

Soul Needs Love, Mind Needs Faith

Chicago, Illinois — February 13, 2015

Welcome, friends, to this monthly meeting we are having now to share experiences on the path of the masters—the path towards our true home. We have fixed the dates in advance now for these meetings so it should be more convenient for you to come. And you can get a list of the dates we have fixed for 2015 until December from Jonathan. And if you contact him, he'll be able to give you all the dates if you want to plan to come later on.

Today, I want to touch upon a very important subject. A friend of mine has written to me that he has been initiated for several years but has had no inner experience. And therefore he wonders if he's following something blindly and he's just having blind faith. Because he refers to my talks and says: "You are against blind faith. You say we should have a living faith, a visible faith and not blind faith." And he says: "I am following this path for several years, and I have seen nothing inside, made no progress. Maybe I am following you blindly? What's the difference between following this path like this blindly, or following a religion blindly, or following a charismatic leader blindly just because there is a charisma in the leader?"

He has raised these important issues. And I think they are very relevant because when I was young I struggled with the same question. That we say we should not have blind faith, and yet we have seen nothing inside—are we not following blindly something? And what's the distinction between any other kind of faith and this kind of faith? If all faith is blind, then what's the difference? What are we emphasizing? So I decided to bring this up today instead of merely answering his question in a private email to him. I said I would bring it up, because it may be relevant for many of you who are listening to me today.

Before I discuss blind faith, let me talk about faith itself. What is faith? Is it a belief system? Do you believe something and therefore you call it faith? Or is it more than that? Is there expectation involved in faith? What exactly is faith? Let me give an example.

Supposing I have faith in a friend of mine. I say: "I have faith in you. Will you come and see me tomorrow morning at 10 o'clock?" He says, "I will." And I say: "I have faith in him, he'll be there at 10 o'clock in the morning." If he turns up at 10 o'clock in the morning, I say: "I had good faith in him, and he proved his faith."

But is the faith prior to his coming at 10 o'clock in the morning? Or does the faith start when he actually comes there? Because when he actually comes there I've already seen him, I expected him to come, he came. Where is faith involved? It's just an experience of his coming in time. Where was faith?

Faith was prior to seeing him. Faith was that I believe he will come tomorrow because I have faith in him, and the faith continued until he came. When he came, he proved that my faith was correct. Had he

not come, I would have said: "I can't have faith in this guy, because he told me he'd come at 10 o'clock, he never came."

But supposing he says, "I'm sorry. I missed the train." Then I say my faith should come back again, because he could not come because of circumstances beyond his control. And I was mistaken in saying I can have no faith in this guy, because he says, "I'll come tomorrow exactly at 10. My faith is restored. And I get back into a faith, but it is not the same level of faith that I had on day one, because I said: "Maybe he'll miss the train again tomorrow. And he may not come again." A sense of uncertainty has now come in my faith.

That means there seems to be a degree of certainty in faith. And the degree can vary from very little faith (that it may happen) or extreme faith (it must happen), and how you determine how strong your faith was depending upon how much of what you expected from that faith actually happened.

Now we sometimes link faith as if it is a pathway to God. Sometimes you think you must have faith otherwise you won't/can't meet god, you can't go on the spiritual path, you must have faith. What kind of faith is that? If we have faith that we'll meet God, it's a certainty we will, what's the degree of faith? It looks like it's a very small degree. We are not sure at all. We have never seen God, we have no idea when we can meet him. The chances look so bleak that we can say: "No, we have faith, but we'll see when it comes," and when we see God we'll say, "Yes, our faith was well placed." Before, that's all shaky. It's not a good faith. So therefore, when we talk of faith, we are talking first of all of an expectation. Secondly, we are hanging our faith on the fulfillment of that expectation.

Now remember: These things that I'm talking about, like expectations, are mental activities. Therefore, we should never forget that the faith we talk about is a mental state, it is nothing spiritual. Faith is not a spiritual thing. It is to convince our minds about something, that something will happen. It's always connected with expectations, and expectations only arise in the mind. Therefore, faith by itself is limited to the functioning of the mind. The spiritual path starts from above the mind, and therefore it does not involve faith at all. Faith is not necessary for spirituality, but faith is necessary for the mind to take a leap forward into the spiritual realm. So we need faith wholly. While our mind is in doubt and the mind is not able to convince itself to move forward, we use faith to move forward.

Now let me come to: What is blind faith? By its very definition, as I explained, that if I have got a promise from a friend in whom I have faith that he will come at 10 o'clock in the morning, faith until he comes is blind, because he hasn't come. Supposing I say my faith started when he actually came and its experience, therefore, I have faith. That's not faith, that's experience. He actually came. Where is the faith then? So faith to start with appears to be somewhat blind anyway. So, therefore, there is something connected with faith and with the mind and with time. That means, an expectation and then it grows. So when we distinguish between a blind faith and a living faith, we are distinguishing between that which continues to be the same no matter what happens and that which changes with the experiences you get with it. That means if I have faith in a person that he will come at 10 o'clock in the morning and he arrives, my faith is built. Then I feel next time he will also come. And if he comes, my

faith is further built up. But if he does not come, my faith begins to dwindle. So faith varies depending upon the experiences we get from faith. So that is why faith is not a steady thing.

What is “blind faith” which we refer to and say, “Reject blind faith in spirituality”? It’s a faith that does not vary at all. It’s a faith based upon somebody’s statement: “God is sitting up on the roof. I believe it.” It will always be the same statement, no change. Most of the religions tend to give us statements on which we have faith, and the statements remain the same throughout our life. There is nothing that is going to change them, and therefore we call it blind faith. Whereas, if the faith can change every time an experience takes place the faith changes, then it’s a growing faith, a living faith. And we distinguish blind faith not from visible faith but blind faith from living faith, which is more visible because we are actually experiencing different things step-by-step.

Supposing you have faith for some ultimate goal, but there are many steps to that ultimate goal and you get experiences of the intermediate goals. Your faith keeps on increasing because you say: “This much has happened, the next is also likely.” What has happened is experience, not faith. What you are expecting at the next step is faith. Therefore, faith steps itself and becomes a living, progressive experience for us. So when we say, “Do not have blind faith,” we are referring to a faith which has no life with it, no growth in it and we just believe because somebody said something, some book said something, some religion said something, some scripture said something. We say, “OK, that’s the truth,” and we don’t move any forward. So when there’s movement forward it becomes a living faith. And that is why we distinguish between the living faith and the blind faith.

Now comes the question that: Is blind faith or faith, anyway, a spiritual thing? I said “no” because these expectations of goals, of destinations, that “I will one day reach my true home, I’ll reach Sach Khand,” these are expectations. Expectations only arise in the mind. Therefore faith is a mental process. Faith is to convince mind that, “take a leap forward, move forward,” because the mind’s tendency is to come in the way of the spiritual path. The mind creates obstacles. And the mind is such a wonderful instrument we have, such a good thinking machine. Why should it become an obstacle? It becomes an obstacle because our desires and attachments are with external experiences of the mind through sense perceptions. It has no internal experience. Therefore the mind relies heavily on what it can get from outside. We try to push inside, mind naturally is not going to be a partner, an ally in that.

Therefore, the mind tries to keep us out, we try to go in, the mind becomes an obstacle. In order for the mind to be a partner in our business we try to create faith and make, have expectations and give the mind a chance to see: “See, this one step happened, now next will happen.” Mind says, “OK, let’s see.” Then it says: “See, something that we had inside in our experience in meditation was as good as what you were looking for outside.” Mind says, “OK, I’ll go along with you.” It’s a progressive transformation of the mind to become a helper instead of an obstacle in our spiritual goal. It’s still a mind game. The whole process of faith, the whole process of expectations, the whole process of moving forward is only to the extent that we need to turn the mind around to help us and not to be an obstacle in our spiritual goal.

Then what is there after the mind? We say the spiritual goal is beyond the mind. What is that which is beyond the mind and does not involve faith at all? You might be surprised to know that the only thing that takes us beyond the mind and to our true spiritual home is the power of love, the power of love and devotion, not faith. Faith only takes us to the doorstep of true love. Beyond that it is only the power of love that can take us.

When perfect living masters come here they take care of our journey from here. They know we are taking our physical bodies to be our only reality. They know we are taking the self to be our physical self. Therefore they start from here. They say: "Avoid certain things, don't eat meat, do meditation two and a half hours." These are instructions for the physical body, knowing well that this physical body has nothing to do with spirituality, but they are starting because we are here. We won't know better than that. We are identifying the self, the true self of ours, with this physical body, so they start from here. And they give instructions and as we follow the instructions, which they give us, something starts happening and we don't notice it. Not too much in the beginning. We think that avoiding meat, avoiding these things, doing meditation, that's what's going to take us back home. It never has, it never will. It's only a means to an end. It's not the end. It's a means to create that connection between a person in whom we are beginning to have faith. Because he's giving these instructions, and we follow, and something else is holding on to that person, not this practice. What is holding on to that practice is the feeling of love and devotion that's growing in us—unknowingly. We don't even know what's going on. We think it's the meditation, it's the abstinence from food, alcohol, all those things that he has told us that is helping us to grow spiritually. What is helping us to grow spiritually is that we are getting more and more connected with that person who gives these instructions and makes us feel closer to him. We don't give the importance to that because our mind gives the importance to our own struggle. Mind gives importance to our own effort. So we say: "Yeah, I put in this effort, therefore, I'm moving forward." Actually, the effort is merely to create the feeling of love and devotion. And as we proceed with this effort, we find that the love keeps on growing somewhere unseen. We can see our thoughts, we can see our body, we can see everything that happens outside, but we can't see love. It's growing somewhere inside.

Where does love grow? Where does love come from? Where does it grow? Do you know love comes from Sach Khand, our true home? All the time, not sometimes! All the time it flows from our true home and comes down right up to here and continues to grow within us. It's a continuous link between the self, no matter what the form, and our true home. Therefore, the path actually is a path of love and devotion. And by giving us these instructions, first for the body, then for sense perceptions—"avoid this, avoid this" or "do this, do that"—we are crossing certain thresholds, which are only thresholds of the three worlds of matter, and senses, and thoughts. It's only to cross these thresholds that we are using these methods in order to go to the spiritual side of our own self, which is the soul going into a state of totality, which is the true spiritual path.

Therefore, when we have expectations, which we call faith, these are merely built in order to have experiences starting from the body, starting from the sense perceptions and the thoughts, and then moving on beyond where we leave all these behind and ride on the wave of love, which is something

very different than expectations or fulfillment of the desires and faith. So that is why we do not follow blind faith, we follow faith that is living faith, that is growing faith that ascends along with our experiences.

Now comes the question which my friend has referred to. He had no inner experience. My first question will be: "If after so many years you got no experience, why are you writing to me? There's something going on that you still think that I'll be able to give you an answer. What is this subtle thing behind this that you still believe with no experience that I'll still give you an answer?" Something has connected us that's giving you faith that I'll give an answer. You don't see that. We don't see that part. What is that part which still makes us believe that he can give us the answer? I have seen no experience at all. It is actually a love growing inside which develops a different kind of feeling, and we can't call it the kind of faith that we talk about. And, therefore, again it's love superseding any expectations of any kind of experiences.

But then let me come now to the brass tacks. How important are these experiences on the spiritual path? It's a big question. I had to ask my own Great Master once: "How important are these inner experiences, the spectacles, the visual experiences we see in meditation on the spiritual path?" And his answer was, "Very little." It surprises me. All the time we talk of: "You go to this stage you will see these things, you go to the astral stage you will fly into the astral sky, you will have all these experiences," and suddenly a perfect living master like Great Master says, "They don't have much significance." Because he has seen, and I have seen, people have had most spectacular experiences in meditation: They flew into the higher skies, they saw the orange sky, they went to the causal plane, they saw their Akashic records, and some bad incident that happened in their physical life threw away all that faith and they lost faith.

How important are these visuals then if you can still lose faith? Whereas somebody who has never seen anything inside, his love is growing for the master, he says: "I care for nothing else but my master. He is in me all the time. I am in him all the time. That's how I feel. I feel so much love coming to me, and I can't live without this love." The man has seen nothing and he is making good spiritual progress, and when he meditates he crosses all these stages and finds something even beyond the mind.

So let us put this in perspective that what is important is not necessarily one or the other. What is important is that you can make progress on the spiritual path both ways. Some people are fond of spectacle, they are fond of visual experiences, and they love those visual experiences and they get them. And they measure their...they measure their spiritual growth, they measure their progress on the spiritual path based upon those visuals that they see inside. Others don't measure like that. They measure from how much closer they are feeling to their masters, how much love has developed in them, how much they feel, how much they miss their master. They judge from that. Meditational experiences are a good way to make progress for those who are very keen on that.

But there are experiences that are non-meditational, experiences that don't occur in mediation, they occur with your eyes open in this world. We call them miracles. We call them coincidences. Every day things happen and we look at our life and say: "How could this happen? Must be master's hand in this.

How could that happen?” And as these number of coincidences increase, our faith, our love for the master increases. Are they not experiences? How can we say that the inner experience alone is the one that is to count and not the outer experiences? In fact, I remember a master saying, *Andar baaha eko jaano, yehi guru gyan bataaya*—“Inside and outside are exactly the same.”

Now this is something worth considering: How can inside and outside be the same? The fact is that the entire outside experience is being created from the inside. Unless it occurs inside, it cannot be outside. Outside is a reflection of what is happening inside. Therefore, do not think that there’s an independent life going on outside and an independent life inside and the two are divided up. They are not divided up. What is inside is being projected outside. It is projected to create a material experience. Inside you can have an astral experience, but it’s just a projection of one on outside the other. It’s not two different things. Therefore, when we say we have an experience outside, it is no different from the experience inside.

When you see the master’s radiant form inside, and you have a good conversation with the master inside, and establish a contact inside, that all the time whenever you like, first by closing your eyes you can see the master, talk to him, then later on even without closing your eyes, with open eyes, you can see him all the time and talk to him, you say: “Master, what’s the difference between this form of you, which I’m seeing in meditation, and that form of you I saw in your physical body?” And he will say: “For the purpose of instructions, this is more real because the outside is being created by real. In truth they are the same.” If they were not the same, why would we be paying so much attention to the physical form of a master outside? Why do we run to him? Why does he come do initiation outside? Why does he talk to us outside? Why do we have a relationship with the master outside? The truth is there is no difference. And that is why when we...our whole attention is outside, he appears outside. In fact, it would be a correct statement to say that the perfect living master that guides us to our true home is always inside, we don’t look inside, therefore he appears outside. It would be a correct statement. That they are not independent, they are not separate.

That is why we should take it seriously that the outer experiences, which are equally miraculous as the inner experiences of visuals inside, both are equally important. And both lead us to the same feeling of love and devotion which ultimately takes us beyond the mind. We link it with faith. We link it with our mental expectations. We link it and create faith, because we have to cross the mind. And we are creating faith in the mind, not in the soul. Soul needs no faith. Soul only needs love; mind needs faith. Therefore, in order to turn the mind around, to be a partner with the soul in our journey, we use faith, and use living faith that grows with every experience we have. Whether the experience is inside or outside, it doesn’t matter.

There is a tendency to distinguish between these two for one reason: that we have been told this is a negative world and we have to leave it and go inside to find a positive world. We believe that everything outside must be negative in the realm of Kal, in the realm of time, it’s all being run by a negative power that wants to hold us here by our desires and attachments, and inside is all positive. That is not true either. If the inside and the outside are the same, how can the inside be more positive than the outside?

People who had the good opportunity to succeed in meditation, and have great experiences in the astral plane inside, were caught up there for thousands of years until they begged their master to take us back into the physical world again so we can make more progress.

So how is that more positive than outside in the physical? All are negative right up to the causal plane. The physical experience is run by the same power, the negative power of time and space, that's running the astral plane, that's running the causal plane where all these worlds exist. None of them is positive. The only positive part is when you ascend beyond the mind. The mind itself is a unit of the negative power just like the soul is a unit of totality of consciousness. Soul is a representative unit, small unit representing God the creator himself. Like the soul is a unit of totality of consciousness, the mind is a unit of time of the negative power. So all three worlds of the mind are negative. The positive starts beyond it. But we are working here through these steps.

A friend of mine in India once asked me: "That I have understood well that these three regions, the physical, the astral and the causal, which you describe are all negative. Then why are we in our meditation using a simran, using repetition of a mantra, which repeats the three words of these three worlds? It's very unfair that we should be actually appreciating something that is so negative. Why should we not repeat two words?" And there's great controversy amongst some schools in India about two words or five words. And why should we not repeat two words which are beyond the mind and confine ourselves to the truth instead of going on repeating words that don't refer to this? That man asked me this question and I said, "I'll go and refer to my master."

So I went to my master, Great Master Hazur Maharaj Baba Sawan Singh Ji. I said: "My friend wants to know why are we repeating five words, three of them are referring to the regions of the mind: the physical, the astral and the causal? And why should we not only refer to the worlds that are beyond the mind?" And the master smiled and he said: "If I place a ladder against this wall, it has five steps to go, would you go to the top, to the two steps at the top only? Don't you think that to climb a ladder to start from the bottom?" It's like a ladder that we are climbing. We have to go through these three phases of experiences which are run by the negative power, but unless you want go through them you don't reach the fourth place. Therefore, we are not paying any homage to these three places. We are just saying, "OK, step one, step two, step three, now we are on our fourth step." It's just like climbing a ladder, which made sense.

So we are not saying that these...in any case he told me, the most significant part the Great Master said was: "In any case, all the five words mean nothing because they are simple language that is spoken only here." It's not even spoken in the causal plane! It's not even spoken in the mental regions! So what are we talking about speaking our words? These are all devices to be used while we are here. These words are spoken because we love to speak. These words are spoken because we are using these words to prevent other words from coming into our thoughts. It's a very limited use of these words. These words do not mean anything beyond above the mind. So don't go after words too much. They don't mean much. They are only very small means to make some progress.

Therefore, he said: "It doesn't matter what experiences you have. You can have inner experiences, outer experiences. So long as the experiences are in these three worlds, they are experiences which are only building faith for the mind, to take you beyond the mind, and they serve no other purpose." So these are startling truths that we should be aware of because we get caught up in these things. We argue so much on interpretation of books. I see people interpreting one sentence from the same book and giving different meanings and fighting over it. Sometimes coming to blows over it! That, "No this doesn't mean that, this doesn't mean that." Nothing means anything here anyway! These are all simple things, tools for us, to take some advantage and move forward. And we get stuck on these things. We get stuck on these books. We get stuck on these words. They are very simple tools. And the truth is that there is only one way the spiritual path, that is love and devotion, and that takes us beyond because there it's connected with us. Not only is it connected with us, right from here to our true home, it is our real essence.

If you want to examine a soul and say: "What is a soul? What does this consciousness consist of? That this unit of consciousness which is making us aware of everything—aware of our body, aware of our higher self, aware of God. What is this consciousness?" And you open it up and see inside is nothing but love. When they say, "God is love," I will say, "Literally true!" Because love is the essence, love is the essence that connects us. And remember the self, what we call the self, no matter what self it is, is always connected with our true home. The consciousness that speaks in us today, the consciousness which makes us alive today, with which we can share information with each other, by which we can speak, it is coming from a certain area which looks like it's confined to our physical body. It looks like there is a body and there's consciousness in it. The truth is the other way around. The truth is there's consciousness, it's built the body around it. You can check it out!

How do you check out whether it's the body that is containing the consciousness in it, a soul in it, or the soul is creating a body around it? How do we check it out? Well, you know that the consciousness is applying attention to have all experiences outside. It uses attention to gather experiences. We look at things with attention. We hear things with attention. We use our sense perceptions with attention. OK, pull the attention back...pull your attention back...put all the attention within...not outside...not in the body...behind the eyes where you think your thoughts, your questions are coming from. Put the attention there and become totally unaware of the body. And you'll be there; the body's not there. After that, slowly expand, you'll see how you create the awareness of the body. It's not difficult to find out that it's not the body that contains the soul. It's the soul that creates the body!

Move one step further and say: "Are my sense perceptions in the body? Am I having eyes therefore I can see? Is it my ears that are able to hear? Is my tongue able to speak?" OK, do the same experiment again and you'll find that when there's no body in your awareness, you can still speak, you can still see, you can still hear. You can have all the sense perceptions. That means this body did not hold the sense perceptions. Something inside held you. If you can go still further and hold your attention, only attention, within yourself and withdraw them from all perceptions, you'll find that the sense perceptions are also being created by the same power which is your own self.

Move further! Where are thoughts arising from in my head? Where are concepts arising from? And you'll go further, deeper into your own self. Same self which is now sitting in the body, then sitting in the astral, sensory self, then sitting in the midst of the thoughts—withdraw there. You create the thoughts...you're creating the mind...you're creating the senses...you're creating the body. It's a reversal of what's going on. We are going outward in order to have all these experiences. Go inward and you'll reverse engineer yourself and you'll find that you are really the soul, the creative power, that's creating all these covers upon itself to have these experiences.

Yet because we believe that the body is real, and soul is inside, and we will begin to say: "That person died, his soul went out, and then went to reincarnate in another body." We talk like this taking these bodies to be real. Continuously this belief! Why? Because we have shut ourselves off from the whole process of creation. We do not know how experience is being created. We have shut our self off by covering it with so many things, and we think the outer covers are our self. But what will happen if you discover who your real self is that creates these covers? You'll find the real self continuously is the same self that is in the true home and has never changed. It's the continuous experience of the same self starting from the true home, creating levels of experiences—not because there is anything to descend into another experience, because we are covering ourselves with new forms of experiencing and therefore we have new experiences. We never left our true home. The whole show is taking place there. There's no journey involved to go back.

Supposing you go to sleep at night and you have a long journey in your dream. You say: "Now I'm going to go back and wake up." When you wake up you never went on any journey. You went into a different form of experience. You went into a different level of consciousness, and you woke up. When you woke up you finished your journey, not by going anywhere but by being where you were all the time. It's the same thing in spiritual experience. That is why there is sometimes those that don't like to call it a spiritual journey. They like to call it spiritual awakening because, we are progressively, successively, awakening to higher levels of experiences which bring us closer and closer to our true self. Ultimately, we find our true self is the ultimate totality of consciousness that creates everything and we never left it. Not until now, not until this point. It's the same stream working. It's the same stream carrying the power of love with it. The self and the love both continuously flow from one level to another, never break. Experiences break! Experiences of dream and wakefulness are different, but the person having the dream is the same. Have you ever noticed this? That if you go to sleep and you are moving around in the dream—who is that guy? Who is that person who moves around in a dream and says, "I am seeing this, I am seeing this." And then you wake up. Was it the same person who went to dream or a different one? Did you see another person walking around or were you walking around? You will notice it is always the self. Whether you have a dream or you have an astral experience or a causal experience or a spiritual experience, the self, the experiencer is always the same—and unchanged! Everything else changes except the experiencer, except the self.

Therefore, when you are on a spiritual path like this we are dealing with different parts of it. We are dealing with the problem of misidentification with the body. We do the very minimum things with our body taking it to be real. We go to another person being created by ourselves, call him a master, say,

“He is a master.” Master’s not outside, he’s inside, projecting outside. We say, “We want your support. We know you know more than me.” Of course he knows as much as your inner real self knows because your real self is the same as this master. So you get all the external experience of being separate from the master. He says: “Go inside and you will find who I am.” We go inside and we found master was always inside, not outside, but we saw him outside. Then we move forward. All these different experiences take place to create an awakening. Ultimately, experiences lead to a complete discovery of the whole show, of how it’s being produced. Isn’t it wonderful to be able to know that the whole thing is happening in our own true home? We have created a big show out there and created levels of experiences...levels, worlds outside...fathomless worlds, vast worlds outside at every level, and then we have been able to place ourselves, as a self, as one small being in those vast worlds which we have created. What a wonderful miracle to be able to create these! And we have performed that miracle and today we are sitting in a stage, in a place, where we can reverse the miracle, where we can reverse this process. The whole show is not designed to be reversible. The whole show is designed to be irreversible. Why is that?

Why was this creation made in such a way that should last forever and trap us forever in these kind of experiences? The reason was we wanted to experience reality. We were real! We wanted to see real experience. Experience can never be real, yet we wanted to see experiences real like ourselves. Like the experienter, we wanted to make experience real, and we succeeded very well. We created experiences which looked absolutely real. They looked more real than us. We identified our self with the body, and the body perishes, and the experience seems to stay on forever. We created a history in this experience—a time frame of vast past and a vastness of future. So the vast universe we created looked more permanent than us. We were merely small fries coming for a little time and then we die. The rest of the world will go on merrily, never discovering that we were creating this whole experience ourselves.

Therefore, we did not go out merely having an adventure. We went out creating a real adventure in reality. We did not create levels of illusions. We created levels of reality, and that’s what we wanted to experience. And one of the main significant features of that was we shut our own self off so that it looked real continuously. If we continuously know how we made up this show, then how can it be real? We’ll know we are just making it up? We’ll always be conscious of the fact it’s all a made-up show. We have not experienced reality in that case. But when we shut our own self off and hide ourselves inside somewhere and then see the show from there, peep out and see the show through our peeping eyes, and then we say, “This is all real!” It makes reality.

Now, is it what I’m saying almost would give the impression that it’s nice to enjoy this reality while it is there, and once we go to the top and find out it was not real we will be very disappointed. We’ll say: “We’ve made a fool of ourselves all this while. That we thought that this created reality was actually real and it wasn’t? Will we be disappointed?” Not at all! When you go to that stage you will see that you have been creating so many realities and you can step from one to the other. It’s an unending process. It’s not unending, because there is no time there.

I once wanted to write a little story—sixty-five years ago. I wanted to write about consciousness. I wanted to write: “What is consciousness?” Examine it like a doctor examines a body. I called it: “*Anatomy of Consciousness*.” I wrote the title: *Anatomy of Consciousness*. I wrote the first sentence. I couldn’t think of what I could write. I said, “We are conscious because we are conscious.” I couldn’t write beyond that. Twenty years later I was still stuck with that one line. I crossed [out] the line, because “we” can’t be “we.” There’s no “we.” There’s no more than one. Then I wrote, “I am conscious.” I crossed out “I.” There can be no “I” unless there is “we.” There cannot be one here unless there is many. I said: “What am I talking about? I’m writing about a guy in his true home and I can’t start even!” I said: “Now the guy is there and he’s invisible. Why is he invisible? Because there’s no space to be visible in!” I said: “The guy must first create space to become visible. With no space you can’t be visible.” Therefore, I said, “Let’s see if we can create space.” When the guy tried to create space he found to have space you have something like “here to there.” You can’t have space without it. Suddenly, he discovered “here to there” means time, and there is no time, so he couldn’t create space. So in order to create space, he then had to then go back to create time, and he had a hard time creating time. But he managed to create time and put some events into it, but then they were all himself. Therefore he had to hide them and make them into puppets and work with strings behind them. I’m telling you how hard it was for me to complete the story. I couldn’t complete the story until today. Some years ago my wife took up that one line I had written and began to use the talks I had been giving. She said: “You have been talking a lot and you can’t even write a single line?” Then she began to write and a book came up, and it’s still available: *Anatomy of Consciousness*.

I still believe it’s impossible to describe the truth. It’s impossible to describe our true state. And, yet, it’s the very true state that is having all the experiences. It’s our Self that is having all these experiences—inside and out. And we create so many different kinds of variety of experiences, and make them so real. They can be subjected to scrutiny with microscopes and telescopes, and they stand up to the scrutiny of reality. What else do we need? We’ve gone up to nanoparticles. We’ve gone up to little microbes working somewhere. We’ve gone to all kinds of analysis of the experience outside. If this is not real, what else can be real? What a wonderful job! I think it’s the best job that could ever have been done.

Once, Great Master gave me a very beautiful assignment. At that time, I was proceeding on the spiritual path like it’s a scientific adventure. So he gave me a beautiful task. He says: “I’ll give you one glimpse into this creation. Tell me where you can improve it.” I said: “I can improve a lot of things. There’s so much suffering and so much terrible things going on. I’d avoid all of those. I’ll do something good.” When I had a glimpse of the totality, how they are placed against each other, how the pairs of opposites are so necessary to create experience itself, I was not only tongue-tied, I was pen-tied. I couldn’t do anything. I went back to him, I said, “I can’t improve this perfection.” When I saw only a little part of this creation, I found imperfections. When you see the whole thing, it’s perfect. It’s a perfect creation! It’s not creators, it’s a perfect creation! The creator who can create a perfect creation must be perfect too—by assumption. But the creation was perfect. I could do nothing—you try! Try to have a glimpse of the totality and tell me if you can make any change in it. This perfection is only visible when you can see the whole play. We are so lucky to be in that small fraction, that small slice, of experience created here in which we can open the doors to the entire means in which the creation took place, the origin of

creation, and our own true home, and our true self. And that little window, very small window, available to us is a human life. A human being can do it, nobody else, because it requires something that is totally unreal! And yet, it's operating as real and makes us available...makes available to us a tool to open these doors and find out the truth within ourselves. And that unreal thing which looks so real we call "free will."

Free will looks so real! People tell me: "If there is no free will, how come I am discussing this with you?" I said: "The only answer I can give is go to the astral plane and you'll see that you talked about it like this earlier and that's why you are talking now." Over here I can't say because it looks real. It not only looks real, it is a real experience. The real experience of free will makes us a real seeker, and the real seeker makes us find something real. What a wonderful gift. The best gift we could ever get is the gift of a human life in which we have this wonderful gift of the experience of free will, and free will makes us choose between options. We can choose to run after outside things; we can choose to run and search something inside. It's our choice.

In responding to my friend who wrote to me about faith, I would like to ask a few questions, and I would like to ask the same questions from those who raised this question... "That I have done so much meditation, and I have been initiated so long and I don't have any inner experiences." I would raise a question: "Can you review for yourself whether you did your homework?" If you want results like an examination, want results on a scientific basis, then review if you did your homework. Did you do it adequately? Did you try, try again if you didn't do it properly the first time? Just follow the normal rules of the classroom.

Secondly, I would say: The main purpose of meditation on going on the spiritual path is to withdraw your attention from here to there. The mystic Bulleh Shah says: "It's not difficult to find God—just pull from here, put there." He said one sentence, summarizes the whole spiritual path! It's the pulling of attention. Now review, my dear friend, now review how much of your attention in the past three years, or past one year, past one month, was outside on things outside...what you were desiring and what you were working on...and how much of your attention was being pulled inside? Is there any balance between the two, or was it all outside? And when you review these things, what will you find? "I was constantly looking for things outside. I was worried about my job outside. I was searching for things outside, searching for pleasure outside, going to nice restaurants to have good food outside, running for sex outside, running for all kinds of pleasures of the flesh outside. Oh my god, I was running all the time outside! I have no right to ask that question, because all the time I'm putting my attention outside." Whereas the very fundamental principle of success in meditation is to begin to withdraw your attention and put it inside. How much of the time did you give to these? And if you can just evaluate yourself. What were you busy with? What were you doing when you were expecting results? What happened when you were initiated, five years ago or three years ago, until today? How much of the time was spent in searching inside and putting your attention inside, and how much was spent on searching for things outside? Just evaluate for yourself and come to your own conclusion.

We have scattered our attention, but I am saying don't lose hope in spite of this difficult question, tantalizing question, that I am putting to these people who say: "We haven't had an experience for so many years," because I can point out to them: "Where was your attention all these few years?" But I say don't lose hope, because, as I said in the beginning, the outside and the inside are the same. Did you "outside" put your attention on the master? Did you "outside" give your time to satsangs? Did you "outside" give your time to things that will lead you "inside," or were you still messing up your life in other things and not with these spiritual things? If your answer is "Yes, I was messing up," then don't expect something, and don't expect faith to be built on that. But if you follow these simple tips that I'm giving you: "Put more attention outside if you haven't seen anything inside; put more attention outside and see the miracles outside that are as good as the visuals inside," and you will make spiritual progress when you meditate. These are answers I would like to give to my friends who have that question: "We were initiated for many years, we never saw anything inside," and "Is it blind faith or is it real faith?" Of course, if you only stick to one thing and there is no progress, no anticipation, no expectation, no progress even for your mind to say, "I am seeing something's going on," then it's blind faith. But if you find any progress outside or inside it's a living faith and on that faith you will make progress.

I am very happy to be able to share this information with you today. We'll have a break for a little while, and I suppose there are some snacks and things, and some people have asked for an interview. If somebody has come for the first time to my meeting they will get precedence over others, but I have given time to one or two other people—I'll see them. Now we'll have a break. Thank you very much.

<https://www.youtube.com/watch?v=Yavxghty0pU>

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