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## A Perfect Living Master Must Experience Totality

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<https://www.youtube.com/watch?v=KKrGG JS99o>

Welcome, friends to this afternoon session of our monthly meeting. I mentioned to you in the morning session different levels of wakefulness. They're also called different levels of consciousness, different levels of awareness, different regions, different worlds, different universes. Doesn't matter what you call them; they are what they are. And to access them, as I said, you can access them accidentally (like one can wake up in a sleep and then go back to sleep), you can access them by a traumatic experience in the dream, or a traumatic experience in this wakeful state, you can access them, to some extent, by an effort. Now, the effort that you make, and how it works, is very unique and is only available to us in this human body, not at the other dream level, nor at the higher wakeful level.

That is very interesting that when we talk of dream within dream within dream, it should be further away from reality. It's not so. There are some features that can be more real in a dream than in a wakeful state. The unique feature in this wakeful state or this dream state we're in right now is that here we can use our mind to think that we can decide whatever we like. We have a choice.

The choices in dreams are very limited. We hardly make them and move on. Choices here are not, not very flashy. We get time: "Should I do it or not? Should I do it or not? It's good to do it or not? Is this better or that better?" We get an experience of deliberation — to deliberate upon a thing. We don't have that experience in any other state of wakefulness except the state of Totality, except in the state of Oneness.

If we call Oneness the real creating power that's creating everything, and we call that Oneness into God, the people say that "Man is made in the image of God." What does it mean? Does God have a face and eyes and nose like us? Or is he just a creative power? What is the resemblance? How has man been made in the image of God? And we hear it over and over again. What is similar? The similarity is that we have an experience in the physical body of making a choice, and

we call it “free will,” because we use our will to decide to go here or there, do this, or not to do this.

It’s a genuine experience. Nobody can deny. If somebody comes to me and says: “I want to deny that I have free will,” I said, “You are saying this exactly out of your free will. You could have said, ‘I have free will.’ Now, you’re deciding not to have free will? You are using free will right here.” Every day, in almost every hour, perhaps every few minutes, we use our power of free will. So free will is a real experience. Nobody can deny it.

Is it really free? Then that’s a big question. Because what we call free will is based upon the way we are trained inside our head to make decisions. And those factors which operate to make us go this way or that way, what are those factors in human life? Only at this level. The factors responsible for our decision making are two categories. Hereditary: I am offering somebody tea or coffee: “Do you want tea or coffee?” “Hmmm...I’ll take coffee.” He thinks he is deciding now. What...what has gone in his head to take coffee? His father could be drinking coffee, his grandfather could be, it’s gone in his genes, DNA is carrying the information that coffee is good. He has been drinking coffee — hereditary reasons.

Or second set of reasons: he has been with people who liked coffee. He was their friend; he also had coffee with them. These two reasons: one is hereditary, one is acquired. The moment he’s deciding to have tea or coffee, both are entirely fixed. The past up to that moment is already happened. He’s not going to change his hereditary, nor the acquired period.

So, the truth is that even though we are using our brain, the brain works on these two factors, which at the time of making any choice, is already fixed. So, even at the physical level, we really have no free choice. Looks free. Looks free because we don’t know what the hereditary factors are, and we’ve totally forgotten how we acquired it. Just because we’ve forgotten something, looks like free will.

But there is another way of finding out, a more accurate way of finding out: “Do you have real free will or not?” And that is to go to the area inside yourself, in the real self and the real self within the real self where you can see how your mind operates, and the...and how the mind creates time, space, cause and effect, how time places events on time-space. When you have that experience, you’ll discover, any time you go in there, the way the brain made decisions here, they’re all prerecorded there in time. And the decisions you will make in future, already recorded there in time. Your personal experience, personal verification, what we thought was real free will was not really free — it was predetermined.

But what is the idea of having a predetermined freedom and then making us believe it is real here? Any purpose in that? Very big purpose! If we did not have the experience of free will, we could never become a seeker, we could never call for the Friend to wake us up. The seeking comes from free will. Seeking comes by making a choice. “Should I search for it? Should I seek for it? Should I go to a meeting for that? Should I read a book for that?” These are all acts of free will.

And therefore, free will, merely the experience of free will, need not be real or not. Merely the experience of free will generates the experience of seeking. Very important function.

Couldn't we do it better way? We like to think of it: "Couldn't we do it better way?" Yeah, we did do a better way, much better way, but I am not telling you that...no, I'll tell you. [Big laughter in the audience] The better way is: Where did we design the whole thing? In Totality. Does Totality have free will? There is nothing else to do but free will. Consciousness — if we describe Totality as Consciousness, Totality of Consciousness — why I'm using this word Consciousness? Because if we had no consciousness, we'd have no experience. Just based upon the fact we all have conscious experiences we are defining consciousness as that which can create an awareness of experience. If we are having experience here, surely the Self that's having experience is a conscious being, it's a conscious entity. It has the power to be conscious of...of what? Of what it wants to be. Free will. Real free will exists at Totality, and the experience of free will exists here.

Now, is free will here real when it's predetermined? Who predetermined it? The Top. Yourself. Therefore, even the apparent free will, which looks predetermined, is really free — at the Top. It's a wonderful system that here is real free will of the Totality operating to create the experience of free will here. Can you call it...just because intermediate stage it is predetermined, does it make it unreal? No. So, free will is real, but predetermined. That looks a little odd. It's predetermined at the highest point, where it was willed to have the free will. So that is why free will is a very interesting subject.

If we study it superficially here, only here, it's real free. We have no information of the future. We try to make decisions, they go wrong. We try to anticipate what will happen — it doesn't happen. So free will here is very fallible, it's not really accurate. But we make mistakes. Because we make mistakes, we say, "Yes, it's real free will, we failed" or "we passed." But when you go to two steps higher in the discovery of your own Self, you discover that the way you think and the way you do these things is predetermined.

Some people think that law of karma which says: "All decisions are predetermined." What does law of karma says? *You are born with a destiny*, which they call in India *pralabdh*. Pralabdh is the destiny you are born with. It's based upon your past lives.

In this life you have two types of events happening: Events happening on their own; events happening with your free will (at least the experience of free will). The two are distinguished: Events happening on their own are your destiny (no control over them); events you are creating with your free will (you think you have control over them). Therefore, they are different.

If karma is based upon creating events, then you are creating your events here, using your free will. That's why the law of karma says: "If you do good, you are rewarded. You do bad, rewarded." If free will was not a real experience, we could neither do good nor bad. Everything would be fixed. Why are we responsible? Some people say: "If it is my karma to do this, why am I responsible?" Well, you create it. That's the law of karma itself explaining that if you do good,

you'll be rewarded; you do bad, you'll be punished. Therefore, you are responsible for it because you assume responsibility.

But if we go higher and find that the way we decided ourselves was also predetermined, does karma still exist the way we know it? Answer is: "No, it doesn't." Karma becomes as much of an illusion as the rest of the illusion. There is no real karma at all. It's just an experience, just an experience in three levels: The physical level, the astral level, causal level. But we have no free will there, not like we have here, because we have too much knowledge there — too much knowledge in the astral about the future, full knowledge of the future in the causal level. There can't be a karma when we know it because we do...can't do anything.

Therefore, the area of experiences, the level of experience where karma, according to law of karma, can be created is only the human life. Not any other life. But the pralabdh karma where you can pay off and have experiences without creating, physical, dream state, further dream state, astral state, causal state. We have one state where we create karma and a large number of areas where we can pay off, get rewarded or punished — that's the law of karma.

It's very interesting that in physical form, human form is not the only physical form of life. We have lot of forms of life — birds, insects, angels. We don't know angels, whether they exist or not, but we believe there could be angels. Some people feel they have got angels sitting on their shoulders. Some come and help...are helped by their angels. Some are not good angels, some demons come — all kinds of things people imagine are forms of life.

How many forms of life? Long ago it appears somebody counted. [Laughter] I don't know how accurate the count was, but it added up to 8.4 million. And that guy was so clever in mathematics he told us exactly what those series of karm...will be, that out of 8.4 million, 5.6 million will be in the plant kingdom, so many will be in the insect kingdom, so many in this... Human being comes in the last small list of 400,000. That's where humans come. And there he has added angels and demons and all that. He has added those in that list. It's a very interesting... We call it "84," law of 84 lakhs, which is 8.4 million. That sometimes we say: "If you are born here in physical form, the possibility is you could be in any of those forms."

If we are born as human beings creating a karma as human being, so what are the possibilities of paying off that karma? Not only in these three levels...8.4 million forms of life. They say that all the animals you see at some time have been human beings.

There is a sect called Jain sect, and they believe there is life in...in plants, vegetables for example. They say: "You have a potato. Potato is pulled out from the ground and killed. So, you are killing a life. To be totally vegan, non-vege...vegetarian, not destroying life, you can't even eat a potato." But they also...the deepest literature in Jainism says: "A potato has thousand lives, not one life, and thousand lives are stored in this potato, which means you cannot be a potato if you don't have thousand past lives."

When we look at this kind of description of how we are here, that we have had so many forms, many of us might be potatoes. Some are couch potatoes even now. [Laughter] We can imagine what a big range of possibilities is there to...for what? To pay off karma. No free will. Potato has no free will. Sorry. [Laughter]

But we have free will only in one level. How can we create so much karma in one lifetime to have so many forms of life to pay off? That's a very good question. People miss the answer. People think karma means action and karma is created by your action. Wrong. Karma is created by your intention, not action. The severity of its result, punishment or reward, increases if the intention is also carried out. But karma is created with intention.

Now, imagine how bright we are with our minds. We are intending to do things every day, every moment. We create so much karma there is no possibility whatsoever to put it in one lifetime. Therefore, we generate so much karma in one life it takes a long time over several forms of life to pay off.

How...how is it determined what karma creates what reaction? I...I hit some man, he'll be born again, he'll hit me. That is simple. But supposing the man who hits you has gone to heaven. He doesn't want to come here. Are you free from karma? No, you'll have a fall and hit the same way. That's another big mistake people think that karma is settled by repeat of the same action. No, it's the experience that you feel. The experience you generated; the experience you get. So, the payoff can be in very different forms than what you think you created.

This is a wonderful...these are dictated as laws on which we are living. Is karma a good law or a bad law? People who think of good and bad are always discussing everything good or bad. And it becomes very difficult for a person who has gone above the causal plane to see what is good or bad. Both are created equally. Both are drama. Both are taking place on a stage we call the world, the universe. Both are all characters of our Self, wearing mask. So, how can there be good or bad if all of us are acting in masks as the same person? So, person who has reached that point cannot call anything good or bad — everything exists. It's an existence that he looks at. We...sitting here, with our mind to...to work on the law of karma, we divide it into good and bad.

How do we determine what is good and bad? Is there a special code sitting inside? Is there a book that we read inside? No. Good and bad is developed by the traditions, culture where we are born. Depending upon the time and place of birth, the whole morality is set at that time. The morality is set by religion your parents follow, by the exposure you have had to people. They all influence your thinking of what is good and bad. What was good a hundred years ago will be bad today; what was bad then becomes good now. Time changes all morality. Places change all morality. Go from one country to another, the law of good and bad is different.

Good and bad is merely a creation to divide the impact of karma into two parts. And that is why, when we have these experiences of our intentions, the karma is paid off in several different ways.

Supposing we are very clever, and if we wake up and say: "Leave the karma back in the dream state." Karma does not leave us. It comes up in the astral state. It comes only to pay off, not to create. This payoff can take a long time, depending on how much karma we have.

When we come across a Perfect Living Master, and I must tell you my definition of Perfect Living Master is not any teacher, any master who can tell us things, but only one who has experienced Totality and can in a human being know everything up to Totality at all times, even as a human being. If that is not so, not a Perfect Living Master. Master? All right. Guru? All right. But not a Perfect Master. Perfection comes with Totality, not with lack of Totality. Imperfection is lack of Knowledge, full Knowledge. That is why the perfection is there.

When we say the person, Perfect Living Master, comes to awake us, from which level he wakes us? From the Top. What is his first action to make us wake up to the highest level fast? First action: cut out that huge reservoir of karma that we are carrying. So, when we talk of karma, we say that with which we are born is *pralabdh*, our destiny, that what we create is *kriyaman*, or acquired karma, and that which cannot be paid off with the reservoir we call *sinchit* karma.

When such a friend appearing in a physical body with knowledge of Totality comes and says, "Come, friend, we are going home," what he is really saying is, "Your *sinchit* karma is gone." Otherwise, journey is too long. It's a very big change. One of the biggest changes that takes place (we can't see it here; you can see it higher up), the biggest change that takes place is when a Perfect Living Master accepts us as a friend, *sinchit* karma, reserve karma is gone, erased at that very moment.

Some people have said: "What is initiation then? If he initiates, such a thing, big thing can happen, what is initiation?" There is a guy sitting in India telling my friends, "Your masters know nothing about initiation. They are telling you to repeat these five words and they called it initiation." That guy has no knowledge whatsoever of the teachings of Great Master at all. He has no knowledge about what initiation means.

Initiation is not repetition of any mantra whatsoever. If reading of some mantras was the whole thing, we could all become Perfect Masters and tell everybody, "Repeat these words!" Repetition of words are physical activity here; it can't be taking you anywhere. It's only a useful thing, very limited use, in meditation, in order to prevent the mind from thinking too many things. You make the mind repeat the words. It helps...doesn't...don't give him enough scope to think of other things. Very simple, mechanical device. Mantra is only that. The holier you make it, the more easy to put attention on it, more easy to prevent the mind from scattered...scattering itself all over. It's just a method of meditation. It's not initiation at all.

Initiation means...when a Perfect Living Master initiates, he says, "We go back to Totality." Period. Guaranteed. No question. That's very big difference from just teaching somebody meditation, that the awakened person has found the time for you, based on your programming, to wake up to the highest state.

A Perfect Living Master, when he initiates a person, he makes sure that that person/individual will achieve the same Totality which he has got in a physical body. Guaranteed. It may take time. Because we are sitting in time he is appearing in time, he is appearing as an event in our life, so all the laws of events happens.

Can we recognize such a person? There are today so many masters all around. Somebody did a research that how many masters are saying that they are follow-up from Great Master Baba Sawan Singh?" Five hundred. That's plenty of good number from one single Master. In less...in a few hundred...less than a hundred years, five hundred masters appeared. Great Master used to say: "In India, masters are growing so fast today, there are more masters and fewer disciples." The gurus are growing; it's a very good business. You can make a lot of money out of it. People are tired of life, they are looking for some respite somewhere. So that is why it's very difficult to know who is a Guru.

In our life we come across so many masters. And then we go to a master, and we say, "We hear him, we meet him, but nothing happens. Maybe he is not a true master like I was thinking we should have? But I've got initiated by him now. I am bound now. I will be very unfaithful to try anybody else now." Almost equating the relationship (disciple and master) to that of a husband and wife, that it is very unfaithful and deserving of punishment. We get stuck. But some say we should go, move forward and find who is a real one. And they move, carrying some guilt sometimes, sometimes overcoming guilt by rationalizations or by some friends supporting.

How do we know when to stop the search for master? We don't know how to stop that search, because there is no way we can recognize a Perfect Living Master. If a master is wearing special garbs, creating a special situation where you should come and see him, who he is, then he is showing off something at a physical level. That is not Perfect Living Master. We want a Perfect Living Master to show something inside us, where the truth lies.

What is inside us which can be most convincing and can overcome even the mind's doubts? If you look at life and see what exists in this life which can overcome your doubt, overcome your questioning, one thing: Love. Experience of love. When you have experience of love, love pulls you. You don't push. For everything else you push. Everything else you have to search. Love pulls. You can't help it. When you are in love, your mind for the first time, your ego for the first time, takes a back seat. Otherwise always in front: "I want to do this. I want to do this. I want to do this." In love, the Beloved comes in front, the "I" is forgotten.

We have this experience right here. What do Perfect Living Masters do? They create an experience in us of a certain kind of strange pull, which feels like we want to see them again. You want to look at them. Why? There is something that is there. Mind says: "Why waste your time, why?" Mind creates all doubts, and we still want to go. This pull of love which comes from a Perfect Living Master overrides our doubts, overrides our thinking. Love is the answer.

People say the whole spiritual path is love and devotion. Love and devotion? Why they say use two words? Love pulls — our response to that is devotion. Automatically. That kind of love which comes from a Perfect Living Master makes us automatic devotees. It's not practice — "How do I learn how to be devoted?" The pull makes you devoted. It's automatic, it comes.

Therefore, I would say we don't have too many signs by which we can really judge if an individual that we are meeting, even if we are having a pull, is a Perfect Living Master or not. But one thing is certain: The love of that Master will be unconditional. Completely. No judgement. The love will not be based on our karma. Love will not be based on whether we're good or bad. Love will not be based upon what we are doing in this life. Love will be based on our seeking inside.

What...how does a Perfect Living Master look at us, and we look at our sins and we say: "I am such a bad person. How is he going to give me anything?" He is not looking at the bad things or good things, He says, "The good and bad things are trapping you" and he is trying to take you out of the trap. That is why the love is filled with an immediate and amazing compassion for everybody. Very few people, even in the world, you can find.

I have met people giving lectures. When I was very young, one guy came to the Dera. And he was talking of "I am reaching Par Brahm and Sach Khand." He was describing like it was a journey through stages and he is flying up there. So, I knew that this is all talk. Even at a young age I could feel it's just talk. So, I...and he was talking to a group of people. So, I had a safety pin. I used to keep a safety pin attached to my handkerchief. I opened it up and I quickly went and poked him. He shouted, got so angry. So, I could run faster than him, I knew. He chased me. All I remember saying, "Where are the five boys?" In those days we used to say that the five vices, anger and lust and these, are called "five boys." I just shouted that back.

You can provoke such a person with a simple pin? Try to provoke a Perfect Living Master. No provocation ever works with Him. No provocation! If it makes him angry/react — not a Perfect Living Master.

So, the uniqueness of a Perfect Living Master is the unconditional love you will experience. You may not notice it the day one, you may notice on day two, but you will notice the more you associate with a person like him: "How can he always be calm, never rustled by anything? How can he always be loving, never saying anything against anybody? Why...? How is it possible?" It's possible. It's possible with Perfect Living Masters.

There are other things also. Perfect Living Masters never declare, "We are masters." If they want to declare they are masters, then they try to show off again. They never declare. Perfect Living Masters never say: "We are masters." They just come to say: "We have come to serve people." So, but secretly, they have already attained what we all want to attain as spiritual seekers.

So that is why this is a very big sign. They won't perform public miracles to show what we can do. They won't do levitation and show, "We can do things against the laws of nature." They will live as



naturally as possible, as much like us as possible, and be as ordinary as possible, not extraordinary. Those who are not Perfect Living Master want to show they are extraordinary. The Perfect Living Master want to show they are ordinary. Why? They want to make us friends of theirs. Not disciples. Friends. Friendship is between ordinary people, not extraordinary people. And ordinary people cannot be a friend of an extraordinary person. He can be adoring the extraordinary person, he can be worshipping him, he can do anything — not friends. Friendship is with ordinary people who become like us.

I sometimes give example: If a master were to come into this hall and comes flying in the sky, you will all start looking there. You won't even listen to me. So much impact it will have on you, just by the power of levitation. What will your mind be thinking at that time? Some of you will think, "There must be some wire attached. It's just a trick. There are no...no magic. Nobody can fly high. So, there is some trick involved, and like magicians do they fly also in the stage, this guy is flying like that." Some will say, "Amazing! This is real levitation!" Some may get so freaked out and may even faint to see that. Nobody will love that master. Not even one person.

Supposing while he is doing that trick of flying he falls down here. I know all these people sitting will run to help him. And first time a little love and compassion will come in our hearts. Don't forget: This friendship, the love that comes with friendship, comes between ordinaries. Therefore, Masters are — Perfect Living Masters — as ordinary as you can assume.

If they are so ordinary, it becomes more difficult to recognize them. You cannot recognize them. But the beauty is: We cannot recognize them — they can recognize us. They can see our seeking without our speaking. They appear in our life when we are ready. They appear automatically. They appear in strange coincidences. They create circumstances and they appear, and our mind is still figuring out how they appeared. The mind can't even understand how these coincidences happened that they appeared in our life. They impress us with something that we can't explain too well with our minds. Over time we realize they are the Masters — Perfect Living Masters.

So, thank God we can't find them, they can find us. All we need to do is to seek them — inside, not outside. Be...sit at the third-eye center inside, seek. Master will appear in your life. I've heard this story over and over again, all over the world. Seek inside. Master appears by coincidence.

Thank you very much for joining me again, and we meet again next month.