

All the Answers are Inside Us

Montreal, May 18, 2013

Welcome friends. I'm very happy to see all of you again, today. Yesterday I introduced you to the subject of the spiritual path and how our reality is totality of consciousness. It's one, and we are experiencing the many through layers of creation, layers of levels of consciousness, and as we go from one level to another, we spread ourselves vast. Our attention gets spread out, and the whole art of meditation is to gather that attention back and bring it to the point from where it originates. It originates from the self, the true self. The self is always within our self, no matter what our form is. It doesn't matter if we have a human form or we have a form of a fish or an animal or a tree. We are always within that. The self is always within the form that's created. The form is always outside of the self. Even if you have no form, there will still be a center, and you are the center of the formless form. So this is something very interesting, because we believe that we know who we are only because we have a certain physical form.

There was a Chinese philosopher, Faheen. Faheen had a dream. He dreamt that he was a butterfly, and he was flying in a garden, and the colors of the trees and the plants and the flowers were so beautiful. He had never seen them in this real, physical life. And he said, "This must be heaven," and yet he was flying all over as a butterfly. And when he came out of the dream and came back and became Faheen, he actually doubted, "Am I Faheen who had a dream that he was a butterfly? Or am I a butterfly who is now having a dream that I am Faheen the philosopher?" He questioned this. When he told his friends this remarkable experience of seeing himself as a butterfly, they said, "Mr. Faheen, you cannot be a butterfly, you must have seen a butterfly. You must have seen a butterfly flying in your dream." He said, "No, I didn't see. I never saw a butterfly. I was a butterfly. I saw with the butterfly's eyes." They said, "If you were a butterfly, how did you know it was you?" He said, "That's a remarkable question because even when I was a butterfly, I knew I am the same self that I was as Faheen."

So the remarkable thing is no matter how many forms we change, in what form we are, the self is also within that form. That's a great indication that if you have to find your own self, there's no other place to go to except within yourself. But there are many ways of going within yourself, and people are practicing many ways. Religion is different from spirituality. Religion starts from spirituality. The spiritual leaders lay down a way to go within and find out the self, and we find it difficult. And as time goes on we make it a set of rituals and ceremonies, and we do external things all the time. To such an extent we began to think that it is pilgrimage outside somewhere that will give us something, instead of going into the only real church, the only real temple in which the self and the creator reside, which is the human body. We make outside buildings. We make temples and churches and we go and think that's the house of God. That's where we should worship and we carry this real house of God all over searching for something that is lying within.

It is said that the deer musk, the deer who has a musk in his head, when he smells it, he doesn't know where the smell is coming from, where the fragrance of the musk is coming from; runs all over the garden, all over the forest. "Where is it coming from?" Ultimately he gets tired and falls down. He doesn't realize it's coming from within himself. We are like that. We are running outside to find something that is lying inside. Now to go inside, looks difficult. That's why we don't go inside. Outside is easy. You go to a temple, go to a mosque, go to a church. It's so easy. Just go there and you can think whatever you like. Your mind can rattle whatever it wants to. You babble and you are still there in the house of God.

But to go inside this, the mind comes in the way. Your thoughts come in the way. Attachments come in the way. They all pull you out. Becomes very difficult. Moreover, when you close your eyes to see what is inside, there is only darkness. So why should you go and look into darkness and it's light outside. Outside looks better than inside. Therefore, we have been discouraged from this. Maybe inside is all dark and we have to search for the truth outside, in spite of the fact that the founding fathers of all religions said that the truth is inside, go within. Here, look at the money we spend on building up our churches and temples, when the very originators of the religion said, "The body is a temple of the living God; that, go within and find the truth," they all say. Yet we run outside. So, therefore, it's important to remember that to discover yourself, you have to go within yourself. There are many ways of going within. Even people who do not go to pilgrimages and religious rites and rituals and want to really practice, they find many teachers who teach different ways of going within.

Today, I am going to explain to you a little difference between the different approaches to going within, and I'll then come up with the final statement that the best way to go within is to follow the sound that comes from within. I'll just come to that. But first of all, when we say go within, we are talking of this physical body. This physical body has 2 parts. The eyes of the human being divide those two parts. Below the eyes is one section of the body, and above the eyes is the second section of the body. What's the difference between the two? That all our energies, all energetic experiences we have occur below the eyes, and that's why we talk of six energy chakras, six centers of energy. And those six chakras represent every kind of energetic experience we have, either outside or inside. So people practice the art of going within by concentrating their attention on the different centers of energy below the eyes.

What is above the eyes are the centers, similar centers of awareness (not energy) of higher awareness; more real knowledge, not a strange experience that you are kicked off into a new out of body experience, or you have experience of extraordinary light or extraordinary colors. Not like that. But to know exactly what's happening, to find out the true knowledge, you have to go above the eyes. So these two sections separate the yogis from the mystics; separate the yogis from Perfect Living Masters. The Yogis teach us to use the energy to develop extraordinary powers, extraordinary perceptions, but the Perfect Living Masters come and tell us, "If you want to find who you are, you are not sitting below. Your energetic

self is working in these centers. Your center of consciousness, awareness, is operating above the eyes.”

When we look at the centers of energy which lie below the eyes, they start in the wakeful state from the two eyes, and this, because the two eyes has been referred to in our ancient Indian literature as two petal lotus. So they call the 2 petal lotus, because the two eyes looks like 2 petals, lotus And from there we descend straightaway through the spine to the bottom. And the rectum, and is like a 4 petal lotus, and the shapes are like that. We come to next reproductive organ, 6 petal lotus and you go to the 8 in the navel to get 16 and then you come back to 2. So this cycle of 6 chakras below ending at the 2 goes like this and comes up.

This is similar set of chakras that go behind the eyes and upward, inside. In fact there are 3 sets of chakras, which reminds me of a little personal story. I'll share that with you. My uncle was staying in a town in Pakistan called Karachi. He was a weatherman there, and living in a nice beautiful house on Clifton beach. And he invited the Great Master, my Master, to come and visit him and have a little vacation on the beach. So Master said to all of us, “Would you like to come there?” We said, “Sure.” So the party went to have a good time. There was a Swami there, Swami Brahamananda Ji, who used to teach not only the art of yogic exercises in the six centers, but also was a good Ayurvedic physician. He used to give very nice Ayurvedic medicines. My uncle and my aunt, who was disciples of Great Master, they were following the practice that the Master had taught them. They were not doing the yogic practices, but they would go to this Swami for getting Ayurvedic medicines, which they liked.

So when they found out that the Great Master is coming to Karachi, they told the Swami Ji, “Our Master is coming from Punjab, from a thousand miles away, and it'll be a great chance for you to come and see Him and get His blessings.” And Swami Ji said, “Certainly, bring your Master, I'll give him the blessings.” They didn't expect that. So they said, “Now what are we going to do? We thought he'll get the blessings, but he is going to give the blessings.” So they came up with an idea that we will ... Master will be staying in our house, and we will invite this Swami Ji to come, and we'll put them both together, and they can chat with each other and find out who they are.

So they got a love seat, where only 2 people could sit, and they invited Swami Ji for lunch. And Swami Ji came and sat down, and the Great Master came from His bedroom and sat down next to him, and my uncle and aunt introduced them. They said, “Master, this is the Swami Ji that we talked about, Swami Brahamananda Ji” and “Swami Ji, this is our Master Who has come from Punjab.” And Great Master folded his hands and said, “I am very happy to see you.” And Swami Ji raised his hand over His head and said, “I bless you.” We saw this. I saw it too and he said, “There is something strange going on here, that we expected something different.” But anyway, while they were sitting there, Great Master said, “Swami Ji, I am very happy to meet you. It's a pity that so many Yogis and Swamis are trapped in the 6 centers below the eyes, and they don't know anything about awareness. What a pity.”

Swami Ji looked at Him and he said, “Master, what are you talking about? Is there something other than these 6 centers for meditation, for yoga?” He said, “Of course. These are 6 centers of Pinda, the physical body. There are 6 centers of Anda, the sense perceptions, this 6 centers of Brahmanda and Sachkhanda, our true home. There are 18 sets of chakras.” Swami Ji looked at him. He said, “I’ve never heard of that. Will you please explain a little more detail what these 18 centers are that you talk of, the Pinda, the Brahmanda, the Anda? I’ve never heard of this stuff.” And Master said, “You know, it’s a very big subject, but if you come to my Dera, to my ashram, at any time, I’ll certainly like to explain all this to you.”

Now this Swami Ji was so affected by this, he said he couldn’t sleep at night. He said, “I have spent my life practicing Yoga of the 6 chakras. I never heard anything about 18 chakras. Where does this come from?” The curiosity got so much hold of him, he said, “I am going to see Him. I am going to meet this Master, go to His ashram, to His dera, and find out what are these 18 chakras he is talking about.” So he told his followers, “Please pack up, we are all going. I’m closing my ashram. I am so intrigued by this man talking of 18 chakras. I have to go and find out where those 18 chakras are.” So the Swami Ji closed up his Ashram, came to the dera.

In those days, I used to practice homeopathic medicines and he was an Ayurvedic physician, so we used to sit together and compare notes. When he arrived in the dera, Great Master said, “Please put him in the best guest house. Treat him like royalty and give him the best food. Be a servant at his side all the time. So the great treatment was given, great hospitality to Swami Ji and he really enjoyed himself. He used to wear saffron colored robes and used to carry a muffler around his neck, which gave him a lot of prestige because he would hold that muffler in his hand and walk like this. (Later on I borrowed a muffler also to try that.) And he would walk with a little elegance and great time and then Master said, “Swami Ji can see me anytime, day and night.” And Swami said, “I am surprised people are standing in line for interview and He has given me the opportunity to see Him anytime.” So he tested it out by going in the middle of the night, and said I want to see the Master.” And instructions were given that he can come anytime, so he went and woke up the Master and said, “Swami Ji wants to see you.” “Yes bring him in. Yes, Swami Ji, what can I do for you?” “Oh, I wanted to attend all your discourses now.” “Sure.” Instructions were given, “When Swami Ji wants to attend the discourses, he will sit next to me on the dais,” which was a little high. There was a high stage set up like this, “and Swami ji will sit next to me.”

So, next day at the discourse, Master said, “Where is Swami Ji? Swami Ji, sit next to me.” So there is the Master sitting, and Swami ji sitting, and Master is giving a discourse. “These Yogis are so confined to the six centers, know nothing about the 18.” And Swami Ji would look like this at Him. At the end of the discourse he said, (after couple of days actually) he said, “Master, I have a problem.” He said, “What is your problem Swami Ji?” He says, “Problem is when you are speaking, I have to turn my neck like this, and I’ve got a pain in my neck.” He said, “I also noticed that. I think Swami Ji should sit in front.”

So there from the dais he stepped down and sat in the audience, in a special chair given to him, right at the bottom. Then after few days, he says, “Master I have a complaint.” “Say what is it Swami Ji?” He said, “When I sit at the bottom, I look up like this and I’ve got a pain in my neck.” He said, “I also noticed that. Now put his chair 20 feet behind those people.” So chair goes back. After few days he says, “Master, I have a problem.” “What is your problem now, Swami Ji?” “I sit in the chair, people behind me are sitting on the floor, they can’t see you. I feel very guilty.” “Oh I also noticed that. Remove his chair, put him on the floor.” Gradually he is like a common person sitting at the back, and listening like anybody else. Those 24/7 interviews are finished. He can’t, he is standing in line to get an interview like anybody else. So one day he was sitting in his Ayurvedic clinic and, so I was talking to him. He said, “Your Master is a very great diplomat. If he had treated me like this on day one, I would have gone back. He treated me like royalty, gave me all those privileges. Now after these days, he has trapped me with his love. I can go nowhere.”

So this love has held me back here now, and then he made good progress, that Swami. And he discovered that awareness was different from energy. Very few Yogis have known that, because the practice in yoga has been to develop energies. It is not a practice to develop higher awareness. They do not discover who their self is. They see forms of themselves, but they do not know how the forms are being created. Now in order to go inside to find who you are, it is not necessary to go below where you are in the wakeful state. We are already at the 6th floor of this body. If we consider each center of energy to be a floor, then this house which we call our body has 6 floors. We are already at the 6th floor. We don’t have to go down and then come up. Of course if you look at the body, and if you have done any Yogic exercises, and I have done plenty, I must tell you. I am telling you all this from experience, not from a book, that if you go down, there are two routes to travel in the body.

One is along the spine. Your attention can go along the spine, go up and down like a lift, like an elevator. It's like a lift or an elevator. Or you can go step by step in the front part to the various centers. These Yogis, they do start from the bottom and move up. And when they reach the heart center, they feel they have discovered their true self, which is the self from which the energy emanates and creates out-of-body experiences. The others create the Kundalini yoga, and other yogas create different kinds of energetic experiences. All these experiences that take place ultimately lead you to the 2 petal lotus of the eyes, and you say I have discovered this is me. That was me. Of course that was me to start with, but we don’t realize we have not got any higher awareness besides what we found in the body, and in the energy centers. We did not have any higher awareness of who we are. We did not wake up from a sleep and find out that this body was a dream-like body. We don’t get that experience. To get that experience, you must start from the eyes and stay at that level or higher, not go down. So to stay at that level you have to practice something a little different. So today I'll spend some time with you to do that.

There are two approaches. I was trying to see how to express those two approaches to meditation. Then I looked at the two cars that are sold in America. One is called rear wheel

drive, and one is called front wheel drive. What's the difference between the two cars? The front wheel drive has the traction in the front wheel and pulls the car forward. The rear wheel drives has traction in the back that pushes the car. One pulls, one pushes. When we struggle to put our attention back, we are pushing the car. We are pushing the attention, we are pushing the attention to go within. No matter what kind of struggle, when we struggle and work hard to put our attention there, we are pushing it. That's a rear wheel drive. But if we find something attractive pulling us from inside, then we don't push. Then we are pulled inside, and that's the front wheel drive. Now, there are two ways of being pulled. There has to be something attractive inside to pull us.

What is the most attractive thing inside, which has led to a great belief in the power of music is music. Music, sound, melodious sound, the melody of sound has always pulled us. It pulls us anywhere. When beautiful melodious music is there, it has a pull in it. There is a natural occurring music inside us. And that natural music, when we catch that, it pulls us inward. We don't have to push to go in. So the two different approaches are to try hard with your own effort to get something. The 2nd is to be pulled inside by listening to something attractive.

Now, out of these two, this Master told me, "It is better to be pulled inside." But til you find what is going to pull you inside, til you reach the sound, well use a rear wheel drive. Push yourself to the point where you can be pulled inside. And, therefore, this is a very good combination that to start with in a meditation, you try your best. You try hard to go to the point where you can catch the music. Then you relax and let the music then take you up. There is a sound inside us. We all have it. It's not the prerogative of any few people. Every human being has that sound inside, and all you have to do is to withdraw your attention in the middle of the head. The least distraction outside, the more attention inside, you catch the sound. The sound is a natural sound. It is not a made up with any drums or musical instruments. It is created by consciousness itself.

You will discover, if you are a great meditator, that the sound current that is inside is not ordinary sound. It is the manifestation of pure consciousness. Consciousness itself manifests. Supposing you have consciousness with nothing to be conscious of. It's still there. Consciousness, being conscious of itself, is in the form of music that you hear within yourself. That's the key. This particular kind of yoga, which pulls you with the sound inside, we call it the Surat Shabd Yoga, or the yoga of the attention and the sound. Surat means attention. Shabd means the sound. Now this has been expressed in many ways.

All religious organizations, temples, churches use music. They use sound, but they use sound outside. And by using sound outside, it's a representation that the sound outside is symbolic of the sound you can hear inside. The temple outside is symbolic that there is a temple of your body itself. That the structure that we make of the temples and the places of worship is akin to the shape of the head, and the bell, sounds we are hearing inside. We put the bell sounds outside. The sounds inside can be likened to some extent to sounds outside,

especially in the beginning. And the sound that really pulls us automatically is the sound of the bell. It rings. Starts with small ringing, then goes into big ringing, and ultimately it becomes like dhoong oonggg, and there's a vibration in it and pulls you by itself. Takes you off your feet as it were.

Now that sound, once you get it, you don't need to do anything else. You travel with the sound, within. This particular way of meditating by being pulled by the sound within is very good. We call the sound shabd. The Rig-Veda, the oldest Veda out of the four Vedas, the oldest literature, scriptural literature in India, the Rig Veda talks of it. It says that the sound is the originator of all creation. That in the beginning there was nothing but the sound, and the sound made manifestation, even of the creator. That's what Rig-Veda says about the naad, about the sound. In John's gospel, I noticed in the Bible, the opening verses say, "In the beginning was the word and the word was with God and the word was God."

Look at the similarity. The similarity so strong between these two texts written several hundred years apart. And we talk of the Kalma, the Banget Asmani in the Islamic literature, the sound from the sky. Banget Asmani, is coming from the sky. And when we hear these things we find that the spiritual teachers from whom our religions originated, they all talked about the same sound, used different words. The Greeks call it the Music of the Spheres; that they are all around because of the music, all our planets are running because of music. Now the new physicists, the professors in the universities teaching physics are coming up, that there is a Hum even in an atom, even in a molecule, even the electron movement, and that nothing can be created in this universe except by the Hum of the electrons around the proton or the neutron.

What is this going on that the music is the basis, the sound seems to be the basis of all experience? Now when we hear about this sound, in the Hindus, they say "Om" is the sound. You go to a Hindu temple and they try to make the sound, inner sound as an outer sound. It's very difficult to really reproduce an inner sound. For example, a sound that is running like Ommmmmm, a sound running like this and endless. You enter the sound. It's already there. You don't begin it, and when you get out of it, it's still going on. This kind of endless sound, which, they try to write the word "Om." They write O M. Om does not represent that sound, because OM, om is a short word. The sound doesn't stop like that. So some of the real practitioners of the sound in temples, who want to imitate the real sound, they start with a little hum, Ommmmmm, as if they're catching the beginning of the sound. HmmmOmmmmmmmmmmmm. It's a nasal sound. Then, they say, "We don't want to say Om. That's not a representation of the sound inside."

Here, in the Tibetan monasteries, I had a chance to go to several monasteries and the Buddhists are there chanting. And they want to create that chant, and although they want to use some words for the chant, they use the word Om Mani Padme Hum. It's a number of words, but they want to make a sound look like one word, one sound. So what they do is, a hundred monks are sitting, and one monk started Ommmmmm, and by the time we hear the

second word the first one started Ommmmmm, and then the third one. So in the total hundred people speaking there is only one sound. I have participated with them.

So the point I am trying to make is that everywhere we realize that the sound has so much significance. But we forget that the sound that has significance is within ourselves, and we can catch that sound by simple device of pulling your attention to yourself. The sound that we call it, the Shabd sound, sound has been used on the spiritual path in many ways. The most basic sound we call the Varan Atmak sound. Varan Atmak means which can be spoken and written; language. Supposing there was no language, we couldn't have any spiritual progress. There was no communication. If you don't have language, you don't make spiritual progress. If you only had signs with your hands and sounds like birds or sounds like animals, you couldn't make any progress. You had to design a language, a spoken and written language where the phonetic symbols of that language can create images of something beyond the ordinary word. Here we have got words, divine. We understand divine. But there are no sensory perceptions for that. If we had no word like divine, we wouldn't understand it, no matter how many sounds we know. So, therefore, language was the first step and we call it the Varan Atmak sound. It's the beginning, the first use of sound; that which can be spoken and that which can be written.

But then very soon after that, we find that the Varan Atmak sound is being used by us merely to understand what to do. Instructions are being given to us in spoken language, but the language that will take us and withdraw our attention need not be spoken. So we move on to the unwritten language or unwritten, which we call Dhun Atmak. So Varan Atmak is the spoken language. I am using some Indian phrases for that. Varan Atmak is that which can be spoken and written, and it leads us to a practice of Dhun Atmak, which means it's only a dhun, only a sound which you can hear, but it is not that which can be written and spoken. From Dhun Atmak we rise to Anhad sound. The Om was supposed to be Anhad. Anhad means having no beginning, no middle, no end and it's going on all the time.

So that sound Anhad takes us all the way from our physical awareness to our astral or sensory awareness, and takes us right up to our mental and causal awareness. That Anhad can take us there. After that there is no space, no time, and sound as we know it ends, and yet there is the sound of the soul. The sound of the soul we call the Saar Shabd, and shows that the individual, individuated soul still exists and has a resonance of its own. That resonance combines light, sound, knowledge, awareness, existence all together as one thing. Now that can't be understood by the human mind because we are confined to separating things and looking at them. So, but that is the Saar Shabd, the Saar sound is like that. And ultimately, where we combine and find that we are only one totality of consciousness is the Sat Shabd, the sound of truth, the ultimate, which can't be described but it's our reality that there is no many or something -- that it is all a show of one consciousness. So the sound that I'm talking of can be picked up by us and is resounding inside in each one of us. I'll tell you a little story about this course on sound.

When the Ashram or the dera in India was being built, I was very young, and we were all doing some seva or service to build up the dera, carrying bricks, carrying other building equipment. I was so small I carried one brick on my head. Others carried baskets of bricks. But in those days one gangster, one team of robbers, gang of robbers, wanted to come and rob the Ashram, because they knew that they are collecting gold to be put on top of the building to decorate it like a temple. So, gold was being donated by the women. They took off their ornaments, gold ornaments and gave it. And gold was being stored in different places in the dera and the gangster team, that team of robbers said that this is a good place to go and rob because they haven't yet put the gold on top of the building yet. So they sent a guy, a Muslim guy named Shaadi to go and do reconnaissance, do a study of where the gold lies so that we can all sweep upon it and rob it.

So this guy comes at a time when the Master is giving a discourse, so that nobody should be there, and he goes around the dera, and he finds some women sitting in a house. He said, "Why haven't you gone to hear the discourse?" "Oh no, we are taking care of the gold. We're taking care of the gold." "Where's the gold?" "It's right here." He said, "Wow, that is easy, very easy way to rob this gold here." Went to another house. Some kids were sitting there. "Kids, what are you doing here? Why don't you go and play?" "No, we have been told to stay here and take care of the gold." "Where is the gold?" "It's lying here." The man was so impressed. This is a very easy target to rob. So when he went all over, he thought to himself, "What kind of Master is this? What kind of Guru is this, that people don't care for their gold, leave it with little kids and open in their homes like this, and go to listen to him? What could he be saying that makes people leave their gold and run and listen to Him? Let me go and see what He is saying." So he decided to just go step on the back of the audience to listen to what the Master was saying.

As he stood there, the Master almost looked at him. He felt He was looking at him and said, "That sound resounds in each one of us including gangsters and robbers." He couldn't take it. He said, "How could he know that? That's not possible." So at the end of the discourse he came up to the Master, and he said, "How did you know I was a gangster and a robber?" He said, "I don't know. I don't know you at all." He said, "No, you looked at me, and you said that 'even gangsters and robbers have that sound inside' and how did you know?" He said, "No, I say that every day. That was just a casual statement." He said, "No, there's a catch here." And that gangster never left the Great Master; became His disciple. And all the energy, all the passion that he put into robbery, he put into meditation. Became one of the greatest disciples of Great Master, and bebodyguardody guard later on, and traveled with Him everywhere. And it's a great story of how the gangster turned into a saint because of this one single statement, that that sound does not go by your own moral values or where you stand. Even gangsters, robbers, sinners all have the same sound inside. There is no distinction. So the sound that is laid by the Creator, by our highest self is not confined to any particular person. We all have it.

Therefore, the best and the easiest way ... I have tried out many things in my own life,

because I was a very great skeptic. I grew up as a skeptic. I grew up with the idea that we people, we children growing up at age 7 or 8 ... I was such a big skeptic, a young child, that I am only following this path because my father followed it; that we are all following religions because our parents were born in that religion. We never got a chance to examine anything. So I rebelled against this very path. Even after I got initiation, I rebelled against it, and I said, "I never got a chance." So I went ... I got converted to different religions. I was baptized, converted to Islam, and tried other religions, and also tried all kinds of yogas. Went to yogis in the mountains. Practiced very odd kinds of yogas. And so having seen all that, it was 8 years of rebellion and study, that I had to come back and say ... my Master said, "Have you been able to compare everything?" I said, "Yes, now I've compared." He said, "Still, even now, if you find something better," (He is telling me when I am a teenager), He is telling me, "If you in your life ever find something better than what I am telling you, the practice of the sound current to get your awareness, take it. Don't wait for me, that, 'Oh, I owe an apology to my Master to take something else.' I give you permission in advance. If you find something better, take it. And if I am still alive, come and tell me also." Master said, "I'll also go and take it." He was so open about it, and I took him very seriously.

Even after that, I am still willing to look around at any possible way of a higher discovery, something better than what I have, and I'll take it. Right there and then, I will take it, and advise everybody else to take it. In November I'll be 87 years old and I have been initiated now more than 70 years, which is a long time. And so I have tried for all this period, at least 70 years, to look for something better. I didn't say something better will come to me. I've gone out to meet swamis, yogis, mystics, masters, every kind to find out is there a better way, something that can more easily help us to discover who we are. I've not found. Anybody can tell me, I will follow it, even now. It's a very open thing. It's not something ... we should not make it a closed kind of thing. It's not a cult. If you try to make it a cult and close people into it, then you don't give them a chance to examine anything. The spiritual path taught by this Master which I am practicing and sharing with you is one which is so open, everybody's open to it to get in. Everybody is open to drop out. If you find something better, take it. So all I am saying is, that this has worked for me. It has worked very well, and I am sure that it has worked for many other people too. And I have seen many people, it's worked. So it may work for you. Well, try it out. You can try out something, and if it works, it's fine. If it doesn't work, try something else. If nothing works, leave it. Have a good time.

A man came to me. He said, "You know you are telling us to leave the world and go inside and do all the stuff. I am very happy in this world. Why should I do all that? I said, "I never told you to do anything. I only told people who are unhappy here. I only tell people who are unhappy, disgusted with the world, fed up with it. They say 'we have had enough, we want to get out of it.' My message is only for them. You go and have a good time. Enjoy yourself. That's your life." After a week he comes back to me again, he says, "I have a terrible time here." You see, sometimes we see people who pretend that they are very happy. You go and stay in their house for 2-3 days, and you'll find out. We are, there is so much unhappiness

here.

This world creates a state of unhappiness because of our minds. We are trapped. We are not only trapped in our minds, we are trapped in unhappiness. Because the mind when it creates doubt and fear brings unhappiness to us, makes us insecure. We feel insecure, and worst of all, makes us feel lonely, because we don't communicate. We can't communicate. We don't remain spiritual. We were supposed to be spiritual beings, formed of the spirit, using the mind as a machine to think, to communicate. What has happened? We become the mind. We become the bodies, and therefore we can't communicate. When we try to overcome our loneliness by going and meeting people, having relationships, they are so temporary. They are so temporary, and somehow we feel that although we are together, we may be as intimate with somebody, it is some feeling, it is only skin deep. Our relationship is skin-deep. We don't fully understand each other. I have met people. Young people come to me, "Oh, I have found my soul mate. We are identical. We are made for each other." I said, "Very good." "We are going to get married." I said, "Blessings. Nice. Enjoy your marriage." After six months they are in divorce court, and they come and tell me, "We knew from day one we were not made for each other." I said, "You didn't say that on day one."

So the point here is that either out of physical problems, or emotional problems, mental problems, some problems are there always making us unhappy. And that's why this spiritual path is not for people who are happy and contented and going about their business. It's for those who feel here we've had enough of this. We've had enough of it. This is not our place. We realize, something inside us tells us, "This is not our place. We belong somewhere else. This is not where my soul belongs." If that thought doesn't come, the seeking is not there, you don't have to worry about the spiritual path or any path like this. Go and have a good time in the world. If you can. It's very difficult.

But, anyway, I am only clarifying that this path is for seekers; those who are seeking the truth; those who are seeking to find themselves; who their reality is; those who are seeking who is it that we were calling God, the Creator; who is the real Creator. Is there one creator or more creators? Is there levels of creators? Where do I stand? Where does the self stand in that? And then through this discovery, taking layer of your coverings one by one, layers of awareness of the body, of the senses, of the mind. Take them off without dying in the physical body. With that kind of a yogic practice you are able to get all the answers to all your questions. All the answers to all the questions are within us, and people say we want to ask you a question.

I have watched for many years now. That at least 50-60 years I have watched people ask me questions, and I know when they ask me a question, the answer is with them. Why? Because if the answer was not with them, they wouldn't make a question. When I give an answer ... supposing I gave an answer which is not in them, it won't make any sense to them. But when I give an answer, which was with them, they say, "Yes, that's right. That's exactly what we thought." So, every question that we ask carries in our inner consciousness the answer to that

question. So, if you meditate and go within, you get all the answers from inside. You'll never get a chance to put any question to anybody. The answers are all inside us.

So, meditation has not only the ability to give you knowledge of yourself, of who you are, and take you to your own highest awareness, but also has some side benefits; has some perquisites like side benefits coming that you feel clarity of mind; you become fearless; you have no doubt; you get a sense of certainty. These are big benefits by themselves. Even if you found nothing else, the fact that you can become fearless and have a sense of certainty about what's happening around you, and have no doubts and no fear, and then your health improves also, because so much of our health is dependent upon our minds' effect on our body. We all recognize mind over body is so important, and here you have taken the mind under control, and using it for the purpose for which it was built; to use it to think.

There is a story about Aladdin. I don't know if you have heard the story. There was a young boy named Aladdin. In the story, he finds a lamp, and he rubs the lamp, and a big genie appears. You all heard that story? It's a common story, but I have a little modification to that. Aladdin rubs the lamp and the big genie appears and says, "Master, command me what I can do. I am your slave." Aladdin is surprised. Such a big guy is my slave and he said, "Command anything, I'll do for you."

He said, "OK, can you build a house for me?"

"Why sure."

And the genie goes and makes a big house in minutes, and comes back. "I've made the house. What next?"

He said, "Now go and make a bridge on that river." So he gives big tasks, but the genie is so smart, he does it in few minutes and comes back.

Ultimately, Aladdin doesn't know what to give in commands, and he says, "Do what you like."

He says, "Then you come along with me, and I'll take you", and he begins to take Aladdin around to where the genie wants to go and genie wants to do. So instead of genie being the slave of Aladdin, Aladdin becomes genie's slave.

So he became very sad. "What am I doing? I am just following this slave of mine. Whatever he says I am doing."

So one day a friend of his comes and says, "Aladdin, you used to be very happy-go-lucky fellow. Used to be good, happy guy. What's happened to you?"

He said, "This is a strange genie I found. He's so fast; does things so quickly and he says he's my slave, but I've run out of commands, he is so fast. So now I follow him whatever he says."

He says, “Oh, that’s a terrible thing, but I have a solution for you.”

He says, “What’s the solution?”

He says, “Whenever he says 'what can I do for you?' Don’t say 'do what you like.' Say 'bring a pole, a wooden pole from outside. Pluck a tree and bring it. Put it into this room of mine.’”

And he said, “OK, bring it, a pole, and bring it in your room, and say, 'Now genie, next command is, go up and down the pole till I give you the next command.' So genie will be going up and down the pole. Whenever you need him, give him instruction, 'Now do that.' He comes back. 'Now what next?' 'Go up and down the pole.' The genie will come under your control.”

So a Master gave an example of this, and He said the genie is our mind. It's a very powerful genie, very fast and quick and does everything. And the soul, which is the master of the slave called the mind, has no more commands to give. So the mind has taken control. Therefore, now let the mind plant a tree behind the eyes, a tree of repetition of words. If the mind is not doing anything else, make the mind repeat the words of mantra. That’s the whole object of mantra, to make the mind busy. Keep it busy here. When you want to use it, stop the mantra. Do your communication. Do your writing. Do what you have to do, and when it's finished, put him back on the repetition. It's just like controlling the genie. So you can control your mind. And that’s why in the spiritual exercises that we do, the first step is how to stop the mind from thinking recklessly, randomly, bizarre thoughts it brings up, and controls us, instead of our controlling the mind.

If we feed the mind with words to repeat and call it, intuitive, high sounding name like a mantra, like I say, divine sacred text we’re talking about. Put some special emphasis on the words. He said, “Now mind, you repeat. Go on repeating these words.” It prevents the mind from thinking other things. That’s a very big purpose of using a mantra to repeat and squeeze out the words of thought by replacing them with the words of mantra.

So that’s why the mantra has been very important that we use words, spoken words, in order to control the mind. But the mind can then jump off and say, “OK, I won't think of words. I will repeat your words and think of something in images. I like that person, that image comes up, make pictures of other things.” OK, then we can replace the pictures. You can say, “OK, we will do Dayan.” Dayan means the contemplation of the face of your beloved. Now you have a beloved. Every time your mind wants to think of other faces, you substitute with the face of your beloved. So you can use words, repeat words, which we call simran or repetition of a mantra, and you can do Dayan, contemplation of another face to replace that. When you do these two things, the mind gets under control and you neither allow it to think, nor contemplate anything except what you are putting in. When that happens you can hear the sound.

So there are three steps in good meditation. One, a repetition to control the thoughts of the mind, the Dayan to contemplate the face of the beloved or your master or whoever who is

going to guide you, and third, to listen to the sound that emanates because of these two steps. And then you follow the sound and you go stage by stage to every one of the levels that I have been talking about. So, it's so elementary, so simple in a way. It's a very simple exercise. Spirituality is the simplest of sciences that I have come across. I graduated with physics, chemistry, all that, but those were more difficult than the science of spirituality. It's very simple, but the most difficult. Why is it simple and still difficult? Because of our own mind. The mind has attached itself to so many things that to pull the attachments back and concentrate here, it has become difficult. We made it difficult because of too many attachments, desires of external things, so we have to gradually make progress and put our mind here.

How many of you are ready to have some experiential things about what I am talking, right now? Would you like to try a little exercise? OK. First exercise. How many have never listened to me before? OK. I do what I call an orange juice experiment. How many have done that before? And how many have never done it? Oh, there are plenty. Those who have done it can repeat it, if they like. Those who have never done it will follow me and we'll see how an orange juice, which I have for breakfast in the morning, how that helps us to understand more of our own self, our body. In this exercise, we will use our imagination to think that the body is made of glass. It's like a glass jar, empty glass jar. Of course shaped like a body, but it's empty inside, and we'll fill it up with orange juice. Starting from the toes, and we'll fill up the feet, the legs, the torso, all the way to the head, right up to the top, our arms and hands, and we'll look at it, that the whole body gets filled up with orange juice. That's the starting point. Once we have noticed that the whole body is an empty glass jar ... first thing remember it's a brittle glass. You can't move during this exercise. If you move, the glass will crack. So you have to be careful, that you are conscious of the fact that the body is now made of glass, and we are filling it up with orange juice. Once you fill it up to the top, then we will have some little valves in our fingertips. If we press the fingers, the orange juice will leak from there. If you press the toes of the feet, orange juice can leak. So we have a way to vacate the orange juice through these little valves, when we press them. I will give you instruction when to press the fingers and when to stop. So it's a very simple exercise, so please close your eyes. Be very steady where you are sitting.

Did you enjoy being a glass body?

How many of you were successfully able to do this exercise? Very Good.

How many of you were able to sustain the level of the orange juice as I stopped it from time to time?

How many had difficulty doing that?

How many of you, at the end, still found there was some orange juice sticking somewhere in the body?

When the orange juice still sticks, there's a little diagnostic procedure, they say medical

diagnostic procedure. That's the part which needs physical or medical attention. It's a good way to check out where you need attention. It's a good way.

What was the purpose of this exercise? Why did I make you do this?

To show you that your attention can move in this body wherever you like. I drew your attention from the top of the head. Made it stop where it needed to, right to the bottom of the feet. This means the power of attention to be focused and placed at any place is within your hands. You just did it. If you can do this much, you can easily do "that, OK, I don't want to move my attention any where except at my eye level." You'll be able to do it. So it's an introduction to control of attention and its location, which we will use now in future meditation sessions. But before I do that, I'll do another experiment and that some of you have done the experiment of the sense perceptions.

In this experiment, we will close our eyes and imagine that we are sitting inside the head. That this body is like a house, and it has many floors. We are on the sixth floor behind the eyes. So we close our eyes, sit in the middle of the head. And there we will place a little table, side table, next to us. We'll sit in a wonderful chair, our imaginary chair, sit in a chair, have a little table on the side. On that table, we'll have a vase of flowers, and we'll have a drink in a cup, and we'll have a little snack in a plate. We'll have these three things, imaginary things -- imaginary flowers, imaginary drink, imaginary snack, sitting on the table. Then I will give you directions to pick up one of them at a time. So this is good exercise in imagination, because you will notice that imagination is also a useful instrument in meditation. We'll come to that later, but right now let's do this exercise of sense perceptions. Close your eyes and imagine that this body of yours is a house, and you are sitting in the head, in the center of the head.

Welcome back.

How many of you could successfully do this?

How many of you could see the flowers?

How many of you saw new flowers, which you haven't seen before?

Wow.

How many of you were able to smell the flowers?

How many of you felt it was a new smell that you never had before?

How many of you were able to have the drink?

How many felt it was a new drink?

How many of you enjoyed the snack?

How many of you felt it was a new snack?

Now, what was the object of this exercise? The object of the exercise is that the sense perceptions, the perception of sight, of seeing, touching, tasting, smelling is independent of the physical body. You didn't use your physical body at all. It was imaginary things. But you saw.

How many of you still remember seeing that drink?

How many of you still have a taste in your mouth?

What are we thinking about sense perceptions that we relate them only to a physical body?

The sense perceptions come from our imaginary body. The astral body and the imaginary body are the same. We think imaginary is unreal, and what is physical is real. If the attention came on the astral plane, imagination becomes a reality. Where does imagination come from? When we imagine something, where does it come from? It's not coming from anywhere outside. It's coming from inside. It's coming from the very next level of awareness, and therefore in this exercise we're able to see that what we call sense perceptions are independent. When we withdraw our attention from the body or when we die, the sense perceptions do not die. In fact they become stronger. How many of you saw flowers that you have never seen before?

That's wonderful. They don't exist here. You were able to see it. There are so many things that you ... there's a possibility of experiencing with your astral sense perceptions, with your astral body, that you cannot do with the physical body. What is holding us up is our consciousness of the reality of the physical being alone. We think the physical world alone is real, and therefore the rest is imaginary, and therefore unreal. That's not true. Through meditation you will find that we create our realities, like we go into a dream state that becomes real. We wake up and that becomes a dream. This also becomes a dream when we go to the astral stage, and what we thought was imaginary becomes real. And then after that, what our concepts of conceptual worlds become real, and we realize everything is coming from there. Our concepts and ideas are the real world, the causal world.

So these worlds exist, co-exist with us all the time, but we make one of them a reality at one time. At this time, while we are sitting here, our physical reality is our only reality. And that's why when the practice of meditation is taking this physical reality to be the only reality, when we're trying to find something, while sticking to the physical reality, and it looks imaginary. But, therefore, when you pull the attention completely out of one level, you wake up to the next level, and meditation helps you to do that.

So these two exercises, which we just did, were merely to show that the sense perceptions, which are our astral self, exist independently of the physical body. In fact, they are the ones that are making the sense perceptions of the physical body work. If you could not imagine that you can see, you can't see with these eyes either. If you cannot imagine that you can

hear, you cannot even hear with these ears. These ears don't hear. It's the hearing from there. These block the hearing to some extent. These eyes don't see more, they see less than what imagination can see. If imagination could not see, these eyes would not be able to see at all. Understand these perceptions, sense perceptions, occur independently of the physical body. If you are not conscious of the body, eyes don't see. Nothing happens. It's the consciousness placed inside through these different levels. And the sense perception level, which we just experienced in this exercise, is only one level. It's the astral level.

When we talk of an astral, ethereal body, or an out of body experience, what is the body made up of? Not physical matter. It's made up of the imaginary self, which we just experienced. If I say, "Can you go and stand outside in the sun?" In your imagination, you can. If you go and stand outside in the sun, the physical body is still hear. You can also feel you're standing in the sun. Here you've got two experiences. If the real body is here, my imaginary body is in the sun. Where is your attention? Your attention is 90% here and 10% there. Supposing you concentrate on sitting in the sun and shift the percentage of attention, and 60% of attention goes there and 40% is here. That will become real and this will become imaginary. Can you imagine that the attention is creating our reality? We have put 100% attention right now on the physical body and make it real. When attention is pulled out of it to another level, that becomes reality, and this becomes unreal.

So it's a game of attention, game of consciousness operating through our attention. And that is why meditation works, because it's a handling of your attention. It's placing of your attention where you like. When you place your attention close to where you are, you waken up to a next level. Where are you? Where is your real conscious self? That's a question to put to yourself. When we are sitting in the body, the whole world is away from us. It's outside. The body is outside. It's a cover upon ourselves. Where are we? If you just examine, contemplate where are we, around which the entire experience of the body and the world is being made up, and you'll come to the conclusion we are in our head. We are behind the eyes, in the middle of the head. That's where consciousness is originating from. That from where we put our attention. If we want to put our attention somewhere, "Look this side." It's from here that we're putting our attention. Even a blind person, born blind person, if told, "Look this side" and he turns, he is not using his eyes to see. His attention is still moving from the same area inside the head. Therefore, at least we can, through simple contemplation, know that our seat of origin of attention or origin of consciousness in the physical world, in the physical plane, in the physical body, is behind the eyes of this physical body. At least we have known one location. We know the location from which consciousness is originating and operating. Why not approach that place? The more closer you get to that, the more you'll awaken to higher level of awareness. Let's try that now. Are you ready for that?

In this next exercise, you will try to put your entire attention in the center of your head, behind the eyes. And the best way to do it is to imagine you are there. Otherwise, if we try to put attention on eyes, we try to roll our eyes to see behind. It doesn't take us anywhere,

and only put pressure on our eyes. It's not an exercise in physical movement of eye. It's not an exercise in physical thing at all. It's an exercise in imagination; that imagine you are behind the eyes. Just like I said if you want to imagine you are sitting in the sun, you can imagine. There's no pressure on the body or the head or the eyes. In the same way there should be no pressure on the head or the eyes. It's imagination. This is your head. You are in the center, behind the eyes. Close your eyes and start.

Rub your eyes a little bit, your hands, and welcome back.

How many of you could successfully do this and get experience sitting behind the (eyes) ?

How many of you had a difficulty?

How many of you had difficulty staying there because of thoughts taking you out?

That's common, I think everybody should (raise their hands).

The truth is we try to concentrate being there. Thoughts take us somewhere else. So the thoughts have to be controlled. And the first step in controlling the thoughts is to control the voice of the thoughts, the language of the thoughts. The thoughts are not non vocal. They are vocal thoughts. They are spoken thoughts. They are in words. Thought stream is running continuously. Thoughts run in our mind all the time. And we are, at all the time, day and night, sleeping or awake, the mind is thinking inwards, saying something or the other.

I'll tell you very interesting fact, that when we use our sense perceptions -- see things, or touch things, or hear things, or smell things. When we have these perceptions, it is not the perception that gives us the meaning of what we are perceiving. It's the thought stream that tells us what we are perceiving. It's a very automatic process. If I see this glass with water, what I am seeing does not make it a glass, nor makes it water, nor makes it lemon. It makes it just a blurred vision of this shape. My mind says and speaks, "This is water, this is lemon." It become water and lemon. Have you noticed that? That if the mind did not speak, you would have no perceptions. You would have no understandable perceptions, no meaningful perception. The mind is a constant commentator. It constantly tells us what we are doing, what's happening. Therefore, it constantly speaks. It never stops. It never stops speaking. In fact, it's the only speaker in us. When we want to speak with words from our mouth, from our tongue, it's the mind that's telling us what to speak out. The mind speaks simultaneously with us. When we speak with our words, through our tongue, the mind speaks, using our tongue also to make it loud enough.

Therefore, the mind is the only speaker we have. What about the soul? The soul never speaks. The soul always listens. The soul is the listener, and mind is the speaker, and both are installed in our consciousness. It's a great arrangement, that we have one speaker and one listener all the time. If there was no listener, we wouldn't know anybody's speaking. So soul has to be there for the mind to speak. Otherwise, if there is no listener, what speech can you

have? So the soul arises prior to the mind, to listen. The mind comes up and speaks, and the soul listens. That's how consciousness is operating. And the speech of the mind makes all perceptions real, and give us meaning to perception. That's how it's working. So since the mind speaks all the time, now we want the mind to speak what we want it to speak, what the soul wants it to speak, not what the mind wants to speak. That's the shift we want to make. Therefore, we use the power of repetition of pre-selected words. We select the words and repeat them so that we instruct the mind, "Only speak these words." Of course the mind is naughty. It will still speak other words. Doesn't listen to us, because we think so, soul doesn't care. They are careless masters, and I can speak whatever I like. But overtime, you get complete control over the mind, and make it speak only what you want.

There is an element of will. Will exists in the soul and is then transferred to the mind. The original will belongs to the soul. The soul wills what is to be done. It's consciousness. It's the power behind everything. It wills, "You speak this," and the mind has to speak like that. If we don't use the will, we transfer it to the mind, and the mind decides what to say, what to do. So if we don't transfer the will to the mind, and instruct the mind what to do, then the mind will have to follow what we tell them. It will play true, and play little bit, but over some time it gets under control. So let's try this experiment now of controlling the mind through repetition of words. How many of you already have a mantra or a simran, some words called holy words or sacred words, which you can repeat?

Good, you use those words. How many have no words at all? Those who have no words at all, coin a small phrase right now. Coin a short phrase, four or five words, expressing your love for the beloved. Only a short sentence showing how much you love your beloved, and repeat those words. Just keep on repeating those words. So you all have some words to repeat. And only repeat those, and don't let the mind repeat any other words. Now when you try that, I'll come up with a review of what's going on after you do this exercise of instructing the mind to repeat only the words of the simran or mantra or the coined words that you have, and no other words. If any other words start to come, make your mantra louder. Just quench those words and make it shout inside, not with the mouth, with your mind. The mind is the speaker. You can make the volume of the mind high. So if you find that other words are coming in, other thoughts are coming in, make the words of the repetition loud.

Second way to control the mind sneaking out into other words is to repeat these words slowly, deliberately, and attentively listening to what you are speaking. The real way to catch the words there, and make use of them, is to listen to what you are repeating. Otherwise, if you are repeating with the words parrot like and thinking of something else, you can keep on doing it. That doesn't serve any purpose. Therefore, you have to listen to the words you are repeating and pay attention. Therefore, you have to repeat it very gently, slowly, and deliberately, and listen to every syllable of those words, so that you're sure you are listening to only those words and no other words of thought.

Close your eyes and place yourself in the middle of the head again, and your comfortable

place on your cushion; on your chair; whatever is comfortable for you inside the head. Start repeating the words of mantra slowly.

Welcome back.

How many of you could do this exercise of sitting in the middle, and repeating the words, and listening to them?

How many of you were disturbed that the mind was still thinking of other things while you were doing it? Almost the same number.

This is a clever thing that the mind thinks in many levels, in many channels. When you make the mind repeat the words in one channel, it can jump to another finer channel, and start thinking over it. It can even start commenting upon what you are doing. "Oh, you are doing too fast, you are doing too slow." The mind can keep still thinking. While you are concentrating on repeating words in one level, it can start thinking in another level. How to overcome this problem? The overcoming is when you find, notice, the mind thinking in another channel, make it join the thinking. Make it join the repetition. Don't stop repeating, but you see another voice of the mind, repeat it, and you hear two voices. And both are repeating. You hear third one, more, join. We're all together. The mind then plays another trick of bringing another person to talk to you. A friend, family member, friend, woman, a man comes up and starts talking to you. And you think you are doing your meditation and your repetition, and the person is still talking to you. That's your mind, using another channel. Then what do you do? Make that person join the repetition. Ultimately, you will find, at least in the beginning you will find, you don't repeat the words as a single person. You repeat in a combination of voices. You don't allow the mind to escape to any other channel and start speaking. You make any other people coming in the vision also repeat it. Let's all join in and there's a big chorus repeating in the head. Then it works. You want to try that. Let's try now again.

Try again. This time don't allow the mind to pick up another channel and be a commentator on your meditation, on your repetition. Make the commentator also join, and if another being, person comes up, "Join, come on and we all repeat." So you'll have a big satsang going on, a big, big kind of grand repetition of a group inside you. The whole group is your own mind, but we don't allow the mind a loophole. And these are good exercises because you are going to control the mind somehow. Going random thinking is what takes us away from meditation. When you allow it to stay inside, no matter what voice it is, no matter what sound it is, no matter what picture it is, you put all of them together, and they all repeat the same words. Then it's effective. Try again. Close your eyes. If you find the mind talking at a different sound or voice, join in. Don't stop it. Don't try to say, "Now, Oh no, come back." We made the mistake of trying to say, "No, no, I'll just push back that thought." Don't push the thought. Convert it to repetition. Any kind of voice, any put at all, let several voices say the repetition at the same time in your head. Start doing it.

How many of you were more successful this time, this new art of repetition?

I am very happy to see that.

So this practice, which we have been talking about and trying to practice, is part one of meditation and the repetition of words -- the repetition of mantra, the simran of mantra. This is the first stage, first step in order to take control over the mind. How many of you while doing this were able to see that there were colors and lights coming up in front? This is natural, and more will come with practice. We'll go to the next step of dhyana, and the final step of sound current, getting hold of the sound current; give you some hints about that later in the day, in the afternoon. And right now I'll open the floor for some questions on what we have been doing so far. Any questions you have from the floor you can ask.

Question:

Answer: Yes, because right now, we are not blocking the other sounds, but when we do practice, we will block our ears, block our eyes, block outside. We'll go into a room which is free from these other sounds and distractions, and meditation is better. This is not the best environment. So for meditation, you choose a place with least distracting sounds and so on, and you plug your ears, you close your eyes, and we'll talk about it later. OK?

Question:

Answer: The breath is at the lower center. That's the only difference.

Q:

A: Yes. It depends on the environment, the energy, the environment, the ambiance of every place affects us. Even the people sitting next to us affect us. People we deal with us affect us. When you're dealing with people who have the same wavelength as you, you'll have better results. So, that's why they recommend that if you want to be on spiritual path, keep good company. Sometimes our karma doesn't allow us to do all that, but to the extent we can, we should try to be in good company, similar company.

Q:

A: It's very common. Other people didn't say so, but it's not easy to stick to the center, and you move around. The most frequent problem is that move forward. People move forward towards the eyes. They are so used to seeing physical eyes that they don't stay back. So the best thing is when this happens is to push yourself back with your feet. Your feet is on this floor. Another hint is to make this sixth floor a very hard floor. That helps to some extent. It's practice. Practice makes perfect. That's what they say. I heard a story about it.

There was a ... you know in India we tell lot of stories to illustrate a certain point. There is an Indian story that there was a famous Maharaja, a prince of his state, and he was a great marksman and with his bow and arrow. There were no guns at that time, and America had

not been discovered at that time. So it was using bows and arrows. So he was such a marksman, that not only could he shoot an arrow directly, but if he had to shoot this way, he could send the arrow up, and bring it down, and reach the target. Great marksman. One day after a hunt he was coming back, and he saw his wife, the queen, standing on the balcony of the palace. And you know Indian women, specially royalty, they wear big ornaments. And she was wearing a big ornament on her head. You know some gold and the diamonds or something was shining, and he could see them. He said, "I am going to give a surprise to my wife today." And he shot his arrow in such a way that the arrow went up and hit right that, bringing it down, and his wife didn't know. So then he walks up and says, "Oh, my dear, you had an ornament in your head. Where is it?" And she touches (her head) "Oh I might have dropped somewhere." "No, look there. It's with my arrow." And she says, "Oh, not big deal. With practice one can do anything." He got mad. He had just demonstrated something so extraordinary. She said, "Oh, it doesn't matter. With practice one can do anything."

Now these princes and kings could get very angry. So he got so angry. He said, "This woman doesn't deserve to be a queen. She never appreciated my great skill, and throw her out in the forest." So they threw the queen out into the forest, and there it was single clothes with nothing else on her. She was sitting with the animals there coming. Animals would wonder which new animal has come here in to the forest. And there was an elephant there, a female elephant that gave birth to a little baby elephant. The little baby elephant was born, and this woman took the baby elephant and bathed it in a stream that was there, and bathed it, and played with the baby elephant like this. And the mother elephant was seeing and very pleased. After playing with the baby elephant, would place the baby elephant at the feet of the mother, who would look very appreciatively. This went on. Every day this woman did that. Didn't realize that the baby elephant was becoming bigger and bigger. But still since she did every day, then you don't notice how big it has become. Ultimately, it became a big elephant, and she was still playing with the elephant. Once a tour company was going on an excursion in the forest, and they saw a woman carrying a big elephant like this. "This woman is a prize woman for us. She can join our circus. We'll make lot of money." They came to the woman. "We'll take you into town, and you can perform this jugglery." She says, "This is no jugglery. This is my pet. This is my pet animal. I saw it from birth onwards." "But how can you carry it?"

She said, "I have been carrying it every day. When you carry every day, you don't feel it. So I just got some practice in this." So they took her to the town, and she began to give those shows. The king heard there is a woman who could carry elephants, and he said, "Let's have a show." So he called the woman to the palace for the show, and the woman came and carried the elephant. And he said, "This is amazing." And he came up and said, "I want to give you a reward, because you can carry an elephant." She says, "No, king, with practice you can do anything." He said, "This must be my queen," and he brought her back into the palace.

Of course the story only illustrates with practice you can do anything. Same thing applies to

meditation. Same thing applies to any art or skill. So with practice (this is what you are mentioning) is a very common thing that we don't stick to the center, and we move around. But with practice we are able to hold ourselves in the center. Then what happens? It's only for some time that you feel like this. This area expands. As you must have noticed that you don't see the walls of the head anymore. The area expands and you go, and a new sky opens up, and then you can fly in that sky, because there is no weight in that imaginary body with which you are sitting with in the head. How many of you would like to fly? We'll do it in the afternoon. OK, today. So this positioning is only to be close to your source, close to where the attention is flowing out from. That's the real reason. After a while it's not necessary. It automatically happens. Just little practice. Elephant.

OK, any other question?

Q:

A: No, you don't see yourself. You imagine yourself. This is also common mistake, that when we say imagine yourself, we try to see a little miniature of ourselves sitting there. That's not our self. The image is in front of us. Then where are we? The one looking at the image. We are just behind that. So when you see the image, you know that's not you, because that's away from you. That's in front of you, and you are actually the one that's looking at the image and can see it. So you can locate yourself. Where are you then? Just behind that image. You just have to feel that you are in the head.

Put attention over there. We are only drawing the attention behind the eyes. Now when you imagine you are there, it's a total imaginary that you are in the head now, and things have gone below you. It's putting attention only. You don't see it. The other thing is when we feel, especially when we miniaturize ourselves and feel we are sitting behind the eyes, actually we are not sitting behind the eyes, we are sitting in front of the eyes. We think we are behind, because when we close our eyes, the darkness in front appears to be inside. And I have a little experiment to show you how you can check it out, whether what you are seeing is inside or outside. If you raise your hands now to your eyes, even with your eyes closed, you know where they are. You know now you are reaching the eyes. There are the eyes. Right?

Anybody can do it. With eyes closed you can reach. Put your hands and you reach the eyes. Now close your eyes and imagine you are sitting inside, and then raise your hands. You will see you just crossed the point where you are sitting, which means you were seeing outside. You are not seeing inside. So seeing inside is the one that is looking at that image. Just putting attention there. OK?

Q:

A: Very good question, and let me give you a complete answer, instead of a half complete answer. Can we change our destiny or is it completely fixed? Is it hundred percent fixed or is there little variation allowed to us? It depends on the level of our consciousness. In the

physical plane we can change anything. I can plan right now, I am going to touch this table, and then I say, "No I don't." I just changed my mind. So you can plan anything. Change anything. You make choices. You say, "OK, tomorrow I am going to travel. No, I cancel it." So when you are in the physical plane, looks like you can change anything. What happens? Supposing I say, "I can touch this table." "No I won't touch this table." I made a decision. I had free will to do it. I go to the astral plane and I see what was actually recorded there. And I see what was recorded was that I will say, "I will touch this table" and then I will say, "I won't," and I'll think I made my choice. Written beforehand. So, therefore, if I am there, I discovered I didn't have any free will.

I experienced free will. I felt I had. But when I went there, I found it wasn't there. Then I say, "OK, Can I use some device to make a change there?" I ask for divine intervention. I ask my Guru. I ask somebody, "Can you change my destiny?" "Oh yes, do this jap-tap, and give this donation for 100 pounds of rice and some money and all that to the temple, and we'll change your destiny." And you do that, and the destiny changes. You find that's wonderful. Then you check up the astral plane. Yeah, you changed. It wasn't written like that. What was written was one thing will happen, and by divine intervention you changed it. So divinity has changed your ... Then you go the causal stage, one stage up, and you find that divine intervention was pre-written there. That you will ask for it, and it will change. Then you go to the top of the causal plane where you pick up destinies for yourself, which is your free will, real free will being exercised by the soul, to pick up a destiny along with the mind. There you find that the destiny you picked up which was pre-written there, pre-written in the causal plane, pre-written here, but looked like free will here, free will there, changeable by divine intervention, was actually fixed. And you picked it up, then you can change it. I still have power to change. I need not change one action of mine. I can change the whole destiny. I can change my entire life. You put one DVD back, and put up a new DVD and play it out. It becomes a new life for you here. Say, well this is real change. And you go above to the spiritual nature, in the soul, par brahm, beyond brahm, beyond this causal stage, and you find the change of destiny is already pre-written there, that you will change even the DVD. So it all depends. What looks like that we can change, yes we can change, but at one level it changes, and the next level it is still fixed. At the top everything is fixed. Everything including all these changes are fixed. But since we get our experiences level to level, we notice the change.

Q:

A: Deja-Vu is an example of having a previous life where you've had a similar experience and you see it again, and feel that you have been here before. Deja-Vu is one of the evidences that there is something that you have seen before, which is not something new, and sometimes it's used evidence of reincarnation. Some people don't believe that they are reincarnated, but then they go and they see "I know all this places." They can even name places before they even reach there. How does that happen? So it's one of the evidences of

reincarnation.

You live in a place, you know that you have lived in before, and you know what that means? You've lived there before. When you live in a place, and you feel you have lived there before, it looks so familiar, be sure you have lived there before. But not in this body. Not in this body.

You mean the premonition you have some idea beforehand what'll happen. It's slightly different from *deja-vu* in the sense that (in) premonition, you know in advance. You can know that this is going to happen and it happens.

There's a lady in the United States, in a city not far from Chicago called DeKalb. What's her name? Carol Canova. She's a lady I met at the Spiritual Frontiers Fellowship meeting and she gets dreams and she sees exactly something, and it happens one week later, and it's natural to her. She doesn't know how it happens. She never practiced anything, just has a gift like this. So she came to see me in Chicago. I was a poor immigrant, come from India, was trying to find a job here, and she knew I was a poor fellow. I had gone to attend this spiritual convention in the east coast, and she said she'd see me. "Where will you see me?" I said, "I'll see you in the office of one of these guys, small place." And then before she came, one week before she came to see me, she had a vision, a dream that she came to see me. I was sitting in a big hotel lobby and, I was not sitting, that she was waiting for me in a big hotel lobby. I came in a big stretch limousine, big limousine, and stepped out and she said this fellow can't be having that kind of limousine and come there. But she recorded it. She used to record all this in a journal. Every dream she recorded.

So, after a week, just before she was coming, my host there called her, "Meet us in the hotel." And she came to the same hotel, which she saw in the dream. And then she said, "But now what about the limousine thing?" That friend of mine bought a limousine just the day before, and it landed up the exact scene. She was sitting like this with a journal open. "Read this last week's dream." These things happen. This is almost like that guy telling me what I am going to think, but this premonition comes up because it's an access we have to our own future, which also means the future is pre-written. We couldn't have it that way. So when we can see something in advance, it means that it's already there.

Actually you are always connected. Once in a while you get a sudden awareness of it. It's like a glimpse of it. You get these glimpses. There was a very strange case that happened in England. And there were three elderly ladies. They were friends. One was spinster, two were widows; Mrs. Brown, and Miss Smith, and some other Mrs. John. I don't remember exactly their names. There are three of them, and Mrs. Brown, no, Mrs. Smith, one of them died. And the other lady saw the obituary notice in the newspaper, and she was very sad, so she called the third lady. "You know our friend died this morning, died yesterday, last night, and there's the newspaper there's an obituary notice." And she said, "What are you talking about? I just had coffee with her. I just come from her house, and had coffee with her and you are saying died? Don't try this kind of prank on her." "No, it's in newspaper. Right

here. I can see it. Not only that, that (her name was Jones, I think), E is inverted. There is misprint, typo error in the spelling, and the E is upside down in the name. And the obituary notice is right here.” She said, “Don't worry, I'll come and have some coffee or something. Stabilize yourself and I don't think she's alive.” So she comes to her house and says, “Where in the paper does it say?” And she opened the paper, and they see every page, there is no obituary notice. This woman saw it. “I saw it, with my own eyes.” She said, “You know we are getting old, so we have to be a little careful of these things.” She said, “No, I saw it with my own eyes.”

That night the woman dies. Next morning, obituary notice appears with the E upside down. She was able to see it one day earlier. These things have happened. Many people have had these premonitions of the future events. And they get to know it in advance, but it's just a glimpse. It's not a practice or something. It just happens by itself.

Q:

A: Better, better. Of course. No, I wouldn't want to go there. I am very happy, but I'm happy because I know about it. It's not necessary to go there to get your happiness. It's a big issue, by the way, even amongst mystics. We say that we are going higher and higher. That's a mental thought. These levels are not placed one above the other. They are placed one within the other. So that's one big mistake. But we are so used to the mind evaluates this is higher, so we physically want to see it higher. We create a hierarchy, one above the other. We are physical. Now we go up here, like we are ascending somewhere. We are not ascending anywhere. We are going to higher and higher awareness of our own self within. We don't go out, first thing.

Second, which is better? To be in the astral plane with no free will or in this plane with a feeling of free will?

I think this is better. Which is better? An astral plane with no free will and sharper sense perceptions? Or is it better here with much less perception, but a feeling of free will. Or the causal plane, where everything is pre-determined? This is better. Then if this is better, where is it better than this? The top. Not any intermediate stage. Therefore, according to me, the ... next to the creator, the very best form to be in is a human being. Not only that, I am not saying it, it has been said by most religions, that man is made in the image of the creator. How is he in the image of the creator? Creator has no ears, no eyes, no form. Then what is similar? How are we the same image? The image is: Creator has real free will and we have the feeling of free will. At no other level do we have it. Therefore, in that sense we are the next to the top. So I would like either here or top, not these intermediate stages. So I'm glad you like the same thing.

Q:

A: You see, this concept of beginning, middle, and end, is a very important concept. Because when you say you have an experience or an event, it must have a beginning, middle, and end.

You are having a time frame, which has no beginning, middle, and end. You have a space in which events can take place with no beginning, middle, and end. And yet every event here has a beginning, middle, and end. According to the Hindu tradition, they believe the entire creation is governed by beginning, middle, and end. And they call it Brahma, Vishnu and Shiva. Brahma, the creator, Vishnu, the sustainer of the middle, and the end. So beginning, middle, and end is part of every experience of ours, no matter where. But the experience is taking place in a stage, which has no beginning, middle, and end.

Even in the physical world here, there is no beginning of space, and there is no beginning of time. There's no end of space, and there's no end of time. They are both infinite, and yet every event taking place here, including the construction and building up of this whole universe, whether you believe in the big bang theory or not, or believe in any other theory, it's all got a beginning, middle and an end. Every star, every planet has a beginning, middle, and the end. Every human being, every fact, every experience, has a beginning, middle, and end. And yet it's taking place where there's no beginning, middle, and end. So, how does this work? How was it created? If you study these different levels of creation, you find that the whole concept of beginning, middle, and end, is an intermediate concept starting on the causal plane. It doesn't exist above that.

Above that, there is no alpha and no omega at all. Where we are spiritually, our home, has no alpha and no omega. There is no beginning, no middle, no end, which makes it a very wonderful study of spirituality, because when we say the Creator, He, one day created the universe, we are disqualifying Him altogether. Because we are assuming that one day existed prior to Him, or prior to creation. That's not true. When does the Creator create this universe? Do you know when He creates this universe? In only one single period called now. Have you have heard of this? What is now? Have you ever examined what is now? Can you imagine we are all sitting here in now? We're not sitting here in a minute ago. We're not sitting in a minute later. We are always sitting here in now. Now is the only time we have in which we can exist, anywhere, even in the physical plane. And how much time is there in now? Zero. You ever thought of it?

OK, let's see what is the nature of time. And that's very important, because at every level of experience, the nature of time will change. In this physical time, what we experience is what we call past, present, and future. That's all. Time is only past, present, and future. Let's examine these three things what they are. What is present is now. One nano second later, it's past. We can't live in the past. We live in the present. The past has gone. Future hasn't come yet. Therefore, we are living in a timeless state, right here, and we think we are living in time.

What makes us have this big blunder about our own self, that we consider the recent past as present? Now I am doing this. I have said these words, and I still think I am in the present. That was past. We are all living in the past right now, because Now has no time. If we are living in time, we are living in the past. There's no question about it. Every nano second it

passes pushing us into the past. Now nobody can live in the past. We can only live in the now. How do we feel we are living in the past? Memory, recall. That's the only way to live in the past. If you remember something that happened, and relive it or think of it, you are living in the past. But you think it's now. Therefore, we are really living in the past through memory. And when are we living? In now, which has no time. What about the future? Future should be coming. Well, look at three words in the English dictionary. Hope, fear, anticipation. Take them out; there is no future. Do you know if we do not hope, there is no future? Do not fear, there is no future? If we do not anticipate, there is no future. They are the same thing. Anticipation is neutral, fear is negative, hope is positive. But they are all anticipation. Now when we do anticipate? When do we hope, fear? It takes time. It's in the past. All hope, all fear is in the past, because now has no time to hope, or to fear, or to anticipate. So what we think is present, is past. What we think is future, is past. What we think is past, is past. So it's all past. If it is all past, how can anyone live in the past? The only way to live in the past is to recall a memory.

So, therefore, we are replaying in a timeless state, a replay from the past. Now to create a memory there has to be some event, must have taken place somewhere, where there was time. Otherwise, how can you have a past? Where did that happen? How come a life has been created for us, and there was no time? We are living in a zero time in a now, and the past has been created, which we are recalling. So either some events have taken place, where there was real time. And we look up in the physical world there is no real time. It's all now. We look at the astral world, there's no real time. It's now. We look at the causal world, there is no real time. It's now. There's no real time anywhere. Where did this memory come from?

The memory was stacked separately in the causal plane. What we think is life, and we call destiny, is merely picking up a cassette of a memory, a DVD of a memory, and we play it out, and call it life. That's what's happening right now. You want to check it out what I am just saying? Go there and check it out. You'll find we pick up our own destinies. Why did we pick up some messy destinies? If we had a second chance, don't think we will pick up this destiny. No. You try it out. More likely you'll check out the same destiny again. How can we be so stupid in the causal plane? We can't understand that we are picking up a destiny of our life with so many ups and downs and all that, because we are not stupid. We are intelligent. We are intelligent enough to see that if we picked up a very good destiny, we won't be human beings. Picked up a very bad destiny, we won't be human beings.

So we, first of all, confine ourselves to being a human being, which, as this young friend of mine says, is next best to the top. So we pick up that which is a combination of good and bad. So here we can confine ourselves to the best, most intelligent guess work, to pick up that. So then we say, "Is there any escape from this? Or is it just a trap?" If we pick up a destiny which seems to be an endless, continuous life here, we don't want to have that. We want to have an escape. And then we find if we pick up this destiny, then after playing so many life times, because each is connected with the other by karma, at that time we find a Perfect Living Master. We've made an arrangement to escape. OK, so what if we have some

messy stages in the beginning, at least we have got an escape route in the back. Let's pick it up. I think we did a very good, intelligent job. That's exactly what we did.

So next time go and see what life you pick up. More likely, more than likely, you will pick up the same again, because of an advantage at the end of the show. And you will say, after all, it's dream like anyway. It's not going to be real. It will look real. And when it looks real, it's fine. It's good enough. And, therefore, you pick up the same destiny again. This game is going on all the time. That's how we are here. And the proof of all these things, that we talk theoretically like this, is to go within, and check it out. That's exactly how it's working. It's a perfect system, according to me. If you see the whole of the system, you will not be able to make any change in it. It's so perfect. But when you see a small part of it, it's imperfect. So that's why if you go to every stage to the top, and stay in this body ... How can one be in a dream body in a physical world, and get to know all this stuff? How is it possible that you sustain your being, your body here, if these stages were so dream like?

You have a dream at night, and you wake up. That dream body disappears. You've woken up. You created it for the dream. How come you can sustain this body, and have all those experiences? The reason is, this is built into this system, physical system, built into this physical system that within this physical body, you can have experiences which don't belong to the body. And those are by installing in the physical body these centers of energy and centers of awareness. So when we touch a center of awareness, we are not leaving the body. We are touching a center of awareness and having all the experience. It's like having a glimpse of the real thing, but without going away from here. That's the beauty of this meditational practice, that you stay in the body, and you may become totally unaware of the body, but you are connected. The body does not die, does not disappear. It keeps on functioning while you are having all these experiences. So that is why I would rather say that you have glimpses of the reality, of the higher realities. You don't leave this system. You still are here. But you are able to see all those. If you just jumped off, the body will disappear, and the world will disappear. You don't do that. You only do that when you physically die. Then this world seems to end. You seem to withdraw. You know when death takes place in the human body, what is the experience of the person who is dying? Very few people can speak at the time of death. It looks like they lose speech. They can see, move, move their eyes, but they can't speak. Speech seems to go away, so they can't tell us much.

Some people who have had near death experiences, come back to tell us nice, wonderful stories of the light, and the tunnel, and so on. And the psychologists say they are only seeing their birth canal when they were born, and the mind has gone back to childhood. But what is the true nature of a person who is dead, not near death. Who has really died? He can't tell. But if you practice meditation, and withdraw your attention completely, you have the experience of real death, not near death. And then you can tell, because you are still connected, but you only had an experience of that higher state. Then you can say, that when you were dying, the world was withdrawing from you as if it didn't exist. And suddenly your

entire life that you have lived here flashes, so fast in front of you, that you are reviewing your entire life. And the whole thing comes up suddenly, every flash, starting backwards, starting from the last day of your life backwards. You see your whole life, very fast. And when you die it disappears. And then of course this last vision determines what'll happen to you next. And it's a very important factor in determining your next life. The next life is determined by your karma of this life.

As you know, karma is of three kinds. Karma is of three kinds. (...I have to follow...I have a lot to share, but, you know, he's given me limited time to....OK) What is Karma? Karma theory is a great theory. It is one of the greatest theories. In the Indian spiritual lore, we talk of Krishna, who was the avatar born with knowledge, and he had a young friend. Krishna was a cowherd. In the village he used to take care of the cows, took them for pasture, and he had a young friend called Udo. And Udo and Krishna used to go together, and Krishna used to reveal to him things that he could see even as a child. So one day he says, "Udo, we are all trapped by karma. Karma is what is holding us all back, and karma is such a great thing. It's so wonderful. It's such a tight and wonderful trap, nobody can get out of it." And then he explains that karma creates our experience, even changes our form. We can become an animal, an insect, a tree, by our own karma. And then he points out to an ant crawling there in the forest. He says, "Udo, look at this ant, looks like a little insect. This ant has twice been Indra, the lord of one of the big heavens, once Brahma, the creator of the universe. And he is an ant, because of karma." Karma does not spare even Brahma, the creator. Does not spare anybody, because in the law of karma, there is no place for cancellation of karma. You do a good thing, good karma. You are rewarded. Immediately after that, you do a bad karma; you are punished. It does not mean that you do another good thing and you cancel out the punishment. You will be rewarded, punished, rewarded, punished, and stay on here forever. You could even be responsible for such a nasty thing you did that you're entitled to hell for 15 days after death, or you could have done such a wonderful charity work for people you deserve heaven for 15 days. What will happen? You go to hell and heaven both for 15 days. It doesn't cancel each other. So it's a very tight trap, this karma. By the way, if you got a choice, that you had 15 days in heaven and 15 days in hell, would you like to go to hell first or heaven?

Those in favor of heaven first?

Those in favor of hell first?

Wow, who could imagine that this group wants to go to hell first? It's interesting, because normally when I take a ballot on this question, then it's pretty close to 50:50, but this group is more hellish, I think.

Those who want to go to hell first say, "If we go to heaven first, the thought of hell will make it hell also." And those who want to go to heaven first say, "If you go to heaven maybe we can avoid the hell anyways." So there's an argument for both. But that's the last choice, last act of free will we get when we are leaving the physical body at death. If there is, karma has

created hell and heaven for us. Last choice is which one first. That's the only choice. But then the whole cycle of the rest of the experiences goes on. And, therefore, karma binds us down, and it is relentless. It doesn't spare anybody, and you can go by very good deeds. You can do all the charity, all the good work, be very kind to people, and get a very nice place. You go to stay in the heavens, and almost all the heavens and hells are in the astral plane. You can go have a good time, and then what happens? You come down. So we don't escape from this wheel. The wheel of reincarnation is so permanent, and the wheel of incarnation operates whether you believe in the wheel or not. Somebody said, "I don't believe in reincarnation." Good, when you come back, you'll believe it.

It's just like the atheist I met. The atheist was very proud to be an atheist. Eventually, he said to me, "You know, Ishwar, thank God I am an atheist." You know these contradictions come to us. So the law of karma operates in such a way that we can reach any point, then come down from all these levels. The area, which is beyond karma of experience, is beyond the mind. So long as we are within the realm of the mind, and the three worlds of the mind, which I should mention are physical, astral and causal. They're all the worlds of the mind. The mind is the creator of these worlds.

The power of the soul has been delegated to the mind to create these, and therefore, these three worlds are a trap, and are all governed by the law of karma. Karma operates here, karma operates in the astral plane, karma operates in the causal plane, but little differently. Three kinds of karma is karma with which we are born, which we normally call our birth destiny. We are destined to be going through this life. We are destined to be born with these parents. Destined to be born in this house. Destined to be brought up like this. We had no choices at all as a child, as a kid, infant growing up. Then, we are destined to have accidents; destined to have illnesses; destined to have meetings with people; destined to meet strangers; destined to have relationships; destined to die. All these events of destiny are pre-fixed. You have no choice, you don't know anything about it. They just come. Then in between these events is free space, where we have to make choices. And then we use what we think is our free will. It's a real experience. We feel we have free will so we make choices.

When we make a choice with free will, we create a karma. We don't create a karma when we are living in our destiny. It's already made. We only create karma when we use free will to make a new decision, and not a sudden decision. To react to something is not karma. It's old karma. You hit somebody by accident, it's not a new karma, it's old. You never had a choice. Only when you have choice, not only choice, when the choice goes to the point that you have a choice to go between two alternatives -- not an obvious choice when you can only make one choice. That's not a new karma. Karma is created when your mind deliberates, and says, "Should I do this or that, this or that, and you say 'that.'" That's karma. Now you create a new karma, which will lead to a destiny in the future. The karma you are born with we call it in our Indian literature as pralabdh. Pralabdh is what we are born with. The new karma you are creating by your free will is called kriyaman. So there's pralabdh and kriyaman. Now these two in combination keep on running our life. Our whole life is consisting of only these

two.

But supposing you make too much kriyaman karma, and can't be accommodated in one life. Where does it go? Because we are very experts now in creating kriyaman karma. All the time we make decisions and create karma and we don't even know how much we are creating. We create so much that we can live several lifetimes with it later on. So where does it go? It goes into a reserve kept in the mind. It goes into a reserve called sanchit karma. Sanchit is a reserve. The reserve is being filled up for a long, long time. We have been filling up our reserve. So supposing somebody says, "I am going to lead a karma free life," which can be lead if you are really serious about it. You can have a karma free life or a low karma life by doing what is called living in the will, or going with the flow. People say, "Go with the flow." What does it mean? I don't see people living by it, but they say it. They tell me also, "Go with the flow." Do you know what go with the flow means? Don't use your mind. Just go with the environment and whatever happens around you, what circumstances tell you, what your intuition tells you. Go with that. If you really live only with your hunch, without thinking of making decisions, and live in the will, and accept whatever comes, you are really leading a very low karma life. So one can, and there are people who live in that, and they think it's a great spiritual practice to live in the will of whatever is created. So when they do that. The trap is such that they have so much sanchit karma from that, you can pick up a new life again. So people are trapped. Even those who are trying to find many ways of liberating themselves. These three worlds of karma are a very big trap. The only way to get out of this trap is to ascend above these, to go beyond the mind. To go beyond the mind means you leave the whole package behind. Is free will real? No. Is karma real? No. It's a package. It's connected with that. There is no karma and there's no free will. When we find free will is not real, we'll also find karma is not real.

So long as we feel free will is real, karma is real. They are both interconnected. They are connected because it's the free will, experience of free will, that creates the experience of karma. They are not separate. So it's not that destiny is real and free will is not. It's not like that. They're both connected. So when you go above the mind, and that can be done only with the help of somebody who has already gone above the mind. That is why there are gurus and masters and swamis and all these people in this world, thousands of them. But very few of them go above the mind. Look at their teachings. They can take you to universal mind. They can take you to the very point of creation of this whole universe. Every stage looks like the ultimate stage creating the universe. Even astral plane looks like that. And people reach the astral plane, they think there's nothing more to go. We have reached heaven. People who think heaven is the top, they only go to the astral plane and say heaven is the top. We have reached heaven. What else is there? And they do not distinguish between a timeless state and a timed state. They don't go into that area at all. There is a much better place. So every place seems to be the end, but causal plane has been taken to be the end by large number of teachers, practitioners, who call it Sachkhand. And they don't realize that there is still time and space there. That we have to go somewhere beyond that. That is being

created by the mind.

So the mind has imitated the soul in some ways, and tries to do the same thing that the soul does, which means the soul expands to create the many. The mind expands to create the many. Just like one soul has become so many souls of us, one mind has become so many minds also. The origin of the mind is also universal mind, which is at the top of the causal plane. So most of these masters and gurus have taken us to that place, but we are still in the trap of karma, and we still circulate around. A Perfect Living Master is One Who has gone beyond the mind, and we call them in the category of Sadhgurus or Satgurus. And they have gone beyond the mind, and they want us to go beyond the mind.

This Master of mine, whose picture you see here. He said His path starts from Par Brahm, beyond the mind, and ends in Sachkhand, our true home. He said the rest of it is not His path. These anybody can ... Many people are practicing going there. But even they are rare. But the Perfect Living Masters are extremely rare. I think at no time have there been more than five, six or at the most, eight, in this whole world, responding to seekers who were seeking beyond their minds. Seekers, when they seek spirituality, they seek according to their own concept of what their spirituality is, what their spiritual goal is, and they meet their teachers accordingly. They meet their gurus, masters, accordingly, to take them to that level. But those whom we call marked souls, that's a terminology we use to distinguish between those who don't want to stop at the mind level, but want to go to their true home -- true home, which is totality. It's only one where we become one, and there is only one. We merge in the one. Those who seek that, the Perfect Living Masters come to take them back home. And it does not mean that they, in the intermediate stages, they are not taking masters and gurus and so on to take them step by step, but their seeking never ends. Even when they have reached that level, "No, I want more, I want more." Then the Perfect Living Master steps in, and takes them back home.

So this law of karma, that lies in these three levels, is a very big trap. But imagine the uniqueness that our free will, which in these three worlds only exists through the physical plane, nowhere else, is alone responsible for creating karma. What about the rest? It's all paying off karma. Every other form of life, whether in the physical world ... you can be plants ... they said the soul can manifest in the physical world in 8.4 million species according to one of the texts, old texts in India, 8.4 million, 84 lakhs. And out of those, more than half, about 5.6 million is in the plant kingdom alone, and therefore goes on, goes on. But the last category mentioned there, which is only 400 thousand. In four hundred thousand, the human being steps in. And angels, gods, goddesses, guardian angels, they all come into that. Those who are here, as well as those in the other levels, are also included in that list. So you will see that the human being is very small minority in the forms in which souls have been manifested here. And yet in that little small slot of life that we have, we create enough karma to sustain the whole universe. We create enough karma to create destinies for everybody. We are very quick in creating karma. We create karma all the time. With the help of our mind, with the help of our thinking, with the help of our belief in the free will, we create

karma all the time. And we pile it up and pile it up and it's enough to sustain this universe forever. It was a very big trap. Perfect Living Masters tell us a way to go above it. Otherwise, the universal mind looks like our end, that you can't go beyond.

So that is why it's very rare. If we seek to go beyond the mind, if we say, "I'm done with karma." A seeker who is only wanting better rewards for his karma, does not go anywhere. He only gets better reward. Somebody says, "I do lot of good work. I do charity. I do this humanitarian work for other people, and I am sure God will reward me. Sure, God rewards that person, and gives much better place, even takes that person to heaven. And after that term, "OK, you did very good work, 60 years in heaven. Now go back." When you see how we live here is, that we think there's lot of time ahead of us. But once it's passed, it's passed very quickly. Look at our human life. A child grows up and wants to be grown, big up. That's the only time one wants to be old. A child loves to be old and wants to even jump ahead. If a child is 9 years old, says, "I am 9 and a half, going to 10." Nobody says, "I am thirty six and a half." What happens? Something changes. At the end you are only looking back after eighty, and I know it from personal experience, after eighty we keep on telling the old stories over and over again. Which I do, and many of you know.

So this whole idea of time passing is that we think we have lot of time, and when that phase passes, it passes very quickly. We didn't have enough time to do things. At the time of death in a human form, we say, "Oh I could have done that, I could have done that." These regrets, "I could have done that," are the creators of our next karma. The last few wishes at the time of death are the most profound and have the best effect on what you're going to do next. Because you can pick up any kind of life from the sanchit, from the reserve. In the Mahabharata, that's one of the epic stories where Krishna comes in to give his discourse in the Gita. In Mahabharata, there is a blind king. Drihtrashtra is a blind king, and he has the capacity because of his training to look at the past lives. So he looks at the past lives to see what did I do that I am born blind? And he looks back at one hundred of his previous lives and finds he did nothing to be blind. So he gets surprised and he asks Krishna, "Krishna, you say that we only get these things, blindness and all, because of our own karma. I have looked at one hundred of my past lives. I did nothing to be blind. How am I blind?" Krishna says, "Look further back. In 106th life of yours, you tore out the eyes of a person when you had the power, and you are blind now." He says, "After so long? Where was that karma sitting?" "It was sitting in the sanchit, the reserve." So the sanchit is so packed with our own karma that we can constitute a life picking up elements from anywhere. A fresh life is not made from just one previous life. It's not like that. Elements are picked up from any number of lives to make one complete human life, or any other kind of life.

So we go by a cycle through all these experiences of different forms, including we could be trees, we could be this, depending on our karma. So karma has a very powerful effect and, therefore, to get ourselves from the very world of karma, from the three worlds of karma, we can only be lucky if we find a Perfect Living Master, Who takes us beyond that. How does He take us beyond that? How can He be using some special instrument or special means that

He can take us beyond this, beyond the very process of mental creation and universal mind? He does it by a natural faculty that exists in the soul, and that is the faculty of love. What is love? I see the word being used everywhere. I love my house. I love my car. I love my kids, and I love you so long as you love me. Have you done something for me lately? Then I love you. If you haven't, then I don't. This use of the word for another word, which is attachment, is a misnomer. You see, I should say, "I'm attached to my house. I'm attached to my dog. I'm attached to my car, and I am attached to you also." That's correct. But when we say, "I love you," it is not love at all. Why? Because when you say, "I love you," look at what the mind is saying. The mind is saying, "There is I, there is you, and there's something happening between us called love." That's attachment.

Who are you experiencing when you say, "I love you?" You are experiencing "I" first. Then you are experiencing little bit of "love" and "you." Isn't it an egoistic trip, when the "I" is most prominent and the "I" is holding your attention and "I love you." "I did this for you." "I did that." Isn't the "I" becoming more important? It can't be love. What happens in love? "I," "the ego" takes a backbench. "You" occupy my awareness to such an extent, I can't think of anything else. Love identifies with the object of love. Love identifies you with the beloved. You can't think of anything but your beloved when you are in love. Love takes away the "I." In love, you don't say "I love you", you say, "You, you, you." You can't think of anything else. These are clear distinctions between love and attachment, but we are calling our attachment as love all the time. So where do you experience this love? You really experience this love with your soul, not with your mind. You can't think into this kind of love, no matter how hard you think. But you can experience love, because you are spiritual right from the beginning. It just comes. So long as you have a soul you are lover. You love and you like to be loved. It's automatic to the soul.

Therefore, these Perfect Living Masters do not operate from the mind. They do not operate from the three worlds. They operate from the area where love is so powerful, and they employ it right here. It's not that we have to go to Par Brahm to see love. Love is here. All the experiences are already here, and we get glimpses of them from time to time, including love. So, love is so natural to us. It belongs to the spirit. It belongs to our soul, that the masters touch that to take us beyond the law of karma, beyond the three worlds. But the three worlds don't contain it. It belongs to Par Brahm, to the soul and beyond. So that is why you will notice that a Perfect Living Master comes in our life, and teaches us. He becomes a teacher. Though, frankly, He has not come as a teacher. He doesn't want to teach anything. We want to learn from a teacher. It's our requirement, not His. A Perfect Living Master came, "Here is a marked soul. I am taking him home. OK, what next?"

"Master, I want to learn how to go home." "OK, I'll teach you now." Then He teaches to satisfy our mind. Teaches to satisfy our body. Teaches to satisfy just what we have here. We can't see anything beyond. He teaches and then, ultimately, we forget about the teaching. We fall in love, and He draws us with unconditional love; a love we haven't experienced, because all love that we have experienced was attachment with conditions on it. And here is

unconditional love flowing. At the end, as we make progress on the spiritual path, we find nothing else matters except the love we are experiencing. Love is the answer to all our things. We never realized that, and then love pulls us beyond the mind, because it originates from beyond the mind. Therefore, the method, the *modus operandi* of the Perfect Living Masters is different from all other teachers who teach what the mind wants, and they give you what the soul wants. And they, ultimately, the distinction is that you can be under the training of a guru who has only gone to the causal plane. He will give you a rigid discipline. “Do this. Do that. Don’t do this. Don’t do that. Follow this strict discipline. Stay in the Ashram. Stay there.” And he gives you guidance strictly on discipline, which the mind likes. It may dislike, but says, “I have to follow it to achieve something.” Love is lurking behind somewhere. It's not being pulled by that. But when you meet a Perfect Living Master, the experience of love overwhelms you and makes all this unnecessary. You start with struggle, teaching everything, and end up relaxing in a state, bathing. Bathing in love. You feel ... it's not like surround sound, it's surround love all around you, and that's the experience you have with the Perfect Living Master. It's quite distinct from experience with most other teachers, and I have gone through several layers of these experiences with different teachers in my life. So I know the distinction. One is for the mind, the other is for the soul. Soul wants love more than anything else.

The other thing is, the soul not only has love, it also has the capacity to know without thinking, which we in common terminology call intuition. What is intuition? What is the gut feeling we get suddenly, with no thought? Where does that come from? It comes directly from our souls; not from the mind; not from the senses; not from this body. So at least we have some indication right now that we are having experiences of the soul, spiritual experiences. All experience of true love, true intuition, true enjoyment of joy and beauty and bliss, is spiritual. Mind does not create it. Therefore, we know right here, sitting now, we can know what is spiritual; what is not; what is mental; what is spiritual. Most of our life is led mentally, and once in a while we go spiritual. But when we are with a Perfect Living Master, the spiritual overtakes the mental, and eventually nothing remains but our spiritual relationship through love; direct knowledge through intuition; and enjoyment of bliss, the real bliss, which is because we have seen the area of duality moving into the area of bliss, which has no duality. That's the whole spiritual path.

Thank you very much, we'll have a break.

Thank you for letting me have a little more time.

<http://www.youtube.com/watch?v=RBvA1DTdQaA&feature=youtu.be>

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