No. But when you say other than meditation...

Q :I know that meditation is the real answer.

A : O.K. But she's right when she says the real answer is meditation but she wants another answer. I can think of another answer... Meditation. George Bernard Shaw was asked to name the 10 most famous authors that he had come across. He said "The first one I know. George Bernard Shaw." He said , "What about the remaining nine?" The second one I have been able to guess. G.B.Shaw. The third was George B. Shaw. He wrote his own name 10 times because he knew as a great satirist that that was the answer. So, meditation, in one form or the other, is the answer. But we can say: is this difficult meditation the only one? Or is there a simpler way of meditation? One can ask different

aspects of meditation, but meditation is a word which encompasses all the systems by which you can make progress.

What is meditation? By definition, maybe I am understanding it differently from you because you may have experienced meditation differently. I have met people who say, "We meditate" and all they do is to hear a tape, a record of good music. They call it meditational music and they say listening to it is as good as meditation. There are some who look at the birds and watch the waves on the seaside and say they are in meditation. Looking at nature is meditation. The word meditation has been used in so many senses.

When I say meditation I am talking of a state of being in which you are not focused on the mental egoistic self. What comes in the way of successful meditation is the fact that we think constantly of a separated "I". The ego. Now I want to do meditation. What's the way? That separates us immediately.

Is there something which we can do which takes this "I" away? In true meditation this "I" is kept away because of what is called the highest form of meditational Yoga, Bhajan Yoga. The Yoga of love and devotion in which it is claimed, when you are in love with somebody, that is the only time when you don't remember who you are. The thought of the beloved, the thought of the person you love can fill you up so much that you forget that *you* love. You forget who you are. You are so concerned with the beloved, you are so filled up with the beloved, that "I", the lover, disappears. And that is the state of meditation.

So in Bhajan Yoga you can be in that state of identification with the beloved, identification with the object, that you forget who you are. If one can not do Asanas type of meditation, Asanas means the type of meditation in which you close your eyes and follow certain postures, or follow certain methods of chanting, repetition, if you cannot follow that, have difficulty for some reason, then the second best way is to have somebody whom you love so intensely that there is no ego trip involved with that love. You don't have to say "I love you." You can only say "You, you, you." all the time in your own head and outside. If such an experience you can obtain, according to me, it's also a form of meditation and maybe for such a person, an easier way.

In the Eastern tradition, the role of the guru, the role of the Master, spiritual Master, was exactly this. To provide the face of the beloved so that you could, looking at the face of the beloved, be so engrossed, so identified, you had no time for yourself and got into a state of Bhajan Yoga, Yoga of meditation of love and devotion. And that was as good as any other kind of meditation of going within.

So, people would run to have Bhajan. What is Bhajan? Just look at a face of a man, people run, by the thousands. Why do people run by the thousands just to look at the face of a man? What kind of meditation is that? The face of the man is not meditation. The running after him is not meditation. The meditation is that for a moment you can forget who's running and only recall what you are watching. And that identification with the beloved is as good a meditation as any other asanas that you can have.

Yes.

Q :

A : Certainly not. All you have to do is have a good switch. If you have the switch you're fine. If you have no switch and you say it's easy to switch outward, but hard to pull that

button in, then there is a problem. You can still practice to have the switch going both ways....

Q :

A: Absolutely. you will find a strange truth if you use this switch, that the outside and the inside are about the same. We call it the outside because of the problem it has created. If you operate the switch inside and outside, you, to your amazement will find there is no difference between the two. What looks outside is also being created from the inside. And what looks inside out on the outside. It's just a reflection. One side or the other. Switch is the important thing. Controlled switch.

Yes.

Q : I have a question about pain. Pain is a wide latitude of pain but no big deal. Migraine which can be debilitating, one more, cancer can be excruciating. It's not as difficult to experience this joy and light when you're healthy, strong, have all functioning limbs and everything worked. When you can work and imagine being happy, certain places are good, and experiencing certain joy in life, but no matter where you are or what you are doing it's very hard, I think, to experience that joy when you are in great pain. Or even some pain. So, do you, like, work on getting rid of the pain and then experience the joy or can you experience that joy in the middle of that pain.

A : You must work to get rid of the pain. You must use this body, preserve it, keep it in such good shape, you don't have the distraction of pain. In fact, somebody asked me which is the best Asana, which is the best posture for meditation? The best posture for meditation is such. : Where the pain, discomfort of sitting keeps you awake, and the discomfort, the pain of sitting in that posture is not that much to divert you from going within. It's a balance. If you are completely relaxed in your body you can't go into a live meditation session. You will go to sleep. You can have good dreams. If you are completely relaxed, some people say, oh, we love to meditate in bed. Well, they love to dream. Meditation is upright when trying to find something higher than a normal wakeful state. How are we going to lie down and say we are going to find something more awake than sitting upright. But then some will stand on one leg and then say we are meditating. Their whole attention is on balancing themselves on one leg. How can they go within? They have to find a balance between the two states. So, take up a posture where you are upright and alert enough not to go to sleep. The discomfort of movement keeps you awake but does not take your attention into it. It's very important to take care of the body.

Yes.

Q :

A : When you are dreaming, it's creation. When you wake up, it looks like a dream. A dream only becomes a dream when you are awake. Did you know that? A dream doesn't become a dream when you are dreaming.....Supposing I were dreaming and a friend of mine who, let us assume, is a Master, let us assume a friend of mine is a Master, therefore he is more awakened than I am. Since we do not know other states of wakefulness, let us say, I am dreaming and he's awake. And I am dreaming that I am carrying my horses just outside of Albuquerque. Just in the New Mexican plateau I am carrying horses which are brought from Peru or some place. I am carrying the horses and I am dreaming. There are no horses. But I am sure there are. I am carrying them. I've created that dream from my own mind. The person sitting next to me is awake. He knows there are no horses. Even if

I speak in my dream and say, "Let me carry my horses. They are so nice from Peru." He knows he is dreaming. He's talking in his dream. If he wants to wake me up, what will he do? He can give me a nudge, "Get up." If he gives me a nudge on the side, he is not giving me a nudge in the body even of which I am carrying the horses. He's giving me a nudge in the body which is sleeping. But when they give that nudge and I can feel it, because I am dreaming in that body, I feel it, I say, "Hold. Don't wake me up. I am carrying my horses." If he is a clever friend of mine, he will say, "Don't worry. I will hold your horses while you get up." And I get up. It's much easier to get up if he holds my horses. When I wake up, I don't ask him, "Were you a liar, telling me you were....Where are the horses?" Immediately when I wake up I realize his purpose of entering my dream, his purpose of talking to me in my dream language was not to participate in the dream, but to wake me up from there.

In the same state, in the same way, this state of wakefulness, which we call real, is also a sort of dream. The dream that we go into is just one level below. This is one level above. When we awake to a still higher level, this looks just like that dream which we wake up from at night.

Supposing somebody, a friend of ours, is right now at that level. We don't see him like that. Because we are sleeping in that body. Supposing there is a higher body. We call it, for the sake of classification, an astral body. We have an astral body, we are sleeping in that, that is how we are creating a physical life. We are in the physical life because we are unaware of where we are sleeping. We don't know where our home is. We don't know what is happening. That person who is awake in the astral body wants to wake us up to that level. He says, "Wake up. There is this thing. Go within." Tells many stories to us. And affected by the stories, we start doing things by which we wake up. Now, we don't question him. "You told us there are so many things. Where are those things?" He said the purpose was to wake us up. You are awake and you realize immediately.

There is one very interesting thing we should remember about dreaming and waking. When we go to sleep and dream, most of the time we don't know we are dreaming. Sometimes we have those rare dreams, we can say we are dreaming. Anybody had that dream? In the dream you could say, "I know I am dreaming. Let me wake up. How do I wake up? Where am I sleeping? Running to the body where I am...." That's rare. Most of the dreams we take it as real. But when we wake up we never ask for any proof that we are awake. Has anybody ever asked for proof? When you wake up in the morning, do you ever pinch yourself? Am I awake or not? Do you call a scientist "Please tell me. I want proof that I am awake now. I am not dreaming." I have not met anybody doing that. Everybody who wakes up in the morning is sure, positive, 100 % sure, no doubt at all, that he's awake. Or she's awake. Why? Where is that certainty coming from? How can a person be so certain of waking up in the morning and is totally uncertain about whether spiritual experiences are real or not? The reason is very simple. The reason is, when we wake up in the morning we remember that we went to sleep. That's the secret of certainty. Supposing we wake up in the morning and don't remember going to sleep, we'll never be certain of whether we are awake or not. Even before we open our eyes, we are still in bed and we are waking up. We have not opened our eyes, not seen anything, and just the feeling that we went to sleep in this bed convinces us 100% we are awake. It's the consciousness of the memory of going to sleep that brings you back into the total real knowledge that you are awake. In the same way, if you have a personal experience, not

based upon somebody else having a higher experience and talking about somebody else... Personally. If you have a personal spiritual experience of realization there is no doubt left in your mind because when you get into that experience you realize you were always there. It's not a new thing. It was from there that you descended into a dream-like state which we call wakefulness here. And that link, that memory link of remembering when you were there gives the certainty that it's a real spiritual experience. But people sometimes ask, say, we're not sure if this is a ... maybe it's just a better dream. We go into one dream and maybe what you call spiritual experience of higher levels may be another dream. It's not. It's a wakefulness. And you carry your own proof and your own conviction in the wakeful process.Yes.

Q : (Love)

A : You cannot provoke it. You cannot...there is no mechanics for your saying, "I want to have love and devotion for somebody." That's just a mental ego trip. The more you think about it saying "I am having love for so-and-so," you cannot. But, if a person going around the corner, looks back at you and smiles, whether you like it or not, you are drawn. Isn't that true? Love is not provoked. Love is drawn. That is why they say, that quotation in Persian. You remember that? Love is first born in the heart of the beloved. If the beloved doesn't pull you there is no way you can say I love the beloved. (End of tape.)

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