

Death | Human Body | Karma | Mind | Soul | Attachments Chicago, Illinois — September 2, 2011

Welcome, friends, to this local event here just prior to our regular meditation workshop in Rice Lake, Wisconsin. We are having these meetings...We thought that these are small meetings for local people, but I find the locality has increased in size and now it extends to not only Wisconsin but Minnesota also. So anyway, I am very happy that you were able to make it all the way to this place for attending one of these local meetings.

The idea of having these meetings is to remind our minds not to forget our priorities in life. If we don't meet, our mind gets so strayed away and floats into all other activities and distractions. But by meeting regularly, we get a reminder that do not lose your priorities in life. What we are doing for a living here, what we are doing to support our families, what we are doing in relationships here...they're all very temporary. None of them lasts forever. At the time of death, everything goes away. And a person, almost every person, regrets on the day of death: "Oh, I could have done that. Oh, I wish I had done that, and now there's no time. I can't complete any of the tasks I wanted to complete. I cannot say 'goodbye' to that person I wanted to say. I cannot finish that project I've taken, I just kept on postponing it." All the things left unfinished remain unfinished because no time is granted after the time of death to complete those things. And then why regret at that time—when we should recall and remember even earlier—that one day every one of us has to leave our bodies here and go away?

There's no exception to the rule. Great masters have come, prophets have come, those who were called sons of God have come. They all died. Nobody is here anymore. How do we imagine that we will stay here forever? Nobody stays here forever. Therefore, if you look at life in the context of total time—in the context of the birth of this planet, which is four and a half billion years ago, in the context of the birth of this universe, which scientists say is fourteen and a half billion years ago—what is life of hundred years? It's such a small speck.

I saw a clock in the National Geographic Office in Washington, DC, showing the clock of creation, that this world was created at 12 o'clock. And at 12:00 there was nothing existing, zero. At 12:00, stroke of 12:00—we don't know if it's 12:00 midnight or 12:00 noon (I suppose it was midnight, it's all dark)—so at 12:00 midnight the clock struck, and the big bang took place and this whole universe came into being. Out of that nothingness flew out time, space, gravity, all the laws of nature. They flew out of that zero space, zero time. From that big bang the whole universe was created. And as the clock moved, those gases of hydrogen began to turn into helium, and from helium into other metals, and in fourteen and a half billion years they have produced more than 190 basic elements of the periodic table, and they kept on growing daily. The adding of elements slowed down. Today, the elements have been added very slowly. It

takes a few million years to add one element. So, in several next billion years, more elements will be added to the periodic table.

In this clock, the clock was striking one and there were no planets. There were hardly any stars. Gravity was working its way to convert energy into matter, and by gravity's pull put them together and stars were born. Gradually different galaxies were born to house the stars. And they all roamed around in circles by the power of gravity. At two o'clock, there were still no planets that we could see. At three o'clock, some kind of planetary systems began to appear in different galaxies. At four o'clock, we found the system that we call our own solar system. At five o'clock the earth was born. At 5:25 man was born. And today we are at 5:30.

Can you imagine the event of man on this clock was so late? And now in this time frame, what is our life? It's not even one second. It's not even a nanosecond. It's like a bubble. Can you see on the ocean side you go to the bank of the ocean and see the waves coming? A wave comes, arises, looks like a great wave of water and just disappears, goes away. Our life is no different than that. It's like a wave arising from the ocean and just sinks the same way. In terms of total time that's existing around us, in terms of the infinite space that is existing around us, our life is a very, very short period. That we have this small opportunity, it's like a window that we have into opening something that goes beyond this universe. It's a window, very small window, that opens up for us, so that we can escape from a prison house.

We don't realize that we are all prisoners. We are prisoners bound by several walls of prisons. It's not one wall. It's a very difficult prison to get out of. If you break one wall you get another one. You break that one, there's another bigger wall. There's wall after wall surrounding this big prison in which we are imprisoned. The one prison that is around us are called shackles. You know, when dangerous prisoners are captured by the governments and put in prison, they shackle them. They put irons around their feet so they can't move. They put handcuffs. They tie them up. Depending upon how restless the prisoners are, they really tie them up. Have you ever realized that the body we are wearing, the physical body, is no more than shackles? Do you know this body is preventing us from flying? This body's preventing us from going anywhere outside the prison. This body's such a big prison, and we are thinking what a great thing we have to be a human body. Stand in front of the mirror and try to do new makeup and find a new hairstyle and find new clothes to house this body which is a prison itself. It's worse than a prison. It's a shackle.

If you are able to fly free from this prison, you would find what a big shackle it was around us, that this body was not a big help to us. The body was a very big obstruction to freedom, that we have lost our freedom because we have a human body. And yet we are so proud of our body and have begun to identify with it.

Imagine a prisoner who would say: “I love my handcuffs. I want to paint them. I like red handcuffs. I got my shackles on my feet. I want to beautify. I’ll paint my nails and I’ll paint my shackles on my feet to look pretty.” This is our state, that we are using a body that is a shackle, that is a prison around us, that’s not allowing us freedom—and we are trying to take greater care of that. And worse than that, we are trying to take greater care of things that are around this body. They’re not even animate things. They don’t speak. We talk of cars, and houses, and property and furniture. And we spend so much time on them. We think of buying the best furniture. We go around shopping for these things.

Those things are only created outside the body to support the body. They have no other function. When the body dies, none of that matters whatsoever. No matter how expensive your sofa was, no matter how big your car was, no matter how big a mansion you lived in, nothing matters. They were all meant for the body and the body is gone. And body is gone like a bubble. It grows like a bubble and disappears like a bubble. Everything else was left behind in time. Billions of years of time absorbed everything that you had. And you withdraw your attention, withdraws from the body and discovers: “Why did I waste my time? What was the purpose of life? Why did I become human just to gather things which don’t go with me? Just to spend my time in the company of things that were unreal, disappeared because I died, in my body? Did I not miss out something? Was that the very purpose?”

Therefore, these great explorers of things beyond the body have come and told us—the great mystics, masters, prophets, sages, yogis—they come and told us that the body is not yourself. It’s merely a cover upon yourself. You are imprisoned in the body. Release yourself. Release while you can, that there is a window open through which you can escape, even now. There’s a window open within the body. While you are in the prison, there’s only one window open, but nobody can see it because the eyes we see with are located outside the body, and we can only see things outside the body. Therefore, we cannot see where the window is. The window is not outside the body, nor is it upon the body. It’s inside the body. Since the window of escape is inside the body, nobody can see it.

These mystics come and tell us that there is a real window into which you can fly out and at least experience what your reality is, experience where you would go when the body is no longer there. Why don’t you at least try it out? If you don’t believe that there is a window, that’s all right. You don’t have to believe it. If you don’t believe that there is water in this cup, you don’t have to believe it. But if you drink it, it is there. You experience it, it is there.

So, the mystics say it’s not a matter of believing. All religions are based upon belief. Spirituality is not based on belief. Religions have departed from spirituality basically in this way that they depend on belief systems, whereas spirituality depends upon experience. Spirituality does not depend on believing there’s a cup of water lying somewhere. Spirituality believes go and taste it and then say there was water there. Big difference. There is nobody stopping us from trying to

find that truth. There's nobody telling us: "Don't go and check out if there's a window inside or not." Who is stopping us? Nobody has ever told us in life: "Don't go and look for the window."

Then who is stopping us? If you come to think of it, it's only your thinking mind that is stopping you. Nobody else. Your own mind stops you. Your own mind has developed an empire of its own. The mind that was given to us is a wonderful slave, a servant, to work for us so that we can think with it, so that we can read with it, we can talk with it. We can do thousands of things. We can manifest universes with our mind. We can connect to the universal mind and see the whole of the universe through it. This beautiful mind that was given to us—this wonderful machine that was given to us, by its own functions, by going through the sense perceptions outside, and by developing relationships, possessions, contacts outside, developed its own empire—and does not want to lose its empire. When you tell yourself, which means you tell your mind, "I want to see. That man says there is a window inside us. I want to go and see the window," the mind says, "Forget it. All the windows are outside. Here you got so many windows on your body through which you are looking out. Your eyes are your best windows, the window of the soul and the mind and everything in you. There are so many other windows on your body and they're very pleasurable. Ears to hear music. And then there are other windows, nose to smell fragrances, the lower apertures to have sex and enjoy other activities of relationships. There are so many windows attached which take you outside of your body. Have a good time. That's what you were here for."

The mind does not let you go to the window that lies inside you. And that is why mystics have to repeatedly come and tell us that your high priority in life is when you can discover a window, please do so. And that is only possible during this very, very, short experience of a bubble called human life in which you can discover that window. Don't miss it. If you happen to be in any other life form, if you happen to be a tree or a plant like outside—you see those trees and plants—they all have life, they all have growth, they all have souls. You'll be amazed to discover they're the same kind of souls you have. The soul is no different. The minds are different. The bodies are different. The forms are different. But the soul that makes them alive is the same. And yet, they cannot find the window. The birds flying outside, the animals flying outside, the angels flying in heaven, they cannot find the window. Here we have one unique example out of all the 8.4 million types of species of life forms. They've been recorded in some old Indian Vedic traditions that there are 8.4 million types of species, and the highest species based upon the predominant elements in that, are only 400,000 out of the 8.4 million. The 400,000 species includes all the angels, all the gods, all the higher entities that govern different realms, plus human beings. Human beings jst ust one of them, one of the 400,000. That there should be one form of life—out of 8.4 million species of life, and that the only form in which a window can be discovered inside that form—is a very unique situation.

We have explored this, that there is no other form in which you have the window open, and therefore, by frequent meetings like this, all we are doing is to keep on reminding us, don't forget the inner window...just by trying to constantly utilize your outer windows and constantly

getting distracted by those windows into the mind's empire. Don't accept the mind's advice because the mind will always say: "Oh, so much important things that I have around me," because the mind has set up an empire. It does not want to lose that empire. Therefore, the mind will constantly tell you to go and take care of things. After all, I am a human being. I have to take care of my bills; I have to take care of my job; I have to take care of my family; I have to take care of all those things. Aren't they important? They're very, very important for the mind, absolutely unimportant for the soul. But we forget about the soul. We identify ourselves completely with the mind. We think the mind is us and therefore, all the interests of the mind are our interests, and that's where we should spend our whole life. And we are doing it.

It's amazing that the window remains closed inside us, an escape from the very prison, from the series of prisons. This body being the first prison, which is like shackles upon the, upon us. The attachments of the world being another prison that will never let us go out, the whole physical experience being a big prison for us. The law of karma that permeates the three worlds of this creation is the biggest prison of all. The law of karma is so relentlessly applicable in these three worlds, nobody can escape it. Great masters came, people with great realizations, people who had crossed the window into higher realms while they were in the body, they were subject to the law of karma. Now all that karma said was that to every action there is a reaction. That whatever you do, you sow the results of it. You do a good deed, you will get a reward for it. You do a bad deed, you'll be punished for it. And who will determine what is good or what is bad? You will determine, nobody else. If you can't determine, judicial systems will exist around you, created by you, who will determine that for you. What a trap. What a trap. Karma is the greatest trap.

In the Indian lore, in the Indian mythology, they talk of Lord Krishna, an avatar, one who had knowledge and realization of the truth and reality beyond this physical reality. Even when he was a young child, they said that he had knowledge. He had his... He was a little cowherd. That means he looked after cows of the village. He took the cows out for grazing and would bring the cows back in the evening. And therefore, there were some cow girls also in those days, like you have in America sometimes, and those were called *gopis*—and he frolicked with them and played with them.

But he spent a lot of his time with his young friend whose name was Udho. And Udho was the same age, as a young teenager, with Krishna. And one day, Krishna stopped Udho when an ant, a little black ant was crawling on the ground. And he says: "Udho, have you heard of karma?" He says: "No, Krishna, I've never heard of such a thing as karma." He says: "Karma is that whatever actions you do, you have to come back to pay for it. That's called karma, that it doesn't matter if it is good or bad. Good karma will bring you good results. Bad karma will bring you bad results. Some good will bring you some results. Some bad will bring you some results. But they will not cancel each other, and they'll tie you up forever here." He says: "Look at this ant crawling on the ground. Look at him carefully." And Udho looked at that black ant crawling on the ground. And Krishna says: "Three times this ant has been Indra, the ruler of one of the

heavens. Once he had been Brahma, the creator of this universe, occupying the universal mind as a creator. Today he's an ant, because of karma. Very good karma took him to the highest position of creation—became a creator—and bad karma brought him as an ant. Nothing cancelled each other." He says: "Udho, the law of karma is relentless, it's unexplainable. It covers everybody, and therefore in eastern Punjab, in the land where Krishna was born, I went there once to see how people live in the land where this great avatar, this great incarnation of Vishnu god, Vishnu god of sustenance came and what do they believe in. And there were poor people working in the gardens, in the fields. In the evening, they would have a little smoke. And they would drink some kind of a strange kind of concoction that made them roll their heads and sing. So, I thought that that must be some kind of a drug there're having that rolled their heads. But what they sang, the refrain of the song they were singing was amazing. All they said again and again was, "*Udho, karman ki gatti nyari se.*" He said, "Udho, the nature of karma is very strange, unexplainable." He kept on saying that. And that's one of the main songs in the land where Krishna was born. He's talking to Udho about that incident what karma is.

This is a bad enough picture of karma. It's a horrible picture of karma. An American disciple of Great Master had to point out to me the good side of karma, that karma, good and bad in combination, is the best thing that could happen to us. Now that's another story altogether. How can good and bad karma in combination be the best—that good and bad karma in combination is better than all good karma, is better than all bad karma, and is the best thing that can happen to a person? Because that was an American disciple, Julian Johnson, who first discovered, much to his surprise, that the events that happen in our life, which are good and which we like—maybe we get money, we get a nice living, we get nice kids, we get nice promotions, we get to travel, we do all those good things, those are good karma—then get sick, we fall ill, we have accidents, we go into trouble with people, our relationships break, we get disappointments. Bad karma. That unless you have both, good and bad karma, there is no way you can be a human being. Because if you have all good karma, there's other places, heavens, several heavens designed for such people, for such souls and such minds, to go and reside there. If you've all bad karma, then several hells built up in the astral, sub-astral planes, then you can go and reside because of all bad karma. You have to have a combination of good and bad, both giving you joys and pleasures at some point and sadness and depression at another point, that you have to have this combination to become human. And only in the human life—one species out of 4...8.4 billion species—only one species has the ability to go within and open the window inside and escape from the whole system of karma.

There's no other escape. How do you escape from this? Because the mind functions and operates as our will. The mind does not merely think on its own. It functions as a will. It makes, makes you feel that you have many options in life, all the time, at every point, and you have to make decisions. Do you go left or right? Do you join this job or not? Do you eat this food or not? You have to make choices all the time, and therefore you are expressing your will through your mind. That mind's will, the moment it's expressed within yourself, creates a karma. Therefore, it's inevitable that you will create karma. It's very difficult to believe that there can be a life in which you don't use your mind at all for deciding about things. Therefore, you decide all the

time. Therefore, you create karma all the time. Therefore, you come back to pay for it or get reward for it all the time.

This is such a subtle trap. It's far more of a trap than the body or even the world around us. The trap of karma is the greatest trap set up. And then, we enjoy this trap. We enjoy it. We have free will. Don't be misled by people who say everything has been predetermined. We decide. We even decide whether to accept predetermination or not. We...nobody knows what we are going to decide tomorrow, except ourselves. When somebody can say: "Tomorrow you'll decide this," and you say, "No, I don't have to," and you are led to decide exactly the same thing. You wonder: how could that person know that you're going to decide like that? And when you open the window and go inside, you'll find that the whole of the life and its thinking, and the choice making we are doing, the freedom we think we have with the mind, is all predetermined, all recorded in advance, that we are watching a movie about ourselves. It's being played out on a multi-dimensional screen outside, which we call this world and our life. Our life is nothing more than a movie being played out on a multi-dimensional screen. And this play that is going on outside contains all the problems. When we watch a movie and we say: "Hmm, this guy now has to make a big decision. In the movie he has to make a decision," we forget that the decision is already made in the next scene, and the scene has been pre-recorded, the same earlier. But we are carried away with the movie and we say: "Let's see what he decides now," as if he will decide when we are watching sitting in the theater, that he is going to watch.

You'll remember I told the story once about the young man in India who went and saw a movie in which a girl is about to take her clothes off and jump into a pool. But there's a train track in front. And as she tries to take the clothes off, he wants to see what she looks like when she's nude. But the train comes in front and by the time the train passes, she's already in the water. He misses the scene. He went twenty times to the movie to see one day the train will be late. This is our situation. We are thinking that we are really controlling the events around us, whereas the events are totally predetermined, including the fact that what we will think, what we think we are deciding with our free will, it looks like free will, is totally predetermined. How do we know this is totally predetermined? By a very simple step of going within through the window which lies behind these eyes inside the body. Go through the window and climb up on the second floor inside. You go to the second floor, you'll find the entire text, the entire script of your life prewritten there. Every page contains all the decisions you ever made and all the decisions you will ever make in the future, thinking you are making those decisions at that time, just like you think an actor is making a decision on the screen when you're watching it and saying: "Now, will he do this or not do this?" Because you haven't seen the next scene, you begin to give credit to the fact that he is going to make a decision now. It's pre-filmed, it's already there.

The fact that human beings have an experience out of sheer ignorance that they have free will is a great thing. If the ignorance was not there... Supposing, we could all, at any time that we

wanted, look at next five minutes of our life, or next ten minutes, or next day. Supposing every one of us could just see what's going to happen. What a terrible bored, boring life it would be. That we are...have no control over anything, we are just going through a script, just like a play, we're acting on a play, and we have no real life at all, it's terrible. Just the ignorance of what is going to happen is making life so interesting, making life so real, making our free will so real, making us believe that the mind is the reality and has the same power that any free person could ever have. So, the mind by acting in a certain way works on a script which is part of the karmic pattern. And therefore, karma is not only a very relentless, terrible prison for us, it's a prison which we seem to enjoy after a while because we say, "Well, we are making decisions, we are free to do what we like. We should not be allowed, our mind should not be allowed to be influenced by anybody. We'll work on our own." We say all those things, and then we go and read in the akashic records, where we picked up the script, that all that thought was prewritten already to make it real.

It's a good question: why has it been, why has it been designed like this? If the purpose of life is to just find a window and escape from it...why I got in, why we got into it in the first place? Who decided that we should get into this series of prisons. Did somebody force us into this prison? Was there a separate God? Was there some devil, somebody who pushed us into all these prisons and we are now situated where we are? Who did it? How do we discover who did it? We have to find the script writer. Who wrote those scripts in the akashic records in *Turiya Pad* in the causal stage where we can go and see them? We can see all the scripts ever written. We can see all the combinations and permutations of different lives, human lives and all other kinds of lives that can ever happen. Who wrote them? There's some script writer, some author of these. Who's hiding behind those? We try very hard. You can explore the whole of the causal plane, which is much vaster than the astral plane, which indeed is much vaster than the entire physical creation. You can explore the whole of it, at not speed of light, at the speed of mind, which is instantaneous speed to go anywhere you like. Even at that speed you can search the whole of the causal plane, you will never find who the script writer is.

And yet, we are all bound by those scripts. But we, we are curious to find out that we are trapped in a prison and somebody must have written all the script that we are being forced to go through our karma here. And we think that we created our own karma. We are being punished and rewarded for something that somebody wrote a script and put us through it? Very unfair and the unfairness of it makes us curious to find out who we are. Then comes a bigger door. The window behind the eyes has been called the tenth door. The window to go beyond the physical universe, beyond the physical experiences has been called the tenth door just to distinguish it between the nine doors, the nine apertures which are on our body outside—two eyes, two ears, two nose, mouth, two lower apertures—these nine doors that open outside. The tenth door opens inside. And that inner window is called the tenth door. When you go to the top of *Trikuti*, if you read literature, Sant Mat literature of the mystics, the *Radhasoami* mystics, you'll see their literature, they talk of a tenth door behind the eyes. Then they talk of *Daswan Dwar*, tenth door above the mind, above the causal plane. *Par Brahm* has been called the tenth door also.

It's amazing that the word tenth door has been called, not only here to escape from the physical prison, but to escape from the whole prison of the mind. There's another tenth door that lies in Par Brahm beyond the mind. And when you open that, that's the only way to find out who the author of the script is, who wrote the script. And there you discover that the script was written by your own consciousness, the creative power that makes everything alive, including yourself, including the whole universe. And then you say: "How could I have done that? How could I have done that when so many others were there also to do it? Why did I take the responsibility?" So, the journey is not over. The spiritual journey goes beyond that. Then you say: "I want to understand that if I am consciousness, the creator of all conscious experiences, the creator of all universes, the creator of all that have ever happened, if I am the cause of all that, what about the others like me? What about other souls who are all units of consciousness like me? What about them?" And then you have to move one step higher. That step is the most difficult step. It's called the step of going through a darkness which whirls and turns you back again and again. It's amazing. It's an amazing whirling darkness. That means a darkness through which you want to walk... Supposing you have a dark room to cross, a large dark room and you find that you have to go from one door to another door to go over across. And you go, and you say, "Now I have reached the other door," and as you reach the other door you open, you're back at the first door, because you never went. The darkness itself turned you around and turned you around several times so you never know which side you're going. Every time you want to open the other door, you go back to the first door.

This is just above the state when you discover you are a soul. The mind has been left behind. Karma has been left behind. All the prisons have been left behind. You are free and still you are being turned back by a blackness, darkness there. How can that be? And then you discover that there is such a big whirlwind of darkness. The darkness is bigger than the entire creation of all the three regions. It's so huge. Therefore, through that darkness they say no soul, no individuated soul has ever passed without the help of another soul, which is already tied up with the universal soul above it and remains tied up with that universal, total soul, total consciousness. Only total consciousness can pull you out from your individuated consciousness through that darkness. So, it's been in the literature called *Bhanwar Gupha*. Bhanwar Gupha means the "whirling cave." They call it the whirling cave. It's swirls around and therefore you enter the cave to go to the other side and you come out from the same side, no matter how hard you try, no matter how much you go into the cave. You can spend eons, you can spend millions and billions of years of physical time, and you'll still come out from the same side.

It's an amazing experience sitting there, and only somebody, some soul which has already crossed that, crossed that great darkness with the help of another soul which was tied to the totality beyond that, the total pulled that little individuated inside. That's the only way to cross it. That has also been called the "crossing of the tenth door into the Bhanwar Gupha," the swirling cave, and then that power can pull you out which itself is on the other side. Indeed, who's that power? Do you know who that power is that can pull you through that swirling

pool? It's the power of a Perfect Living Master sitting in our midst in a physical body here. Because when a Perfect Living Master is sitting in a physical body here, his consciousness is not only attached to the astral plane, where he's working at the same time with many other disciples of his. He's not only sitting in the causal plane, where some souls have been sitting for millions of years with the same master. He's not only operating in the Par Brahm beyond the mind at the same time when he's sitting with us as a human being. He's not only operating...he's operating at the same time in the fifth region of Sach Khand, the totality of consciousness, and he never leaves hold of that. Therefore, since he's not left hold of it, he's still the totality of consciousness even when he is sitting here, and he can pull us through the swirling cave, the Bhanwar Gupha.

What an amazing arrangement. How can we ever judge, how can we ever know the power, the reality of a Perfect Living Master? An ordinary person, who lives like us, dresses like us, eats like us, shuh shuh shuh like us—shit, shave, and shower—and then on top of that, he falls sick like us, and in his body dies like us. What else can you imagine? A person who's absolutely like us should be at the same time, while he's a person like that, holding this kind of consciousness that he is aware at all times not only of all the regions of consciousness, but the totality of consciousness which can pull you through a Bhanwar Gupha.

The spiritual path of Perfect Living Masters does not end anywhere less than Sach Khand, our true home, our true reality, our true totality. It's only when we reach true totality we discover who the script writer was. That was not only the script writer of one particular life—the script writer of the entire creation, the script writer for the whole of this creation, for an adventure of consciousness, for an exposition of the power of consciousness, that consciousness can be conscious of anything it wants to, of any power it wants to, of any scenario it wants to, of any universe it wants to, that the consciousness is continuously experimenting. By creating time, it can create universes like this one. By creating no time, it can create different, different kind of universes with no time. It can create universes like this physical universe with gravity as a great power. It has created several universes with no gravity and other forces of the same power.

That consciousness, how did it create? What's the great secret about consciousness creating such big universes, such great life, such interesting activities, such interesting life forms and then karma and karmic patterns? What is the modus operandi? How can consciousness set up all this? When you reach there, it's the simplest of tasks. What is consciousness? Consciousness is the power to be conscious. Conscious of what? Of anything. It only has to be conscious, it becomes creation. When consciousness says: "I'm conscious of this universe," the universe comes into being. And who observes the universe? Who experiences? Consciousness. And it wants to experience the universe from a different angle, it becomes a soul, becomes a point of view or different place in different places. It wants to explore a different kind of reality. It puts on a mind and creates time and space through the mind [that] consciousness creates. It wants to explore more. It makes the reality by creating the law of karma under the mind. It wants to

have fun, says, "Let's have fun" and he sets up universes like the one we are sitting on and planets like this.

If consciousness' intention was to have fun...are we having fun? I thought we're supposed to have fun. Just by this little recital, by little recital of how we have come into being, just by a recital of creation took place we found out we are the script writers in our own totality. And we have become individuated. We have become accompanied with powers like the mind and the senses and the body to have a...to have fun. Why aren't we having fun? What went wrong? We came for fun. There's no question about it. No consciousness would ever think of...we all are conscious beings because we are part of the consciousness. Where are we? Did we move away from consciousness? No, we are still there. Somebody asked me this question in 1962 in a church. They said if you say that we have left our home and have to go back through a mystic way to go back home, why did we leave it? And my answer surprised them. I said: "We never left it. We just thought we left it. We just imagined we left it. We never left our home." The spiritual path is not going anywhere. The spiritual path is to recover your own consciousness, who you are. It's a travel through layers of consciousness. It's a travel through layers of awareness to discover who you really are, peeling off the external and finding out internally that you were always there, that you never left. It is like a person going to sleep. At night, in the dream he's traveling far away and then he wakes up and found the whole dream took place right there in his bed. He moved nowhere. The dream sequence was an experience of going somewhere. It was not real. If you had a horrible dream and no fun at all, nightmare, and you are shaking and crying what kind of nightmare and then you wake up: "Thank God it was just a dream." Won't we say that after this experience?

So, we have not lost the fun. Only we have postponed the fun. We have postponed it to the time when we wake up. Just like if we have lost our fun in a dream, when we wake up, it is very funny what kind of dream we had. The very horrible dream becomes funny because it was not real. We woke up. Do you realize that the levels of consciousness we are talking about into which we awake, level by level, stage by stage we go through those levels, each one is like a wakefulness? Each one awakes us to higher reality, and what we thought was real becomes a dream. This is a dream. Looks like real because we are not awake. We wake up—this becomes a dream, and we laugh at it. The next one which looks real, we wake up, becomes a dream. Then we say: "Now we've come to reality, where the whole creation is taking place from and we wake up, it becomes a dream. Then we say: "No, we have to go beyond, and the soul is the reality. We have to go to the Par Brahm, beyond mind and go there." And we enjoy that we have found out who we are. It's just a dream. We wake up again, another dream. Then we find when we wake up into consciousness, the whole sequence of events was all dreams, one after the other. Therefore, how do you feel when you wake up? You feel that was some strange fun which we set up. That was strange triggers that we built into the system so that we could have some excitement and fun.

And one of the experiments consciousness has tried very successfully is to try to create an experience by the principle of duality. That means by creating opposites. That's worked out very well for consciousness, that if you create something in pairs, that means you create electron, a proton, negative, positive. You create light and darkness. You create life and death. If you create everything in pairs, you're bound to experience them. If you don't create in pairs, you won't experience them. Very simple. That if you want to create a universe that is lying within the realm of physical experience, that is lying within the realm of astral experience, or in the realm of causal experience, it has to be in pairs. Otherwise you won't experience it. An experience which has no opposite cannot be experienced in the three worlds of the mind, senses, and the physical body. The physical body only experiences what the opposite of it can also be experienced. Great principle, and the principle has been applied very well. Except that when we applied the principle to pleasure and pain. We said, "To have pleasure you must have pain, otherwise how will you know you are having pleasure?" When you've pain, then you say: "Oh, this is painful." The other is pleasurable. You distinguish it. But because of another big barrier, another one, big wall of the prison called time, we experience these pain and pleasure both in time. We can have pleasure for five minutes and we can have pain for five minutes. But when we have pleasure for five minutes, it looks to us like one minute. And when we have pain for five minutes, it looks to us to be fifteen minutes. Therefore, although we created all things in equal balance, we created all the opposites in exact equal balance, our experience changed. Our experience changed because those experiences were placed in time. And in time, our experience was not the same for what we considered as pleasurable and what we considered as painful. So, we had a problem that we actually began to feel more pain than pleasure, although both were equal.

Also, we applied the principle of duality, the principle of pairs of opposites, in some more subtle ways. Most subtle way was that in order to create the pairs of opposites, there has to be a state of being which is not in the pairs of opposites. Otherwise how will you experience opposites? So, you had to retain a life form, an experience of the soul in Par Brahm and Sach Khand above the mind, which has no opposites, in order to make this experience of pairs of opposite the opposite of that. Not only it helped to make this world and this universe a world of pairs of opposites and duality, it made the real world of no duality into a duality of this world. We could not have even experienced Sach Khand if we didn't have this. What an amusing situation. What does consciousness really need? Consciousness needed this. Consciousness needed that even with no duality at all, we have to create a world of dualities in order to experience that we're living in a world of no duality. Otherwise it wouldn't be experienced.

Look at the inevitability we created in this creation. It's inevitable that each part of it must exist for the rest of it to be sustained. So that is amazing that we set [it] up like this. How can we have fun at every level of this creation, which was the design? We should be able to have fun and enjoy that we created pairs of opposites. We should be able to have fun that there is something less shackled than the physical world, than the physical body—that there are freedoms available to us, free to fly, free to go to a galaxy, free to go anywhere in the created universe. Not that we are strapped here. We can't go to another planet even over here. We

can't even go to another star from here. And we [are] so much restricted. This is a very big restriction on us. And here, just by releasing ourselves from this body, we can have that experience. Maybe we can wait for death. Pray "Okay, when we die, we hope we'll be free." Some people wait for that. Some say, "Some say, "But supposing it is even worse? Supposing we go to hell, then what happens?" So, they're afraid.

Now, because the hope and fear are also opposites, we hope for good things and we fear bad things. Since fear is like pain, and hope is like a reward, like pleasure, when we have equal hope and equal fear, fear overwhelms us, and hope disappears. Hope becomes one tenth, fear becomes ten times more. Therefore, we are afraid of death. It's amazing that death, which can be seen as an equal liberator—in death that can liberate us from this shackle, and maybe take us freedom flying with our souls anywhere, or the fear we can go to hell. In this combination we are more afraid just because of the time factor. Time has been caused the most subtle negative thing that ever was created. And yet time is the only thing that is making us have all the joys and pleasures and fun of this world. Amazing that the most seductive thing created, the one on which all the pleasures have been laid out, on which all the pains have been laid out, on which all lives have been laid out, should be the greatest trap for us. That's time. Time has been called the creator of all negativity.

Time in literal Hindi or Sanskrit translation is Kal. Kal means time. Kal has been called the negative power that's governing the whole thing. Whatever has been created in Kal, whatever has been created by Kal, whatever has been created by the negative power of time, that's created all the traps for us over here. It's more subtle than even the trap of the karma. It's more subtle than any trap. To be able to transcend time—there's no way to transcend time because even in the state above the mind, and we know time has been created by the mind and universal mind has created time—even when you go beyond that, there's a remnant of this time which is very difficult to explain, but I still want to tell you. It's called timeless time. That means that all time is shrunk into zero but still exists. It's still there.

Can you imagine in mathematics we write "zero plus-minus zero." Do you know the difference between minus zero and plus zero? Zero is nothing. Then what is minus zero? And what is plus zero? In mathematics, minus zero, if you move from there we'll go to minus one. Plus zero, if you move from there, you go to plus one. And yet it's zero. The zero is hiding in it the possibility of minus one and plus one. The zero time, the timeless time in Par Brahm, is holding the capacity of generating time both ways. And therefore, it's still a kind of time, which the mind can never understand. The mind cannot understand that even in zero time there is still time.

But beyond Par Brahm, through what is called the cave, the Bhanwar Gupha—which itself is so timeless because you can be bound there forever and never know where to go—there are souls trapped there forever. No escape. And they were able to reach there because of the help of Perfect Living Masters who went to Par Brahm. And we call them, in Indian tradition, Sadgurus, instead of Satgurus. The two terms are used: "S-A-D-G-U-R" and "S-A-T." Satguru means the

guru of truth. Sadguru means the guru who has reached the highest state of discovering his soul. The highest state of discovering your soul is Par Brahm, where you've gone above the mind. Then you know what your soul is like. It's a light, it's full of light, it's full of knowledge, it's full of everything. It doesn't have any time of this kind. It is in a timeless time. So, the Sadgurus who have taken us up to that state, their disciples, when they have tried to cross, including with their Sadgurus, are trapped in the Bhanwar Gupha forever. It's a very great pity. If you go through the Bhanwar Gupha, you'll find there is a bigger population there trapped than in the entire creation here. Such a big prison, and yet they are free from the mind. They're free from all the, all the traps that we're talking of here. So, unless there is a Satguru—that means one who is continuously attached to Sach Khand, to the totality of consciousness, in awareness at all times—there's no way to go through that.

So that's why time is generated at that stage. And therefore, some describers of this different levels of consciousness and this hierarchy of consciousness have described the Bhanwar Gupha as a "lower than" even Par Brahm, though it's beyond Par Brahm. So, when you draw a map, a physical map, of the spiritual path, say: "Here we are in the physical plane, there we are going higher to the astral plane, there we've gone higher up" and we keep on drawing and we reach Par Brahm, it's like a hilltop. We've discovered who we were. And then we have: "Oh, huge cave," just below that. Then go up and we see Sach Khand. It's drawn like that.

Now, one of the reasons why it is said is, because Sach Khand...now I'm talking in terms of time and space because there is no other way to describe it. It's a story. I'm making a story. Not only I made the story, Great Master made the same story. *Sar Bachan* made the same story. Soami ji of Radhasoami made the same story. I'm repeating a story. Because I know, and you should know, it cannot be explained. We're talking of timeless and spaceless states, and then we're talking of these big things. So obviously, there is some little amount of error in that. The error being that you cannot imagine of the mind that state. But the top of Par Brahm is indeed individuated soul. But it is really part of the galaxy, the collection of islands of consciousness of Sach Khand.

Now some of these things you may not ordinarily hear. They're only written in the secret book of manual for masters. So sometimes Great Master would let me peep into some of the manuals. so I can tell you that Sach Khand, which we say is a, is a totality of consciousness, if you were to describe it in physical terms, on earth terms, it's like a huge, huge mainland surrounded by islands. And each island belongs to one individuated soul. And the intervening ocean is also souls. It's all consciousness and those that have experienced, those that have experienced other realities, like the physical reality, and are back through their Perfect Living Master into that region, are called *bans*. Those who have never left that—the soul, the consciousness that has been swimming there, which is much larger in size than the portion of the consciousness that came and had these experiences—that is called *hans*. So, the *hans* souls and the *bans* souls intermingle there. But each soul has one *dweep*. *Dweep* means an island, a lighted island. That each one has an island of light in that big ocean, and the soul that has an

island, those islands are permanent. They're part of Sach Khand. They're part of the true home. That's their home. That means you can simultaneously experience individuation and totality. It's a great experience at any time. Any soul in Sach Khand can experience individuation and can experience totality. And sometimes you can experience in the same time because there is no time. Okay?

Now that's a wonderful experience there. But, out of all the dweeps that are in Sach Khand, one of the dweeps is Par Brahm. Therefore, when the ultimate, final destruction takes place of the entire universe and nothing remains except Sach Khand, the top of Par Brahm, Par Brahm remains. It's part of Sach Khand. The lower part of Par Brahm disappears. So Par Brahm has two parts. The timeless time is in the lower part of Par Brahm, and the timelessness absolutely, there's no time, is in the upper part of, which is part of Sach Khand. Therefore, giving a physical example that you are going on a journey upwards, on the hills and the mountains, you go up to one peak, up to another, go higher and higher. And we've gone to the highest peak. There you can see Mount Everest from there. Because that's the second highest peak you went to. Then you hit, take a dip into the whirling cave and you don't see either of the two. You don't see where Par Brahm has gone. You don't see where Sach Khand is. You're lost. You're lost in the valley. Then you rise again. And when you go back on the second highest peak, you can see the other peak also. And so therefore, it is likened... It is one of the dweeps. So therefore, it's as permanent as Sach Khand. But it only allows you to experience individuated consciousness, which means a soul, and not total consciousness which means Sat Purush, the creator of all the universe, the creator of everything.

Now, for a long time, the mystics, even perfect living mystics, had told people about these secrets. They told people "That look, all the yogis, yogeshwars, were taking you, taking you on intermediate stages." Most of the yogis...because yoga was considered to be the real secret of union. Yoga means union, literally. Sanskrit word "yoga" means union—union between your separated self and your totality. That was union. The union was practiced through the mind. And the mind by various practices led to Trikuti, the second stage, causal stage, where you experienced the universal mind from which the original mind has been created. In the same way like the soul has been created from totality of consciousness. Same process mind has followed, is a great copycat of the original process of creation. *Anurag Sagar* by Kabir describes this process very well, how the mind copied everything that was in reality. So, the mind, universal mind gives the same experience to the mind. And therefore, it appears if we think we are the mind, to the soul—that you have reached the final, that there is nothing beyond that. So therefore, the yogis who practiced the highest yoga available went up to the Trikuti yoga, the three worlds, the top of the three worlds, the top of three mountains. They even named the mountains there to show—the beginning, middle and end—that all things have to have a beginning, middle and end. And therefore, gods must be divided into three. One creator has to be divided into three. In Trikuti, there are three gods: Brahma, Vishnu, Shiva: creator, maintainer, destroyer. You have to have three, otherwise how do you run the universe of time.

So, therefore the yogis, even the highest yogis, who wanted to practice the yoga of union with universality, with the universal mind, with their totality—because they're working through the mind they only went to Trikuti—thought that was union with their entire totality. The soul remains submerged in the mind and was still subject to rebirth. And this has been pointed out even by Krishna in the *Bhagavad Gita* when he talks to Arjun, the prince. He says: "Prince, even people who have reached the totality of the mind are still subject to the law of karma." You have to go by another yoga, the yoga of bhakti yoga which alone can take you beyond that state. Bhakti yoga is the yoga of love and devotion, because he said love and devotion arise from a point higher than this. They arise higher from the mind, that the mind is not responsible for the origin of love and devotion. It has to come from a higher point, therefore from the soul. So therefore, the yogis got stuck. Even the highest yogis got stuck. And then, some of them never went there even. They reached astral planes, they saw heavens, *baikunth*. They saw some different kinds of beautiful places. They examined and wrote about it. They talked of god sitting there and creating it. So, most of the religions of the world today, indeed all of the religions that I have studied, are calling the ruler of the astral stage as god, as Allah, as Ishwar, Parmeshwar, as the creator of the universe. They're calling god of the very first stage above the physical universe as the god of the entire creation. Because they can go no further. Nobody ever told them that there is anything further. It looks final. In the astral plane everything can be created similar to what lies above. You can create Sach Khand there and say: "This is Sach Khand." It's all in time and space. It's all like us, looking here. And we therefore say: "We read the books. It looks like that. Therefore, this is the final." And therefore, we have been worshiping god in any form, with any name, and directing it only to the creator and ruler, who is a soul like us [and] by good karma has become the ruler of that area and ruler of this universe. So that's why religion went far away from even the yogis. And the yogis then distinguished themselves, that this is yogi, he only goes up to some point. This is a yogeshwar. This is a maha yogeshwar. So, they introduced new titles to show one who could go beyond the astral plane.

In due course of time, many other yogis came and wrote their treaties and texts about yoga. Patanjali came. He says: "Oh, old yoga was very difficult to achieve. So difficult to pull your attention in. Therefore, it's better to do some kind of physical movements of the body. Do some things." And he describes certain kinds of peace-giving, calm, that give your mind mental calm, by lying in different postures. Lie like a dead body. *Savasana*. Lie like a bird inverted. Another asana. And he recorded 84 asanas to correspond with the 84 lakhs, which is 8.4 million of different species...said you just follow different forms of species and behave like them with your body. And you get peace in mind because your mind will be diverted to these asanas, these postures. And therefore, you will union...have union.

Ultimately, yoga became merely an exercise of the bodies, which the earlier yogis and yogeshwars were using the same exercises because they practiced their meditation, their yoga, their sadhana, their practice, in little caves. In the cave, they couldn't do jogging to keep the body fit. So, they introduced the kinds of movements of the body within a small space, that within a cave you can move your body and get all the muscles exercised. Original purpose was

that. We came out of the cave and began to think just the body movements, in different forms, are yoga. Then we come to foreign countries. Yoga traveled to the West. And books on yoga are written. And they're all about different postures. And yoga centers have opened up around the world teaching you how to keep your bodies in different positions.

Well, what happened to the union with your totality? What happened to going to Sach Khand? We got so far removed from that. Therefore, new kind of tribes of yogis came up. And then these Perfect Living Masters came in the midst of these yogis. And they wanted to tell them: "Look, you are trapped. What are you teaching people? You're teaching about the body. And even when you do *sadhana*, when you do meditation, you're telling them to go into areas of the body which are functioning to sustain the body alive. The six centers of energy in the body, which are sustaining the body, the six chakras, you made them into spiritual centers. And just because the reflection of the six chakras is taking place from another six chakras, and those are being governed by who you name as gods, that you name them as Brahma, Vishnu, Shiva and all that. Therefore, you've given the same names to these organs of the body, these different positions of the body, and you call them the chakras of energy. And you say that's spirituality? You call your yoga into spirituality? Don't you see you're misleading people? Don't you see a man who is awake with his eyes open, and he's—according to you—at the sixth chakra already sitting here? You're telling him: "Close your eyes, take deep breath, take your attention down into the breathing apparatus. Go into the throat and into the lungs. Then go further down. Then go right to the bottom on your butts. And then, work your way hard from chakra to chakra and come back." Where? To the eyes. That's where the knowledge is. Did you know where you started from? The wakeful man started from there. You want to put him down into the lowest level, and then say: "This is yoga that you bring back and you say, "Oh, I found myself."

You found yourself before you went into this meditation. Yogis don't teach them these things. These were meant for exercising the body. These were meant for regulating your energies. These were meant for eating good food. These were meant for seeing what is good for regulating your sex. They were meant for regulating your diet, meant for regulating your breathing. They were meant for physical activities to keep you fit so that you can meditate. And you made that into an exercise for God realization? And you call all this yoga into God realization? This is nothing of the sort.

So, yogis had gone down to that level, and the masters came and picked them up and said: "No." They said: "Do you have a different yoga? We learned this yoga from Patanjali. We learned this yoga from so many bikram yogas, so many yogas. We heard 20 kinds of yogas. Which is your yoga?" The masters said: "We also have a yoga. Our yoga is called Surat Shabd Yoga, the yoga of putting your attention on the sound."

"That looks very funny. How can...we like music. We like music. We like to chant. We like to play different musical instruments. And we like to put our attention on the sound." They said: "No.

Surat Shabd Yoga is not listening to any music. It's listening to music beyond the tenth door within. Unless you can listen to the music to the tenth door within, you are not practicing Surat Shabd Yoga. And yet they call it yoga. You want true yoga. You want true yoga for the modern time, iron age and Kali Yuga. The best yoga you can ever find and will take you to the highest place which we call Sach Khand, totality...Surat Shabd Yoga." They said: "How do you make that claim? What is so special about this new yoga you have come out with, this yoga of the attention and the sound?" They explained that consciousness, life, the very creative power that is making us alive, that's making our souls alive, that's making our mind alive, that power is expressing itself in a strange kind of vibrating form, in a strange kind of form which to us can look like sound. They are not saying it is the same sound that you make with a musical instrument. All musical instruments...you can make them very melodious, but you cannot create a melody that is so sweet and soft, that comes resonating without any harshness at all. And that resonance, that sweet melody is coming not from anywhere outside. It's coming from your own consciousness. It's not coming from your mind. It's not coming from any part of your body. It's coming from your own consciousness. Your attention is flowing from the same consciousness from which the music is flowing. Therefore, if you can turn your attention to its own origin, if you can turn your attention to listen to a music that's coming from the very place where the attention is coming from, don't you think you'll discover yourself?

There's another beauty of this sound of consciousness. The beauty is that whereas our spectacular vision of creation changes with the level of creation, which means we go to sleep—it's another world. We wake up, new wakeful world comes up. We go to the astral plane, new world comes up. We go to causal plane, another world. The spectacle changes. Music never changes. Music remains connected. That sound of consciousness cannot break, because if it breaks, all the experience will be destroyed. We'll neither be here nor there because the music has stopped. So, music never stops. If it is connected with totality of consciousness, with Sach Khand, then that music can never stop. Therefore, it's a connection, not only between here and our ultimate goal, it's a connection with every level of consciousness. Therefore, the easiest way, the best way, the royal way, camino real, is to attach yourself to the sound, because the sound can come from nowhere except your own totality.

Why worry about different kinds of meditation and yoga and all that and try these different stunts to control your mind and so on. It's very difficult to control the mind. One mystic was so brazen enough in India, he said: "If somebody comes and tells me 'I have made a bridge on the whole ocean,' I think it is impossible to make it, but I'll believe it for a moment. But maybe someone can do it. If somebody came...a fish came and swallowed the whole ocean water, it's impossible. For a moment, I'll believe that. But if a person comes and says, 'I've controlled my mind,' I won't believe that." He said controlling the mind is very, very difficult.

So why waste your time on trying to control something that nobody has ever controlled? Therefore, use a simpler method. Forget about the mind. Don't worry about controlling it. Attach yourself to the sound current, to the sound coming from your own totality and hold on

to it. Use your attention. Instead of scattering your attention in all the other things that are created around you for fun and which you are thinking is painful and is all terrible, withdraw from there. Put your attention on the sound which is ringing in everybody. There's no human being without it. Human beings have been given this special facility of having the best maneuverable attention, that they can put their attention wherever they like. They can put an attention on a book. They can put an attention on music. They can put attention on a thought. They can put an attention on an abstract thing. This maneuverability doesn't exist anywhere else.

So, use this beautiful, wonderful opportunity to put your attention on the sound. And the sound will be so unlike any other sound because it's so melodious. It's got a melody of its own. It's got a softness that you cannot find in any sound outside. And the softness of the sound will attract you. And then the sound will become louder because you're being pulled toward the sound, which means you are being pulled toward your own self. When you're pulled to your own self, the sound will become louder and louder and better and will have an attraction. And you suddenly feel, this sound is no sound. It has its personality that's attracting me. A very great experience.

Can you ever imagine that within all of us a sound exists which, when you listen to it, you feel this sound is a living thing? Why do you have that feeling? Because when you find an ordinary person outside whom we call a Perfect Living Master, he's not representing a perfect living man outside. He's representing a perfect sound inside. You'll find that the master is always a manifestation of that sound. Isn't that amazing? So, when you go and attach yourself to the sound, a spectacle that comes up after practice and experiences, that what you thought was sound also has light in it, also has a radiance in it. And in the radiance, in the same sound and the same radiance, you'll see the image of the same man you called an ordinary living master in a physical body. What an experience. Then you discover that these Perfect Living Masters they come in ordinary form like ordinary bodies with us, to be friends with us, to draw us towards a path of love and devotion. And they act in a certain way so that we fall in love with them. And therefore, they pull us with their love and draw us to the inside form of theirs. We recognize their form because we see them outside. And then later on we realize they are representing the whole stream of consciousness coming from Sach Khand, from our true home. We attach ourselves to them even more outside because we see who they really are. Till then we didn't know. Till we see this radiant form of the same master inside ourselves, we do not realize who a master is. No matter how hard we try. We say: "This is a good guy. He's very knowledgeable. He can give answers. He can do that. He must have got some journey. Maybe he's in Sach Khand. Maybe somewhere. We don't know anything about it."

But once you see the radiant form of the Master emanating from the sound and the light within yourself, you'll know exactly who he is. And with practice—it doesn't happen overnight, I must tell you—you can have one glimpse overnight that sets your faith in this. But then the glimpses keep on changing. But with practice you come to a point when just by closing your eyes you can

see that same thing. Or without closing your eyes you can see the same thing. And you are never alone after that.

Nobody who has ever had that experience has ever complained of loneliness. Whereas, I go around the world today, everybody's complaining of loneliness. So, the solution is there. For non-loneliness find the true companion inside yourself. You'll never be lonely again. So that is great because all the adventure of creation, at all levels, no longer becomes a solitary adventure of your soul running around everywhere trying to see what is there. It becomes a journey in companionship, a friendship of which there's no other. You can't even improve upon it. I can't see how you can make this whole system better. Therefore, the mystics say the practice of the sound current, the yoga of Surat Shabd Yoga, the yoga of attaching your surat, your attention, to the Shabd, to the sound, is the highest form of Shabd yoga that we know of. If anybody can find something higher, tell us. We will adopt it. But we've found nothing better than that. Therefore, we recommend if you want to be a yogi and you are trying to practice yoga, okay, practice this one. If you have tried other yogas, try this one too and see where it leads you.

So that's why these Perfect Living Masters, coming in ordinary simple bodies like us, living human lives like us, carrying all the consciousness and totality within themselves, carrying the awareness of that at all times—not that they have to close their eyes and go somewhere—when they're talking to us, looking at us, they're looking from the entire hierarchy of consciousness. All the levels of consciousness are available to them. They have to act completely human like us so that we befriend them. If they act differently, they're no longer physical friends, and we cannot have that experience of love and devotion we would like to have. Because somehow, in this world, in this creation, it appears that love is only really possible between two human beings. It's rare, but it's possible between human beings.

But it's very easy to have attachment between human beings, between pets, between houses, between cars. You can be attached to anything. Attachment is easy, because attachment remains an experience of separation. Attachment remains "I" and that, "I" and you. It never changes. Whenever you have attachment you feel that's me, that's who I love. I love my house. I love you. I love my car. I love my pet. I love my dog. I love my wife. I love my children. I love all these people. They're all attachments, because the "I's" more prominent than "you" or the things. "I" comes first and everything else comes next. They're all attachments. But true love is where you forget the "I." The beloved occupies you so much in your thoughts, in your mind, you can't think of yourself at all. That's true love. True love puts the beloved in your place and pushes the "I" back. You can't even think of the "I." It is possible. It happens. Indeed, it happens to all of us at some time or the other. Because the soul is naturally in love. Soul is made of love. Therefore, the spiritual activity in us automatically leads to love. But our mind comes in the way and we start thinking about what is happening and doubts come, fear comes, and then there's no longer love. And then we're left with attachments.

So that is why—although the possibility was there that we could love everybody—you will notice these Perfect Living Masters when they come. Have you ever noticed carefully what their love is like? Are they attached or are they love? You should watch carefully, and you'll see that when they are with a disciple, the disciple occupies the whole of their consciousness. Not themselves. They push their own "I" behind. They have no "I" in their love for us. So that's why you can see an example. There's no better example than in the love that we can experience from a Perfect Living Master. It's so different. That's love. We all can have it. We all have it in us. Our spirituality calls for pure love. Our mind calls for attachments. So long as we think we are the mind, we're attached. When we become spiritual, love flows through us.

So, I have taken lot of your time today. Hope you don't mind because I was in a rambling state, rambled through all...and I hope that I didn't catch anyone of you in the whirling cave, Bhanwar Gupha. And so, we are lucky, those of us who have found a Perfect Living Master. I cannot, I cannot think of greater luck that can befall to a human being. I cannot think, with all my 84 years of life, with all my experience with hundreds of masters around the world, with all these experiences, I cannot find anything better, anything more fortunate than discovering, or being discovered by a Perfect Living Master and getting initiated by that master. I don't know anything better than that in this universe. If anyone of you, or anyone else in the universe, has something better than this, I'll take it, any day. Nobody has been able to answer that or give me suggestions the last 84 years. I'll be 85 in November. I'm still waiting.

So therefore, I congratulate you. Many of you are initiated. And many of you are seekers who are bound to be initiated. Therefore, the secret is seeking within. You seek in your heart. Nowhere...you don't have to shout for anything. You don't have to go anywhere. Don't have to travel to any holy places. Don't have to travel to any works of temples and churches which are made by us. Look into the temple that's made by God Himself, which is our own body. Our own bodies are the temple of God, that God made. And God himself resides in this temple. He resides nowhere else.

It does occur to me, people are praying like this, looking up (Ishwar is raising his hands to the heavens). Where are they looking? Is God hiding in the sky? Is he...I saw that movie called "*The Invention of Lying*." A man invented lying for the first time in a village. There was no lying. And he invented a lie that there is a man in the sky who runs the whole universe. And because he was so much into the man in the sky, the girl whom he loved was going to marry somebody else. Then he had to confess that he was telling a lie. It was all made up. There's no man in the sky at all. God is in your heart. God is inside your mind. God is inside your head. God is inside your consciousness. And nowhere outside. Therefore, if you want to find God, you have to go within. Nothing outside. Outside's all a projection of experiences. Outside is merely a created world, a temporary created world. For you, each one of you, each one of us, it'll disappear when we die. This world we think is permanent. Wait till you die. It just shrinks away like that. And there's no more world of this kind.

So, what are we talking about? Looking for God somewhere else, outside of this temporary world. One who's permanent, immortal...we're looking for an immortal little creation? He lies in consciousness, which is immortal and lies inside us. This body dies. We don't die. And God lives inside that which never dies. So therefore, the whole truth is to go within.

We'll have a break. Thank you very much for your patience.

<https://youtu.be/ZYBcqpcpcG4>

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