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## Human Body is the Greatest Miracle

Singapore — October 4, 2014, Session 1

<https://www.youtube.com/watch?v=sFpl6UQolzk>

Welcome, friends to this two-day program in Singapore. I am very happy to come here after many years and to meet so many co-travelers on the spiritual path. We are all trying to go back to our true home because we have realized by now that this world in which we live is not our true home. It has too much of problems and too many ups and downs, too many dualities, and therefore does not appear to be the right kind of place for us, and we want to go to a place where there is peace and bliss and happiness forever. That means we are all destined to the same destination, which is our true home or Sach Khand.

I have come here to share with you my experiences with a Perfect Living Master, Hazur Maharaj Baba Sawan Singh Ji, also known as Great Master of India, who initiated me in 1936. I have had so many years to try out what he said would work for taking us to our true home. I had my doubts. I had serious skepticism about the whole thing. I did at one time question whether this spiritual path we talk about is just a made-up fantasy by some gurus or is it something real. Because the mind can question everything. My mind was no exception.

For about eight years after initiation by my Master, I was still not satisfied and was looking around for some alternative ways to find the truth. I said, "If this is the truth, then it must be verifiable by personal experience." And only believing in blind faith

would not help because blind faith is given to us by every religion, every traditional spiritual organization. They tell us to believe things, which they say will happen after we die. We'll go to heaven, but nobody says that you can find heaven right here and now. And here is a Master who says that heaven is right inside you, that you can find it because you have the greatest gift that was ever created—the gift of a human body.

People sometimes ask me that, “There are saints who have shown miracles before. A miracle gives us faith.” And my response is, that is this human body not the greatest miracle? Do you see any greater miracle than this? That a single sperm and a single ova forms a single cell and has all the chartered characteristics of a human being that is going to be born, builds itself in a body, a piece of flesh inside the mother's womb, and as it grows big, it is still part of the mother. In the fifth month of pregnancy, suddenly something happens, and the little piece of flesh becomes alive and kicks the mother and says, “I have arrived.”

Who has arrived? Who has arrived at that time to occupy a piece of flesh that was part of the mother, and was suddenly, has become an independent person? That life can be put into a piece of flesh so easily, so naturally, isn't that a miracle? It waits for a few months more and gives birth and cries out to expand its lungs and cries for fresh air from this world and starts its journey of life here. And has been able to create within nine months a body so complex, a body so complicated that you can't imagine anything existing like it.

This human body is the greatest miracle of all because when you study its anatomy itself, you'll find it has got trillions of cells, and each cell has a brain of its own called the DNA molecule sitting in the center of the cell, and every cell with its DNA has a complete history of the universe. It contains all the past of everybody and the future of everybody in every cell of this human body. Apart from that, there are miles and miles of nerves inside this small compact body that is communicating between the cells, sending messages. And the cells are so structured. It is better organized than any army of the world. The generals give orders. They are carried out by the different cells.

Each cell consists of 46 chromosomes, 23 contributed by the father, 23 contributed by the mother, and those cells are like doors and windows that are closed. Starting from the one single cell, sitting in the center of the head, right where the pituitary body and the pineal gland hang right in the center of the head, most protected part, with a skull around it, very well-built fortification, that is from where all the 46 chromosomes are working and giving instructions through a vast network of nervous system to every part

of the body, and in a graded way, going to different levels of cells who give instructions further down to other cells. It's a complete hierarchy, very orderly organized, and a whole army of trillions of cells is working in us like a whole universe of its own in this human body.

Apart from the anatomy of this body, which itself is a miracle, the other bigger miracles are that it has a possibility of having life in it. What is life? When you say this body, even if it is dead or alive, has the same anatomy, but when you put life into it, it becomes different. It is able to walk, talk, speak, have a special accent, special way of doing things, special style, special emotions, sadness and grief and anger. That has nothing to do with the structure of the body at all. Where does that come from? Something has got into this body which has created great opportunities, much more than the miraculous anatomy of this body.

With practice of studying inside the body, what is inside that is making it happen, we find that the voice that said, "I have come," in the fifth month of pregnancy was a new soul—a new soul carrying its own mind, carrying its own sense perceptions, carrying its own body. It was a different piece of living thing, living being, that entered. And therefore, it came out in a birth as an independent being, totally with its own temperament, its own karma, its own life pattern, totally different from everybody else. It came out being produced by the mother, yet its fingerprints from birth were different from billions of other people. Its eye iris, the pattern of the iris in the eye, was different from everybody else in the world. How could you have this kind of anatomy? Some life has come in and altered this structure of the body completely. Is this not enough miracle? People say we want to see miracles. Miracles are happening not only around us—we are the miracles! Our bodies are the miracles, the greatest miracle.

But the super miracle of all is that within this body we contain the entire universe that exists outside. Within this body, we include within this body the creator of this universe. We create our own true self and the creator of the self. Now that is, of course, a statement which ought to be verified—whether this body really contains all these things. Anybody can find it out by going within. We have spent our life looking outside at creation. Have we ever tried to see what is inside the body? Have we ever tried to explore that if we were to close our eyes to the outside world, close our ears to the outside sound, where do we land up? What happens inside? Do we really see darkness, or do we see something else?

Ultimately, how do we experience this world? We experience with the power of our consciousness and our attention. When we put attention on something, it becomes our experience. Attention is the secret of all experience. If we want to read a book, we put attention on the book, and we can read it. We put attention on something else, we can have that experience. We want to talk to somebody, we put attention on that. The secret of any communication and any knowledge, any awareness, is our attention. So, attention is so important to have experience.

What if we were to put our attention within ourselves, not having any attention outside but totally within ourselves? What will we find? Now people have experienced that through the process called meditation. Meditation is nothing but putting your attention within yourself, and not outside. When we put our attention inside, we discover very strange things. The first thing we discover is that inside this body lies another body, a body very different from this body, a body that has eyes, ears, nose and everything else on this body and is the same size as this body. That body is embedded, enclosed, in this body. It is slightly bigger than this body so that it's a few millimeters bigger around this body, and when we move our physical body, we move that body also with it. That body's so important for this body because that body has the capacity to see. It can see without these eyes (pointing to physical eyes). In fact, these eyes can only see if the inner body can see.

Supposing our attention is not here [points to the physical eyes]. With these eyes are open you cannot see. Somebody sleeping with eyes open cannot see anything because the attention is not here. Attention has gone into dreams and sleep state. The inner body can see, and when the inner body can see, because of the power of the inner body, the outer body can see. Inner body can see more. If these eyes [pointing to physical eyes] were responsible for seeing, how could you see dreams, how could you see imagination, how could you imagine things and see them? What is the power of seeing with which you imagine things and can see them? Right now, you want to imagine what's happening outside, your imagination will show you the scene. Which eye is looking at that? It's inside. The power of hearing, touching, tasting, smelling, which we attribute to the organs of the physical body, they exist in the inside body. Even if that inside body leaves the physical body, it'll still see, still touch, still smell, still hear. Still it can do all those things, because the power to do all these things belongs to that body, not to this one. This is a shell upon that body.

How can you find that? Two ways to find out if what I'm saying is true. One, if we die. If we die, naturally this body is no longer available. It is cremated or buried or finished. It

turns into dust, decomposes very quickly. If the inner body leaves—and many people call that inner body soul, that the soul has left, therefore the body is dead. If this body dies, the inner body does not die. Can we verify? Well, people die. They can't come back to tell us what happened. But why, why not try to die without dying? Why not try to have the experience of dying, exactly the same experience which happens at real death, while we are living, and have that experience?

How can we die while living? How can we have that experience while living? The power of dying while living is built into us. That's the miracle. The power that we can experience death while we are still alive and come back and tell people what happens—that ability exists in this body and with us. It's a powerful thing. How we can do it is to simulate, to copy, the same thing that happens when a person physically dies. If you have seen people dying, you will notice that dying is not an instantaneous one-time event. People die gradually.

First of all, they don't know where their feet and hand have gone. It looks like the death is a process of withdrawal of life from the extremities through the legs and the arms, goes to the torso, torso dying upwards, the brain is still there (person is talking), and he doesn't know where the body has gone. And then, when the brain is dead, you're dead. The process of life withdrawing from the extremities of the body—and coming up along the torso of the body and going up and dying in the head—is the normal process of dying. It can be imitated, and we can make/try it like that, because what is dying is the attention is going away from that part of the body. If we put our attention on one thing, it automatically starts withdrawing from another thing. Supposing you are attending a concert, and there are many musical instruments playing, and you say, "I like those pipes that are playing," and put your attention on the pipes, carefully if you attentively listen to the pipes, the pipes become louder, and the other instruments become weaker. Nothing has happened to the instruments. Your attention has intensified one experience and withdrawn itself from the other experiences. If you put attention on one thing, it automatically withdraws from other things.

Supposing you put your attention on the head, the very last part that dies...supposing you put your attention in that part of the head. Then it finally dies, which is behind the eyes in the center of the head, the most well protected part, where the single cell, the master cell is creating methods of sending life all over the body. The pituitary body, pituitary and the pineal gland sitting on the medulla oblongata in the center, right behind the eyes, that's the area from where all messages are being sent. That is from where all the hormones are being directed in the body. That's where all the attention is

flowing in the body. That's where all autonomous functions, like beating of the heart and breathing, is going on.

And what about that point? Ultimately, that dies last. How about putting attention on that point while you are living? What will happen? The longer you keep your attention there, the more you will become unaware of the parts of this body. If you keep your attention there, after some time you won't know where your hands and feet are. They go to sleep, as it were. You continue to be there. Ultimately the whole attention is pulled up and you don't know where your body is. It is like dying while living. It can be practiced by anybody. So, people want to know what happens after death. They can examine it right here.

The difficulty is, nobody ever taught us how to do that because right from childhood we have been taught how to put our attention on things outside. We have been told how to practice focusing our attention. Focusing our attention means putting attention on something other than our own self. So, we are always putting our attention outside, focusing on things. We have never learned how to withdraw attention, how to withdraw attention to our own self, our own seat of consciousness, which is lying inside where the seat of life itself is. We've never practiced that. If we learn how to practice that... Anyone can, a child of five years old and a man of hundred years old, can practice it. It is not something reserved for somebody. It's the miracle of having a human body. It's the greatest super miracle that within this body you can perform this and discover: Is there more in this body than mere the physical part? It can be verified personally by anybody through this process of meditation of withdrawing attention to your own self behind the eyes.

That's step number one. There are super-duper miracles inside, because beyond that you will find that even that body which creates sense perceptions, which creates all sense perceptions by itself, and in this body, behind that lies another beautiful body, where there's no shape. It's not fitted into the body. The sense perceptions require that the inner body fit in with this body, but beyond that there is a body which we call our thinking mind. Sometimes we refer to it as the causal body, causal body because it causes all experiences to happen. Nothing can be seen outside—nothing. No world would exist unless the causal body creates it for us from inside. And that too is accessible. That too is accessible because by withdrawing attention within the inner sensory body or the astral body (I'm referring to the body within the body), the causal body, the *Karan Sharir*, the one that causes all karma, causes all things to happen, that causes all causes to happen, sitting inside this physical body and the sensory astral body

inside, also accessible by the same means of withdrawing your attention inside astral body.

Astral body is also a body. It has a life just like this body. This is a very temporary body. People have very limited lives in this. Some people live hundred years. Some people live ninety, eighty, some hundred-twenty. Nobody lives forever. This body has a very limited time compared to the time existing outside. An infinite time exists outside. The world we live in says it's fourteen, fifteen billion years old. The earth itself is four, five billion years old. And here's a little body we come in only hundred years. It's a very very small time. Therefore, when we have such a small time here in this physical body, the inner body also has more time, but not so much. The average life of the inner body, which people think is a soul going from one body to another—it's not a soul, it's an inner body. When a person dies, the inner body moves—and that itself has a life of one thousand to three thousand physical years, but much longer in one lifetime of that body, with the same senses, same ability to see, touch, hear, smell. You can have several human lifetimes here.

But the inner body behind that, which is the mind, has a life of millions of years. Our human mind is also a body. It's a body that causes everything, but with many other functions too. It can think. It can understand. It can make sense of things. It can put these sense perceptions into certain combinations and understand what's going on. It can enjoy life. It can be happy and sad. It can be depressed. It can be full of bliss. The ability to do all those things and put it in words and create time and space in which to put everything, including these bodies, it's all dependent on the causal self inside, that inner body that creates all this. It's been called the universal mind. It's been called Brahma, the Creator. It's been called by different names in different religions as the ultimate creator of all experiences. And yet it is part of us inside. Without that we would have no experience anywhere. And yet, through meditation, it's accessible to us. We can see it while we're living here. That's the greatest miracle. What other miracle does one want to see when these things can be done by anybody?

But that is not our own true self, because all these things that I am mentioning to you require time and space. And they require cause and effect. They work in a certain order. All the things that are created by the mind, they work in a certain order of time and space and create a relationship of cause and effect, which creates a great law of cause and effect, which we call the law of karma. Karma is created by the mind, is borne by the mind, is experienced by the mind, and experienced in the bodies. Both sense perceptions and the physical body, they experience karma because of our mind. Mind is

a very powerful thing. It can create and experience karma. It can create and experience time and space. This beauty that we have this wonderful thing inside that can create these experiences, that can create the power of thinking, the power of reasoning, the power of logic, the power of communication, the power of using languages, it's a very great facility. It's a great gift given to us to use. I can sit here, communicate with you, because of that power.

The power of the mind is unbelievable. That fact that this power of mind is lying inside the astral body and covered by the physical body is a miracle. It's a great miracle that this is all existing and we can have access to it. We can withdraw our attention from the physical body and have access to the inner astral body which contains all the sense perceptions. And the sense perceptions alone are responsible for our experience of this world. Whatever we can perceive exists for us. What we cannot perceive does not even exist. Our whole concept of what exists in this universe is because of our perceptions. That is why the inner body is so important. And to understand what we perceive, the mind is the greatest gift to us.

These have been given to all of us. We didn't qualify specially to get this. We never qualified to get a human body, such a wonderful thing. It's a gift, the greatest gift we could have been given by a creator. A gift so different from all others. There is no gift equal to this human body. I've tried to see: Can there be a bigger gift? If all the wealth of the world is given to you and you die next day, what good is that wealth? People are collecting things. They're trying to collect riches—more houses, more cars, more wealth, more clothes—and then they suddenly die. Everything is left right here. Nobody has carried anything with them. And yet there is a gift inside which we carry with us all the time, even after death. This physical body contains everything that we can ever aspire to.

So that is why the mind that has been given to us, which creates experience outside, is given so to have...we can have wonderful experience. We did not come into this creation to come and suffer and get caught up here. We came into this creation to have a different experience. We got different bodies so that we could have different experiences. We came for adventure. We came for a kind of life that does not exist in our true home. Our true home is all peaceful and bliss and happiness. We don't even know what peace and bliss and happiness is there, what it means, unless we can see the opposite of it. When we come here, and we can see pairs of opposites, and we can see duality, we go back home, say, "Now we appreciate what we have." The very reason,



*raison d'être* for creation of this universe, is that we can appreciate our true home better.

People say, “What is the purpose of coming here?” That’s the purpose, because our power of consciousness appreciates that which is opposite to what it already has. If you already have something and never seen the opposite of it, you’ll never appreciate it. You only appreciate when you see the opposite. So, a world of opposites has been created. A world of duality has been created so we can go back and appreciate our true home, which has no duality and no pairs of opposites. This is a wonderful experience to come here. We came for a purpose. It is like going to amusement park for having a ride and coming back home. This is a great amusement park. This is a lot of thrills, lot of dangers, lots of ups and downs, lots of highs and lows. But we wanted that, to have an experience of high and low so we can understand and appreciate what is our true home, where we live in peace.

So, once we come here, and we forget where we belong... Why is that so? When we go to an amusement park, we don’t forget our home. We know it’s amusement park and we, after that, we go home. We never try to say, “Okay, these horses running up and down in the carnival, and we are going to make property out of them—we are going to acquire these. Because we know we are going home. Here we come for the same reason, same purpose, and try to make everything our own. We try to make things of this world our own. We try to make people of this world our own. And nothing becomes our own, and we die. If we realize that we have come here temporarily, in the same way like we go to amusement park, our whole attitude will change. It can only happen if we know where our true home is.

Then why did we lock ourselves out of our own reality? How did we forget where our true home is? What could be the good reason that we should forget our true home and then come here, and somebody should come and tell us there’s a true home? Why should we be so caught up here? The reason is obvious. We did not come to experience illusions and shadows. We came to experience reality. And we made it real. The only way to make it real was to forget what is more real than this. Every time we create a reality, we create reality by forgetting something which is more real than this.

When we go to sleep at night and we have a dream, the dream looks real. Why does the dream look real? Because we don’t remember what it was like when we were awake. Supposing we remembered what it was when we were awake—dream will be like

daydreaming. Daydreaming does not have the same reality as a dream where you forget what it was like to be awake. The same thing applies that when we have come here, we've forgotten where we've come from, we've forgotten where our true home is, so that we can have a real experience here.

I come from United States where they have big shows on Broadway. You pay \$200 for a ticket. And then there are street shows where you can see for \$1. What's the difference? The street show people act like it's an act. We all know they're just acting. In Broadway shows, they're so real. They have to be so real we forget that they're unreal, and we begin to take it seriously. We go to see a movie, and in the movie we cry, we laugh, we get jitters. "What is going to happen next?" We totally forget it's just a shadow on a screen. We create a reality to have an experience. We have done a wonderful job in forgetting our true home and coming here and creating this reality.

So, this is a great purpose in why we forgot our true home, but then we could be trapped here forever. And isn't, isn't it bad that we should be so involved in creating the reality here that we should forget? Not too bad if we have made arrangements to trigger us back to go back home. When these Perfect Living Masters come into our life, that's a trigger we ourselves arranged before we came here. This is not something that's happening by chance here. We ourselves arranged that when we are fed up of this show, when we don't want to see it anymore, when we say, "it's enough," that we should be able to go back home. And the trigger we have made is to see the appearance in our life, coming automatically, of somebody like ourselves, like a friend but having an awareness of true home where that person can take us to the true home.

We made that arrangement ourselves, because if everything is being created by our own mind, don't forget that the Perfect Living Master, as a human being, is also being created by us. He's our creation. If everything is seen as being created by us, then even a Master telling us how to go back home is also created by us. When did we create it? At the very beginning, to make an arrangement to go back home when we are tired here. So, this is arrangement we, ourselves, in the entire reality of our true home, made ourselves. And that is why, when the time is right... Right by which standard? Our own standard. We set the standard. We want to go for the whole day, for a thrill, for adventure and then we want to come back. The time is up. The trigger works, the Perfect Living Master comes into our life by himself and says, "Now it's time to go."

It's not somebody else doing it. We made the arrangement ourselves. That is why it's happening. In a story form—it has to be a story form—when we left our home, some of

us were concerned. Maybe the adventure may be too bad for us. Maybe we don't want to be there for too long. And we made an adventure. The key was, "Okay, we will make an arrangement that when we go back, the very essence of our truth, of the true home, should come back and take us back home." We made that arrangement ourselves. So that is why, in this world, when do we find a person who can help us to go back to home? When we are ready.

Now I am telling you the miracles of the human body. I want to tell you the greatest miracle. The super-duper miracle available in this human body is that we have free will. We think we decide. Is that remarkable? Do we really decide? That's a big question. People have asked me over and over again, "Is everything predetermined, or do we have free will to decide things?" And the answer is everything is predetermined, and we decide what is predetermined. But we didn't decide here. We think we are deciding here. We decided at inception. We decided at the beginning of creation. We decided the whole pattern. Therefore, it is our real, true free will that created everything. Coming here the pattern has been set up by us and is working. Now, we exercise our free will, which is not real. It looks real because originally it was real. Therefore, when we use our free will here, we say, "I can decide what is to be done."

I sometimes share an experience I had in India. When I was young, I was trying to get a job in the Indian Navy. I went for an interview. When I came back, a Sikh gentleman with a turban accosted me and he said, "Do you have a piece of paper?" And I said, "Yes." I had a bag of papers with me for the interview. He said, "Take out a piece of paper." And he began to look at my eyes and write something on it. Then he folded the paper, and he said, "Take it in your hand, and hold it in your hand." Then he gave me the pen. He said, "Do you have more paper?" I said, "Yes." He said, "Now write the name, the number between 1 and 10." And I said this is a trick I used to play in school. Whenever I used to tell children write a number between 1 and 10, they all wrote 5, because it's a natural thing to think of the middle.

I said this guy is expecting me to be fooled into writing something that he is expecting which will be 5. I said, I'll call his bluff, so I wrote 3. Then he says, "Write the name of a flower." I said most of the people, when they're asked, they write "rose," the most common flower, and he's thinking I will write "rose," but I am going to call his bluff and write something that he may never, never have heard of. Now this interview, this incident was taking place in Lucknow, in Uttar Pradesh, a different state from my own state of Punjab. I said I'll write the name of a flower he may never, never have heard of, so I wrote chameli—c-h-a-m-e-l-i—in English. He says, "Write your date of birth." I

wrote 1926. He said, "Oh, you have written year of birth. Write your date." Normally, date is written first and the year at the end, but I wrote my date of birth, 26 November, after 1926. He says, "Now open the paper I gave you before you wrote all these things." I opened the paper. It said "3, chameli, 1926," and then "26 November," in the very order in which I wrote. He wrote before I thought of what to write.

How could he know it? And, while I was still in a state of shock, he says, "Shall I tell you something more?" I said, "Go ahead. I'm already in a state of shock. How did you know this?" He said, "You thought to yourself that when I will ask him to write the number between 1 and 10, he will think I'm going to write 5, but I'm going to call his bluff and write 3." He repeated my own thought. "When I was asking you to write the name of flower, you said this man is going to think I'm going to write rose. I'm going to call his bluff off and write this other word." He knew my entire thought process. He knew the very functioning of my free will. I thought I was deciding myself at that very time. Nobody could have known earlier. If it was true free will, nobody could have known what I'm going to write. Therefore, obviously there is something very catchy here, that what we think is free will, and the way we decide things we think we're deciding now, have somehow been decided somewhere earlier. And this man had the ability to read it.

I was very impressed with that. First live proof that what we think is free will is not really free. We think it's free. We feel it's free. We experience it as free. We experience it as free will. But if somebody can go into that very area where that guy went, he can find out it is not free. So, I asked him, "Tell me: how did you do it?" He said, "I am practicing. We are called Bhatras. They're a small group of people. Very few are left, but we have been under our guru's instructions, learned how to read the mind of the person five minutes before he can think of it." That means he can see my mind, read my mind, before I can think, not afterwards, not during, not while I'm thinking. Before I have thought, he can read it. That means what I'm going to think is already written somewhere, and I have no option but to think like that. How come? I am so confused that I think I am deciding things now, and there has been decided somewhere earlier. And who decided it? Did somebody else decide for me? And I am being made to go through somebody else's script?

When you discover the truth of your true home, you'll find you wrote it yourself, everything. So, it's true free will. It is nobody else's will, it's your free will. But is predetermined. It was your predetermined free will which now you are employing it here and thinking it's your free will now. That's remarkable experience. But what is the value of this? What is the value? If we look at other life forms of life—trees, plants,

insects, birds, mammals, animals—and see their lives, they go by routine. They know how to instinctively react to things. No...no other form of life starts thinking, “Now what should I do? Should I choose this, choose that?” Nobody says that except human beings. Only human beings.

In our old scriptures in India, they have listed a number of species of life, how many life forms exist in this universe. They’ve come up with a list of 8.4 million (84 lakhs), 8.4 million forms of life, and more than half of it are in the plant kingdom, more than 5.4 million in the plant kingdom—and then the other categories. In the last 400,000 comes a human being, in the very last. And in the human being, one alone out of 8.4 million, has the power to experience free will, no other form. It includes also angels. It includes gods, angels. It includes all beings with higher levels of consciousness. They don’t have free will because they have knowledge. Supposing I had knowledge of what I’m going to think in the next five minutes, I could have seen the same thing that guy saw. I don’t have the knowledge. I’m ignorant. We’re all ignorant. In human body, ignorance is the greatest bliss, because we don’t know what is happening and we feel we have real free will. If we knew what’s going to happen tomorrow, our free will disappear right now. The free will is existing because of ignorance, and the others are going by their instincts. We also go by instincts. Most of our life is by instincts. We don’t tell the heart to beat. We don’t tell the lungs to breathe. We don’t tell most of the nervous systems to operate. They’re going on autonomously. Very few things we are doing on our own, where we exercise our choice. And that is where we use free will.

What is the advantage of placing this particular talent, this particular function of free will, only in a human being? The value is: because of this function it can experience seeking, seeking of the truth. If we did not have free will, we could not seek the truth. We planted this free will to seek the truth before we were ever created. But we are experiencing it now, because when the time is up and we want to go back to our true home, the seeking comes within us. Seeking through free will. Seeking, “I want to find the way. I have made up my mind. I have decided.” Where does that come from? It comes from the very same free will.

Free will is the most useful thing and can also be a trap in a world where cause and effect are the law, where karma is the law and is working on action and reaction, where you decide something with free will. If it is good you are rewarded, if it is bad you’re punished. It’s a follow-up from that. When you have free will to decide things, and you don’t know what this free will is for and why did you get it, and you are using it only in this world, then when you do something good... And what is good? What your inner part

of the mind, called conscience, tells you. We have got a little piece of the mind, thinking mind, that thinks alongside the other thoughts.

Sometimes we can divide the mind into many parts. Sometimes you might see you are arguing within yourself. But this particular mind part, which is called conscience, the determinants of good and bad, it says, "This is good, this is bad." How does it make it? Through environment, through social structures, through society, through religion, through exposure to other people, exposure to the experience of this world. The experience of the world keeps on changing, our good and bad keeps on changing. But I tell you: one time we have concepts of good and bad, a morality, a moral system in our head, and we ourselves know this is good, this is bad. When we do something which is good, we expect a reward and we get it. When we do something bad, we are punished, both in the secular laws of this world as well as in the spiritual law of karma.

The spiritual law extends beyond this life. Because we have several lives, it can say there's a carryover. "You did good, but you didn't have the time to get rewarded. We'll give you the reward in the next life." So, the law of karma operates through the mind because it has got that morality stuck in through the conscience. And we ourselves then get trapped into this. As it happens, we can do all the good things, and get all the rewards, and do some bad things, because unfortunately or fortunately, some bad things seem to be more delicious and more tempting. And we ourselves have created this moral law. We don't want to do certain things that is not good by social norms, but we want to do it because it's a temptation. We do it and then we feel we shouldn't have done it. The guilt holds it as against us, and says, "Now you must be punished." Then we get punished.

This whole cycle of using free will to create karma of good and bad places us in a prison house in this experience of this physical world. We are prisoners of our free will, whereas free will was given to us to escape from this world. Free will was given to us so we could freely seek to get out of here. And we are using free will to do things which tie us down here. The very thing, everything you say... There's a knife. You can cut vegetables with it or you cut somebody's throat. Free will is like that. It can be used either way. We have used our free will for something it is not intended to be used for. Free will was a secret weapon to cut away from here by seeking.

People ask me, "Where can I find a Perfect Guru? Can you tell me the address in this world where you can find a Perfect Guru?" I tell them a Perfect Guru is in your heart. Perfect Guru is in your mind. A Perfect Guru is: if you seek, he'll be there. He'll not only

be there, he'll be outside as a human being. You don't have to run anywhere to find a Perfect Living Master. If a Perfect Living Master is one whose consciousness has reached a level of where we are all one, and he's able to experience that, does he not know us better than we know ourselves? Does he not know what our seeking is? Does he not know that we are seeking for him? If he cannot know, he's not a Perfect Living Master, he's not even a master. When we talk of Perfect Guru, a Perfect Master, we are talking of one who appears in our life when we are seeking for such a person. Seeking is not to be shouting out in the streets. Seeking is in your heart, inside. Whoever has sought in their own heart, inside their own mind, has found a Perfect Master. The secret is not to run around anywhere but to stop running around, and just seek inside. Perfect Living Master by coincidence, by circumstances, comes into your life. And just when you're ready, he appears.

In India they say, "When a chela is ready, the guru appears." They don't say that when a chela's ready, he'll find a guru. It says, "When a chela is ready, the guru appears." What is readiness? Readiness means the seeking has reached the limit, "I am done with this. I'm no more interested in the experience of this world. I want to go back to my true home." And a Perfect Guru comes into our life.

So therefore, it is not necessary to run around to find who's a guru. In any case, supposing we run around and never find a guru. Because how will we know who's a guru? You know, there are so many gurus around. My Master used to tell me, at that time, that there appear to be more gurus than disciples. Now it's a big trade. The gurus move around all over the world, and it is...they charge fees for their teaching spirituality. They take from people instead of giving to them. And they, they called gurus? How can you find a guru? They all look the same. Some look more guru-like than the others. And the true Guru doesn't look like a guru at all. Because why should he look like it? He has not come to proclaim something to the universe. He's come to pick up somebody who's seeking him.

When a person seeks, the guru appears. In what form will he appear? He appears as a friend. He appears as one you can associate with, with love and devotion. Because the spiritual path, at the end of the term, at the end of the journey, is nothing but love and devotion. Meditation is merely a way to find out if you have love and devotion. My Master used to say that meditation is like a thermometer. A thermometer does not give you fever. It can measure the fever. You can know where you stand by using a thermometer. Fever comes from some other reason. Your seeking is not based upon

meditation. Your seeking is based upon the love and devotion. Meditation tells you how far you have gone.

Therefore, meditation is not an end by itself. It's merely a means. Further, you will notice that meditation has techniques which are physical. Say example, in mediation we use a mantra, use a simran, we use words to repeat. We use a language. And how can there be language where there's no mind, where there's no space and no time? Languages only exist in space and time over here. They're only used for a very short purpose here. A mantra cannot take us to a place which is beyond the mind, beyond time and space, to our true home. Therefore, mantra is only a limited use for some time here, to just make a step inside, to be able to learn the art of withdrawing attention within yourself, a temporary first step. If somebody says, "By mantra I've reached the ultimate," it's absolutely impossible, because there is no language there. There's no space there. There's no time there. There can be no language of this kind. The only language that can exist there is the language of consciousness, which is love and devotion. That exists there.

So therefore, all spiritual progress eventually will depend upon love and devotion, and not on language, not on other practices. We are doing meditation to convince our mind that yes, there is something inside, that's the way to go. It's a necessary step. It is necessary step to do meditation so that we can discover what is inside. But to expect that doing something physical, with the physical body, is going to take us beyond this physical body, beyond the astral body, beyond the mind, is not possible. What takes us beyond is what exists beyond.

You will notice that languages exist here. The method which my Master taught me, which I recommend to everybody who wants to discover the truth, ultimate truth, is called Surat Shabd Yoga, the yoga of attention upon the sound. Put your attention upon the sound and you can reach everywhere. How can there be sound if there's no time and space? That means even sound is very limited. When we say sound, the definition of sound keeps on changing. Right here I'm speaking to you with sound. There's a beginning. If no speech is made in the language we can understand in a physical world, in a physical body, we don't make any step at all toward the path. Therefore, it starts with spoken language. The first sound is the spoken language which we use for mantra, use for simran, we use for repetition of words. It's a local language here. This is called *Varnatmak Shabd*, "sound that can be spoken, written and heard." It is only varnatmak. That means it is not sound that's going to take us very far, but it'll take us, teach us how to concentrate our attention behind the eyes and withdraw attention and be able to die



while living. But that's a good step. That's a very good step that we can use at least to go within ourselves and discover that "beside this body, do we have something else?" Yes, the spoken word, the repeated word, can show us that.

What next? The next is that there are no spoken words after that. Then we change the shabd, the sound. It then becomes *Dhunatmak Shabd*. Dhunatmak means it can be heard, listened to, but it's not something that we can write and speak. It's not a language. That's a sound that can be heard. More important, not only can it be heard, it can also be listened to, which means it can pull your attention. The difference between hearing and listening—listening involves attention. Our whole game of Surat Shabd Yoga is attention on the sound, which means listening is involved more than hearing. If you can listen attentively to the sound, it can pull you beyond the first stage to the second stage. It can take you to the region beyond your sensory body. It can take you to the region of the causal self of your mind. You can reach your own mind with no physical body outside by the listening of the inner sound, which is beyond Varnatmak. It's *Dhunatmak*.

But then it fails there, because after that we are treading into an area where there is no sound at all, because there's no space and time as we know it. There's no hearing device, but listening device, to a power, to a vibration, to a resonance, that exists, a creative resonance, which we can see is creating universes. We have no word for that, so we are still using it sound. And we say, then you go into *Sar Shabd* after Dhunatmak Shabd, the Sar Shabd that takes you beyond all covers of mind, senses, and body, and shows who we are. That's the first time you discover what our soul is. The astral body is not our soul that transfers from one body to another after death. The mind is not our soul. It has a longer life and transfers through several bodies.

Our soul is when we go to Sar Shabd, the resonance of creation, and that is beyond the mind and does not need space, does not need time, and reveals to us that our own soul, our own consciousness, the unit of consciousness, is a creative force behind everything. That sound originates from the Sar, from the self itself. It is coming from the soul. We realize that there's no sound that we listen to. We are the sound. That discovery comes to us that we were the sound all the time. The creative power was consciousness, and we created everything from there. If you want to know who you are, that's who you are. And fortunately, with the help of a Perfect Living Master, we can have that experience while still sitting in this body. It's amazing that in this very body we can have such an experience that who we are. That's the soul.

But that's not the end of our journey. A discovery of your own self is that one step short of discovering our true home. Our true home again changes the sound. We still call it sound, but we call it *Sat Shabd*, the truth. We have Varnatmak, Dhunatmak, Sar Shabd and Sat Shabd that takes us beyond all these levels and shows us that we are eventually only one consciousness. We're totality of consciousness. Nothing happened outside. There were no individuals. All individual souls were created within one. They live within one. The whole drama of creation took place within that one. Nothing was outside.

That discovery comes within ourselves. We created time, space and universes around ourselves, and they are all within that one. That experience of being in a true state of our true home brings you a bliss and happiness which nothing can compare with, because then you discover the truth. You discover who you are. You were never born, you never die. All these are covers that were born and die, that you are immortal, that you are never separated, there is no others there, there's only one. That discovery is where you feel that you are in your true home.

So this is all possible while we are still in the human body, and we can have all these experiences here. If this is possible, to have all the experiences of the Creator and the Creation, in this body, what greater miracle can you expect? Which kind of miracle are you looking for? Try out this and see if every life, every day of your life, does not become a miracle. Every step you will take in this direction will be a miracle for you. It'll be miraculous.

Now, I am not saying that there is nothing outside to be seen. Because outside, what we call outside, is outside in space and time, where we are here now in the physical plane. Enjoy that. Don't get caught up in that. Don't make it a prison. Make it an amusement park. Make life a movie. Make life a drama. Look at it as a drama from where you have to shut off and go back. Don't get attached to things here. Love everything, enjoy everything in this world. But don't get so attached that you become a dependent upon this experience, and you can't get away. Now that is only possible if we are, from time to time, having experiences showing us how this world is being created, and what it is for.

When we go to sleep and have a dream, we don't dream forever. We wake up. We always have reason to wake up. There was a nice movie. Somebody recommended it to me. A filmmaker in Bombay/Mumbai, he told me see that movie called "Inception." I don't know if any of you have seen it. In "Inception," they show that a person can dream, and then dream within a dream, and then dream again within a dream. You can have three levels of dreams. And it shows one very interesting feature, that when you

dream for ten minutes, in the dream it looks like, can look like one hour or two hours. Dream within a dream takes you to fifty hours. The third dream you can live a whole lifetime—and wake up in ten minutes. Why this impressed me was, this is the truth that we create time and space, not because it is actually there, but because we create experiences of it.

When I went to the United States in the 1960s to study through the university there, there used to be very dynamic clinics called “Sleep Clinics.” They used to study what happens to us when we are sleeping. They put cameras on the eyes to see the rapid eye movements of dreams. They put electrodes to see our emotional reaction. And in the middle of the night, when the rapid eye movement was going on, and they knew the dream was going on, they would wake up the subject, and record what he had to say. They said, “Have you seen something now?” “Yes, I was seeing a tennis match.” So, the eyelids were moving like this (hand movement from side to side). So, they related that the physical body and the eyes are connected with the dream eyes. In the dream eyes, the person was seeing a tennis match, the ball going here and there (hand movement from side to side).

On the outside physical body while sleeping, the eyes were also moving in this direction (hand moving side to side). Another person was woken up. The eyelids were moving like this, up and down. They woke up, “What are seeing?” “I’m seeing a waterfall.” So, dream sequences were connected with the rapid eye movements. When they recorded those statements of people in the morning, they said, “We never had a dream.” So, they forgot their dreams. They’ve discovered that we all have several dreams every night. We discovered dreaming is a natural process of sleep, and we don’t remember our dreams. But the dream ends, and we wake up. Even if we remember the last dream a little bit, it fades away within seconds, and we can’t remember it.

So, they discovered that the life that you have in a dream is very different. In one case, they discovered a person who had a seven- minutes dream. And his dream was unique. Because he said he dreamt he was a child and was growing up and going to school. Then he passed the school, went to college. He studied there. He met a nice girl there, and he married her. Then they had kids there, and he grew very old, and then when he was dying, he suddenly woke up. Whole life in one dream lasted seven minutes. Seven minutes of sleep, he lived a whole life. I remembered that case. And when I saw this movie, “Inception,” it’s saying the same thing, that the timing is quite different, that a short time here can create so much time.

In that movie they also show that in order to wake up from the sleep state, they carried a little totem in their hand, a little prickly thing. When they pressed the hand, it would prick, and you would wake up from the pain of that. Therefore, painful event they created themselves to be able to wake up. And I said, isn't it true that we have created the same thing here, that when we are disappointed, we are pained by our existence here, then only we think of going back to our true home? While we are having happiness here, we don't think of it. It's so much like that movie, that we are really having a movie with an arrangement made already—when we are pained and are unhappy here, we don't want to stay here, Perfect Living Master comes as a totem, wakes us up and takes us back home.

So, the fact that that was a movie with three levels of dreams only, here we are talking of six levels of dreams. We are in the sixth level of dreaming right now. The seventh level is when we go to sleep and have another dream. These are dreams within dreams within dreams. As we awaken ourselves over and over again, we come to the level of the next experience. Then we discover that we wear these different bodies upon ourselves in order to participate in the next lower dream. So, when we withdraw our attention, we actually awaken ourselves. A true awakening to a higher level of consciousness, a higher level of memory, a higher level of recalling that you had a much longer life than what you think you have here, only comes there.

The same thing as in that movie, that you can have different experiences for many years—the sleep was for only a few minutes. The same thing is happening here, that from a timeless moment with no time and space, we've created dreams with time, and created dreams in more time, created dreams in unlimited time, infinite. Isn't it amazing that this brain, this mind of ours, can create infinity? What is infinity? How can you say that we are now in infinite time? When did it begin? It'll never...it never began. If you can go into the past as much as you like, there's still more past earlier. It never ends. You can go into time and think of the future, keep on thinking, and you can keep on going forever. How could it be created? It seems to be there forever. Because of the nature of time and space, which are infinite here, we take them as the absolute reality, and that is one of the big prison houses for us, time and space.

Time particularly is the greatest prison house for us because once we are in time, law of karma operates, and our attachments operate, different differences operate, separation operates. Everything operates with time and space. And that is the prison house we have got into, and by forgetting that this is not our true home, we get into prison house and serve prison terms with one body, another body, one after the other. But, when the

time is right, and we get the guidance, we're able to wake up and discover that the truth was not this at all. This was a dreamlike experience.

Now, if we have that knowledge, if we get that knowledge and a feeling inside, "this appears to be true," then we can start practicing that right from now. We can start practicing the very element of spiritual progress which we haven't had yet. But we can start practicing right now by saying, "Let me see if I create this world like a show, like a dream. Let me see if this world is just a movie going on." What'll happen? Supposing from tomorrow you say, "This body of mine is only a character in the show. I'm not the body. I'm using a body. I am sitting inside at the seat of consciousness behind the eyes. I live there, use a body, use it for mobility, create different scenes by moving around, and I'm watching a movie which is very interesting, but it's not me. It's my body which is a character, an actor in the movie." What'll happen? Try it for one week, your life will change. Some one simple step. Nothing else needed. And if you can do that, you'll open up a vision of yours that "what have I been taking things so seriously for?" Then you will learn that things that you took so seriously have no significance whatsoever. Then you will learn the greatest mantra I ever heard. Two-word mantra in English, that you will look at life and say, "So what?" It's the best mantra: "So what?" That's what you will think. Because nothing is of that great importance or significance till we make it the only reality, and the only place to be living in. The moment you know this is temporary, and we have to go, this changes.

I am hoping that you will all benefit from the spiritual path that these Perfect Living Masters bring to us when we are ready. When we are ready, they tell us how to go back to true home. And the true home is not very far. We don't have to travel too far. Somebody asked me, "How far is our true home? How many miles do we have to travel?" I said, "Not miles at all. It is right here in our own head. It's right here inside." "Is it a few inches away?" "No. It's right where you are right now operating from in a wakeful state. You are awake, and looking through the eyes, sitting in this body. If you are not the body, where are you sitting? That's exactly the place where your true home is." It's only a question of awakening yourself from there and discovering that the same location will always be there. All the experiences around you, including the experience of your body, are being generated from there, that you have never moved anywhere. Experience has moved around you, which was created by you, created by your power of consciousness.

The ultimate truth is that we are conscious beings, and we are part of the totality of consciousness. We never separated. Somebody asked me, "Why did you leave your true

home to get into this mess?" I said, "In truth we never left it. We are experiencing this whole thing in our true home." The experience is different realities, different adventures, right there. When we reach back home, we don't say, "Thank God I've completed my journey." [We say,] "Thank God, I'm awake where I went to sleep. Thank God I know where I am. I know where I belong." It's a very different experience from what—sitting here in this sixth level of dreaming, it's very different from what the truth will be. Truth is so amazing that even our concepts ("There's a big wide world around us, we have just come for a short time, world will go on forever.") is itself even broken down when we find that we created the world when we opened our eyes—and the world ends when we close our eyes. We recreate the world every time.

The truth is very different, but this is not something to be blindly believed. One good thing I liked in my Perfect Living Master, Great Master's teaching, was, "Don't have any blind faith in anything. Only believe what you can experience." If you can't experience today, say, "I don't know. When I experience, I will believe. I only have little experience, I believe that little. I don't disbelieve anything. I've no reason to disbelieve. But I put it on a shelf. When it'll come, I will believe it. Till then, I believe only this much."

Sometimes the mind wants to disbelieve, and something else inside us wants to believe. What is that, that something else in us is seeking and believing something, and the mind says, "no"? Then, of course, your soul is yearning for the truth, all the time, and wants to believe, and wants to move on. So when the soul's belief becomes so strong, it will override the mind. And then you will believe, because that itself is an experience where the soul can overpower our mind. The soul is consciousness. The soul is life. The soul is making the mind work. The soul is giving life to the mind. The soul is giving life to our sensory systems. The soul is giving life to this physical body. The soul is the ultimate consciousness that makes everything alive. And that soul is empowering everything. It's not that these things, by themselves, would exist without the soul. But the soul is trapped into many of these experiences and can't separate itself and know who we are.

So that is why this method of Surat Shabd Yoga, using the sound and putting attention on the sound, great attention, consistent attention, can yield all these experiences that I talk about. It's a personal experience not to be believed unless you have experienced it. Therefore, go step by step. Don't be in a hurry. Because we are so used to accepting this reality, sometimes if we go too fast it's too much of a shock for us, that our own belief systems are totally different. What we believe to be real was unreal, what was real was very different, and we were putting real as unreal, putting the unreal as real.

Imagination we thought was totally imaginary, unreal. And suddenly we find imagination was more real than what we were seeing outside.

This is all predetermined existence here, as that man revealed to me long ago, and as your inner experience will tell you, when you go and see that the whole thing was prewritten by you earlier. Not only this life, every life inside. It's a one-time creation in no time, and therefore the time was created to expand it for different kinds of experiences, which we are having here. So that is why it's my prayer for all of you to take advantage—because you are ready. Otherwise you wouldn't be here. You are here because you have a seeking inside, and the seeking can be fulfilled if you follow simple steps of discovering who you are.

I'm here for two days, today and tomorrow. I want to take some time with you for those who are interested in doing some practical steps for meditation. How many of you will be interested in actual meditation? Very good, we have enough candidates for that. So we'll do that, some part today, some tomorrow.

Have any one of you requested a personal one-on-one interview with me? Anybody has, tell me how many. Okay. Have you given your names to Tim Chan? Now at this time I want to tell you that it is Mr. Tim Chan, standing right at the back, who has organized and made possible with the help of some of his friends, and mostly his hard work, has made it possible for me to come and visit you here, to meet all of you. I'll like to propose a vote of thanks by applause for Mr. Tim Chan. (Applause)

Now, if there are any questions you have on what I have said to you, or what I've not said to you, you can raise those questions. The easy way would be if those questions are given in writing. Have any one of you given any questions in writing yet? No. You can give those questions in writing on little sheets of paper, and I will take care to...I'll take care to answer them during the course of our meetings here. Further, if there's already a list of people who are wanting to have interviews with me, I'll begin right after this session. And then we'll have a break, you will have a break for lunch, and I will reassemble, and we'll do some real practical meditation to understand what I was talking about. Because I don't believe that we should only talk the talk, but also walk the walk. Otherwise we have heard too many lectures in our life. Heard too many satsangs.

We have been listening with one ear. We go out, go back home. It's gone out from the other ear. We learn so many things. We say, "Very nice talk." We go home. Life is still the same. Our anger is still the same. Our attachments are still the same. Our lust and greed

are still the same. What has happened? Talk is not good enough. You must practice what you listen. You must practice what you read. And then only it is useful. That is why I don't want you to go only at home and try it. I want you to try it right here, so that you get a little practice what is supposed to be done. So that is why I have introduced this now, and I have given initial experience with you. I also say that practice it, starting right here.

So, after lunch, we will do an actual practice also. And I'll answer your questions and tomorrow we'll proceed further with more conversation on the practical side of the spiritual path. That the actual side: what is the effect of food on us, what is the effect of what lifestyle we have, whether meditation should be done any particular hour, or should be done all the time, how to adjust meditation with your daily living—all those practical issues to make this wonderful thing a reality in this physical life where we are living. Those tips I'll give you tomorrow based on my own experience. I am not sharing any books with you because you can read the books yourself. I want to share something that is experiential. I say things from my experience because I think experience is the best teacher. There's no teacher better than your own experience. So learn from practice and from experience.

So, I will now have a break and start the interview process if you have the time, right? If you have the list also. Thank you very much for very patiently listening to me. And I'll meet you at three o'clock again today. Thank you.

<https://www.youtube.com/watch?v=sFpl6UQolzk>