

Devotion Is the Response to Love

March 30, 2013 — Rice Lake, Wisconsin

Friends, I am happy to see you in this new location. I hope you had not much difficulty in finding your way here. Once again we have gathered here to celebrate the Bhandara of Great Master, Huzur Maharaj Baba Sawan Singh Ji, the white bearded man who transformed not only my life, but the lives of thousands of other people by his pure unconditional love, which he cloaked and covered up, packaged in his teachings.

The teachings were merely a package, because our minds love teachings. We love to be taught. Of course, we love to be loved too, but we don't see the love as easily as we can see the teaching. The reason is that the teachings appeal to our mind, and we have for a long time identified ourselves with our mind. When we think, we believe that it is the Self thinking. We do not think that the mind is a machine which articulates, which speaks. We think we speak. When we think, we think it is our voice in the head that is speaking. Actually it is not our voice; it's the voice of our mind. We don't have any other speaking equipment in consciousness except our mind. The mind is always the speaker, in our head or outside. If it uses vocal cords to speak out loud, it's still the mind; if it speaks in thoughts, it is still the mind; if it comments upon what's happening, it is still the mind. The mind is always the speaker.

Then what about us? What about the self? What does the self do? The self listens; the self is always the listener. The self is the listener, the mind is the speaker. If we remember this fact, then we will know that we are sitting inside our heads as units of consciousness listening to our mind, and the mind is telling us everything about what's going on.

When we say we have a sensory perception like seeing, touching, tasting, smelling—any of these sense perceptions—when we say we have that perception, we would not have the perception if the mind did not tell us: “That's what you are seeing; that's what you are touching; that's what's going on.” This commentator, continuous commentator sitting in our head, comments upon all experiences we are having, and that's what generates the experience for consciousness. We are making good use of the mind to have an experience—not only a simple experience of this physical life, but all experiences right up to the top of the three worlds of creation.

The three worlds of creation are the physical world; the material world in which we are sitting now and sharing this experience here; there is a higher world, the astral world, the world of sensory perceptions per se where there is no matter, where the material body is not needed, where an ethereal body, a sensory system, is put together as a body, and that can have experiences. Or we can have experiences with our mind directly in the causal plane, where the mind can generate an experience without the need of sense perceptions, without the need of a physical body. But all these experiences are generated by the mind speaking to us and we experience them by listening to the mind.

Most people do not think of it that it is because the mind tells us what we are seeing that we are

seeing, but if you examine closely, that's how you are seeing. Otherwise, sense perceptions are merely shapes and sounds and lights and so on. They make no sense, unless the mind tells us what they are made up of and speaks to us in a language that we begin to learn while we are still in the mother's womb in pregnancy.

We start learning from the fifth month of pregnancy in the mother's womb as we hear different sounds and we start making meaning of them. Because, what is the meaning of these sounds? All languages, no matter which language it is, are merely sounds. They are phonetic symbols, and these phonetic symbols are given meaning by association of ideas with experiences. And the words that we generate to describe those experiences, those words are merely associated with those experiences. If a little baby sees a chair, and we call it a chair, the baby associates the word chair with the chair the baby has seen. As the baby grows up it sees more chairs, and finds that all of them are called 'chair,' and therefore the 'chair' becomes not merely a particular chair, it becomes all the chairs that you can ever imagine.

This point was well made by Socrates, as explained by Plato the Greek philosopher. Socrates said that the world of ideas is more real than the physical world. Nothing could exist here and have meaning for us if there wasn't an idea behind it, and he gave an example of the chair itself. He said, if the idea of the chair was not there, no chair could have ever been made by anybody here. But when the idea of a chair comes, you can make one chair, but that idea of a chair is not one chair; it is all chairs. The idea of a chair is different from any chair that you see, because it covers all chairs of all different shapes and sizes. The chair is an idea where you can have something to sit on; it has something which has a unique description which fits all chairs that you can ever make. All things that have been designed around us for sense perceptions have been designed from the world of ideas. And where is the world of ideas? The world of ideas, as Socrates and other mystics have explained, is in the astral plane, the sensory plane. So everything is being designed there, and we are using vocal chords and mental thoughts to use the same language to describe them.

Therefore, people who meditate and go to the astral stage of consciousness—which means they withdraw their attention from this body and go to another world where you don't need a physical body, but the sense perceptions can act as a body—when they go there, they find that language is a totally different thing. Language does not mean the words; language means the idea behind the word.

And therefore, it's a startling experience for people when they go and two people are conversing in the astral plane, one is speaking German and the other is speaking English; they both understand each other. They don't need a translator; they don't need any translating device. They understand because when a person speaks in German, he's expressing an idea. And when a person is hearing in German but understands English, he is understanding the idea. So in the astral plane, language is totally different. Not only that—if you express an idea in thought in the astral plane, and that idea is conveyed to the other person, irrespective of language, it is understood by the other person. This mode of conversation in the astral plane to some extent get transmitted here, like all things are transmitted here in the physical world, and we call it telepathic communication.

When people talk of telepathy, that, "When I think of something the other person understands it."

Did you ever notice that there is no language involved? One person can think something in German and another person who doesn't know German can understand it in English, if it is telepathic. That's because the conversation that is taking place is not at the physical level; there is no physical transmission of sound. It is at the astral level: transmission of an idea.

So this is something that is so remarkable, that if we understand that we have been given some equipment—the self which is our reality, the self which is consciousness per se, nothing else added to it, which is our true reality—that self has been generating equipment around itself to create many kinds of experiences which we call different levels of consciousness, or different worlds we have created, or different regions of consciousness. We describe them. These regions are all created by consciousness, but these are generated through these different accessories, and the most important accessory of course is the human mind.

The mind is the most important because the mind, by generating languages—phonetic symbols with association with experiences—by generating that, it is able to communicate in the best possible way; it can communicate things which are not merely based on physical sense perceptions, but based upon ideas themselves.

For example, how would you describe 'jealousy'? Here is a word called 'jealousy'. How would you describe 'abstract'? How would you describe 'divine'? What do you see? There is no sense perception involved, yet the idea is very clear. We all understand those words. So the mind can not only create language which describes physical experiences, it can also create language that can describe totally mental, intellectual ideas ... abstract ideas.

So the mind is a very, very useful thing for us for communication, for generating the ability to transmit information and knowledge to others and to ourselves. We can contemplate things and understand them through the mind. So mind is a very good equipment given to us.

It does several things, but one thing it does all the time, which is its heartbeat, is thinking. It must think all the time. If it stops thinking it will die. Therefore the mind must think, and as it thinks, it survives. It's like the body's heart; the heart must beat for this body to get the proper circulation and to be alive. Similarly the mind must think to be alive.

Therefore the mind thinks continuously whether you awake, or you are sleeping; you are walking, you are talking, you are doing anything—the mind is thinking. And the mind doesn't think only in one channel. It has the capacity to generate many thoughts which it can think at the same time. It can think of one thing and then comment upon it at the same time. This is noticed best when you meditate.

When we meditate, we are trying to put artificial words into the mind by way of a mantra, or a simran, or some chant, some words we want to repeat with the mind. And the mind is repeating, another section of the mind is saying: "Are you doing it too slow? Are you doing it fast?" A second commentator! Or, the mind can then visualize a picture of a friend coming up, and the friend is speaking to us at the same time as the mind is trying to chant; mind is trying to repeat those words, a friend is distracting us at the same time. The fact that the mind can jump from one level to another

and keep operating at all levels makes it a very versatile equipment, a very versatile useful thing, because then we can think in more than one channel.

These are very useful things that have been equipped to us. Then the mind can generate a whole division of senses; sense perceptions can be divided. It need not divide. The mind has the capacity to perceive directly, accept something at once, but it divides it, because the mind operates in time and space and follows a strange law. We call it the law of cause and effect. The mind cannot operate without that. Therefore, it is born with these qualities; it's born with these special places where it works: that is, if there is no time the mind cannot function; if there is no space the mind cannot function; and if it functions, it must think and explain everything according to the law of cause and effect. That everything that happens, the mind says, "What is the cause? Why did it happen? How did it happen?" It must raise this question, and if something is done, what will be the result of it? What will happen next?

This basic feature of the mind creates a great law of all creation in the three worlds: the world of the physical material things here, the astral world of sense perceptions, and the causal world of pure mental concepts and thinking. In all these three worlds, the mind functions only in time and space and follows the law of cause and effect.

The great law that is created by that is what in the East we have been calling as the law of karma—a word well accepted in the West today. The law of karma is generated because of the very nature of the mind. So long as you have a mind, you have karma. You can't avoid it. It functions in that. So long as the mind is there, karma will be there, because it will function in space and time, it will function in here and there, now and then. When you put here and there, now and then together, then you find that everything that you do has a cause and everything that you do has a result and a consequence to that.

Therefore the mind then begins to evaluate what you are doing: is it good or bad? It passes judgment; it becomes judgmental, because to evaluate consequences of what you are doing, it wants to be judge of it, to select what it should do. It wants to do good things, but is tempted to do bad things. So the mind is in a great query what to do whether you should do this or that.

And thus comes morality, the law of internal morality, which creates another section of the mind called conscience. Conscience is different from consciousness; consciousness is neutral. Conscience now comes up to play in the mind and becomes the creator of good and evil, and the creator of good and bad, and tell us what is positive, what is negative. And the mind then builds into itself a system: if it is bad, the consequence cannot be good; if it is good, the consequence cannot be bad.

With this the great law of karma comes up: as you sow, so shall you reap. And therefore, if you do good things in life you'll be rewarded; if you do bad things in life, you'll be punished. This business of punishment and reward is so well designed, that it keeps us in these three worlds forever.

People sometimes say, "Why are we trapped here? How come, if we are pure consciousness, we are pure souls, spirits, and we just came for a little visit to the land of the three areas of mind, senses,

and these material things, if we just came for a little trip here, how did we get trapped here?”

We got trapped with this particular law: the law of cause and effect, the law of karma, which says: when you do good, must stay on to be rewarded; you do bad, must stay on to be punished. Is there any atonement we can do? No. You do five good things, five bad things—five rewards and five punishments. Can't get out of it!

So this is a strange system by which we got trapped here. And there is no way; you can go round about; you can do all the pilgrimages of the world; you can be the best person in the world, you go to Heaven! You go to other places. You will become a king, become a rich person in the next life. You will be rewarded, amply rewarded, and then come back to do the rest of the things for whatever was done bad. This itself is a very big trap!

So the mind which was such a wonderful thing, such a useful thing, also happens to be the creator of this trap. And once we are in the trap, there is no way getting out. That's why we have all been circulating here. We don't know—for millions of years, trillions of years, forever. We have been circulating here, coming and going, coming and going, and don't know how to get out of it. And it looks like however hard you try, with any means whatsoever, in these three worlds—the physical world, the world of sense perceptions or the astral world, or the world of the mind or mental world or the causal world—no matter how hard you try in any of these three worlds, there is no escape.

Nobody who has ever worked in these three worlds has ever escaped from the cycle of birth and death and coming here over and over again. The system is so perfect; the system has been perfected to keep this creation lasting forever. So therefore, if it is such a terrible prison—it's a prison for us—there must be some way to get out.

It appears that some of us as spirits, as souls, were clever enough to realize this possibility: that before we left our own true home where there was no mind and none of these worlds, nothing was created—we were pure consciousness—at that time, we had some good subtle idea, that what happens if we go for a trip like that to these three worlds? We might get trapped! There should be some way to get out of it.

I saw a movie recently on the recommendation of a friend called *Inception*. In *Inception*, they show that you can keep on dreaming, have dream within a dream within a dream. But they want to be careful, lest you dream forever, that there should be a method of wakefulness. So they, in that dream, they keep a Totem in their hand with a little sharp edge, so that in the dream if you can press that, the sharp pain will wake you up! Something and somebody else in the same movie designs another method of waking up while having a bad dream. Did we clever people who were ... some of us were very clever and said: “If we get trapped, there should be some method by which we should be able to get out.”

So a method was designed that, while the mind generates all these different images and all these different methods of enjoying the three worlds, it should also be able to generate an experience which would help us to get out of these three worlds. And that particular arrangement which was made is now represented by an experience of another human being coming in our life while we are

still human, in the form of a Perfect Living Master; a Perfect Living Master is generated by our mind as a means to get out of the three worlds.

How did the Perfect Living Master perform this great miracle of taking us out of these three worlds? He performed this miracle because we have made this arrangement before we left our home! We have made sure that our totality itself is contained in the experience that comes in our life in the form of a Perfect Living Master.

Therefore the Perfect Living Master is an ordinary person like us: totally like us, born like us, dies like us, lives like us, with one difference; His consciousness is still connected with the totality of consciousness from where we came. That's the only difference. The difference between the guy we call a Perfect Living Master and ourselves is only this: in every way He is going through the karma like us, He lives like us, becomes totally like us, in order to be befriend us and tell us what He can do for us. And yet, the difference is that in His consciousness, He is attached to totality of consciousness at all times, and we have been separated from it.

He is able to reconnect us through a process which lies beyond the mind; a process that we all experience, but ignore it. The process is true love; the possibility of true love, a love where you identify with the other being completely, forget the mental self and associate yourself with the beloved.

That kind of true love doesn't arise from the mind, does not arise from the senses, does not arise from the physical body. The true love arises from the spirit, arises from an area beyond the mind. And therefore, that Perfect Living Master, the being who is connected at all times to an area of consciousness beyond the mind, is able to draw us to the area beyond the mind through the method which belongs there, which is the method of unconditional love.

We have experience of love here too! Because without love, our spirit won't grow; our spirit is full of love here also. But the mind becomes a big wall to even understanding or expressing that love. The mind interferes. So many times we feel love for fellow beings, we feel love for the world, we feel love for things! And when the love comes, the mind steps in as the commentator: "Are you sure? Can you be certain?" Questioning the very love that comes, and destroys it!

And we, thinking we are the mind, begin to believe what the mind says. It's not that love has disappeared. So long as the spirit is there, the soul is there, the love is always there. But we have identified ourselves with a machine—the mind! And we think we are the mind. Where has the love gone? It's hidden behind it.

Here is a Perfect Living Master who has not identified with the mind; He has identified with the spirit, indeed with the totality of spirit, totality of consciousness. And therefore His unconditional love flows without the interference of His mind, and eventually without the interference of our mind. And that's what pulls us up. Nothing takes us outside the three worlds except the power of love, and that power of love is the unconditional love we experience from a Perfect Living Master.

There are no conditions attached to His love. He has no judgment involved in His love for us. When

such a being, an ordinary person like us, loves us without judgment, He distinguishes himself from every other person that we meet, because every other person is judgmental: “Oh you have been good, so I love you. You have been bad, I can’t love you anymore. Oh, do you love me? If you don’t, I don’t love you. If you love me, I will love you.” All these kinds of conditions we attach. These conditions do not exist in pure love. They do exist in attachments.

When we are attached to somebody, we make it a conditional attachment, and yet, all attachments we call love. So the word ‘love’ has been so misused as a description of attachments, that we’ve forgotten what love is, and we are constantly thinking our attachments to people and to things around is love. These are attachments. There is a big difference between attachment and love.

In love there is no I. If you love somebody, your whole awareness is filled up with the beloved. You don’t think of the lover at that time; you think of the beloved. Love is a powerful thing. The ‘I’ is replaced by the beloved, the one you love. But in the case of attachment, ‘I’ comes first: “I love you, I love this, I love that, I love my house, I love my friends, I love my so and so.” All attachments, because the ‘I,’ the ego, is standing in front of the experience of love. There is a big difference, a qualitative difference, between attachment and love, and we are constantly considering these attachments as love, which is not true.

So therefore, when we meet this person we call a Perfect Living Master and associate with that person, we are surprised at the unconditionality of His love, that He is not putting any conditions on us. He is not making a judgment on us, whether we are being good or bad, nice or naughty. He is very different, because He will love us if we love Him; He will love us if we don’t love Him; He will love us if we hate Him; He will love us if we hurt Him; He will love us if we kill Him. That’s the kind of unconditional love of these unique people who come into our lives.

How can you find such a person? A person who can give unconditional love of this kind must be very rare. And I can tell you, such a person is really very rare, very, very rare in this world. You can look around, go around, search for such a person. Slowly you will find you can provoke such a person into anger, showing there is no love in it; just use a little more provocation.

I used once, as a child, a little provocation with a guy who came to the Dera in India in Great Master’s time, and he was, you know, trying to show off to everybody how highly advanced he was; and he said he goes to Sach Khand, he goes to Par-Brahm, and he goes beyond the mind. And he gathered lot of people around him, just chatting outside on one of the lawns of the Dera. And I was very young, a child, and I saw this man bragging so much about his being above the mind. So I said, “I will play a little trick on him.”

I took out a safety pin and opened it up, with a sharp point of it, and while he was lecturing to the people I pricked him with that. And he got so mad, he got up and ran after me. And I said, “Where is that love, where is that? I heard that these things like anger run away when you go beyond the mind.” And he got more angry when I said that. Fortunately, he was old. I could run faster than him. So I escaped.

But I found out that, you know, it’s very difficult to find such an unconditional love in this world, and

my experience has been that it is a rare quality. It is not necessary that you must have a Perfect Living Master who has gone right to Sach Khand or to the true home, or become one with the totality of consciousness ... if He has gone above the mind; if He has gone to a stage we call Par-Brahm; if He is not a Satguru but just a Sadhguru, even He will have these qualities of unconditional love.

So therefore, this is a very rare quality, and it is that which pulls us! The real reason why these Perfect Living Masters come is that we arranged it, first of all. If the whole world that we are seeing around us is a world created as a projection from our own consciousness, if everything we are seeing is a projection of the self as we believe it is, then obviously, what we call a Perfect Living Master is also our own projection. It couldn't be any different. We are creating Him, we are creating Him all the time while He is here, but we can only create Him if we have made an arrangement in consciousness before ever coming here, and that's the arrangement we have made.

So therefore, although the Perfect Living Master in a physical form appears before us, His real form is not that. It's a form that we see; it's a form that is like us; it's a form that we can befriend; it's a form that we can communicate with; it's a form like anybody else, so that we can communicate, be friends and understand the very nature of our consciousness, the very nature of knowledge that He can share with us, the true knowledge He can share with us.

New route ...

New route ...

New route ... (GPS communication)

Oh, I am sorry we are still travelling. I didn't realize that he is going to advise me in the middle of my talk. Well, may be right. This is a GPS, on one of the telephones ... They tell me they are trying to invent a GPS that will take us to Sach Khand. I don't know whether that will happen. But I read a book once in which they had designed a computer in the next century, and the computer could communicate directly with the gods. And they said, "Let's see if it can go into the previous gods or previous men that we have known who were like mystics or saints or something." So they hit upon a famous man: Buddha.

In that book they say they communicated with Buddha, who was relaxing himself out in the Heaven somewhere, and they said, "Buddha come down, the world needs you." And he said, "I don't want to come down, I am happy." But they forced him to come down, they even threatened him through the computer, and they brought him down and made him have fights here. So it is a strange book. So looks like they are designing computers that will become mystical computers or something. Anyway, this was just an aside because of my telephone acting like a GPS.

So I was telling you about these unique people. These unique people are a projection of ourselves; their reality is inside us, in consciousness. A great swami came to this country more than 120 years ago—Swami Vivekananda—and he gave a talk in the World Congress of Religions, and he made some beautiful observations. And one of the observations was that this world is not real. It is Maya,

illusion, Mithya, destructible illusion, which will end. And he made a big point, to point out everything that you are watching is illusion.

Then next day when he was speaking, he said, “For three days I have been talking to you that the world is illusion. Then I must be illusion too, because you are looking at me in the same way as you are looking at rest of the world. Then how come I, as an illusion, am trying to tell you something when you know it’s an illusion.” He said, “There is one difference. This is also illusion, but there is a difference in this illusion. All the rest of the illusion is holding you back here, and this illusion is pushing you back into your own self to discover who you are.”

So even the illusion we have created outside of a Perfect Living Master is the one that pushes us back into the reality of the real form of the Master himself. Then what is the form, the real form of the Master that we see as a physical being here? If we meditate and draw our attention within, and we have accepted that person to be a Master who will guide us back home, and the Master has accepted us as one for whom He is responsible to take back home through a formal procedure called initiation, that if He initiates a person, He says, “Ok, I take responsibility, I’ll take you back home.” The ordinary person is saying to us, and He says, “Ok, now you go meditate and you will find who made that promise.”

He is just a human being. How can he promise things about going to heavens and going to our true homes? He is a human being. He says, “Go in and find out who has made this statement which I am conveying to you.” Then you meditate and go within, and find that the Master who was speaking outside was merely a form of a Master who is inside. You will see that Master. The Master who was outside in the physical form was born and dies in this physical body like us, like anybody else, but the Master who now we are seeing inside never dies, and survives with us no matter where we are.

If we take a million years thereafter to travel upwards, He will be with us for a million years. He has no relationship in terms of time with the physical being we saw outside. That’s the true Master. The true Perfect Living Master is inside us, not outside. We close our eyes, we can’t see Him! Therefore He appears outside; therefore He helps us from outside; therefore He guides us from outside; therefore we have to ask all our questions from Him outside, but He is merely an image projected like anything else through this process of illusion.

There is no difference, and yet, even in the process of creating that image, the image holds the consciousness of totality. And that’s a great, beautiful thing, that we can hold that Totem, which was to take us back home in the form of a projected image of a Master outside who will take us back home.

But His first step, and perhaps the only important step of the teaching of a Perfect Living Master is how to go within and find the inner form of the Master, the permanent form of the Master, the radiant form of the Master. That’s the main job of the Master outside. The rest is done by the Master inside. Therefore a Master who initiates us, which means, accepts responsibility that I will take you back home, guaranteed. If he can’t guarantee, He is not a Perfect Living Master, and if He

himself is not holding the consciousness of totality at the time He talks to us, He is not a Perfect Living Master.

This is a basic qualification of a Perfect Living Master, that His consciousness at all times is in touch with all levels of creation, including totality of consciousness where nothing has been created. If He doesn't have that consciousness, He's not a Perfect Living Master. But if such a person in a human form is giving an assurance, "I'll take you back home," that assurance is the most solemn promise one can ever expect anywhere, never broken. Therefore, but how will you test?

Supposing a fake person, who is not a Master at all, says the same thing to us and says, "Ok, I am a Perfect Living Master, I am telling you I'll take you back home," and you meditate and there is nobody there. Nobody is going to take you back home. If a person says, "I am a Master, I have initiated you," and you go back in and you don't find him, who was initiating you? Somebody says to me, "Can I be sure I have been initiated by a Perfect Living Master?" I said, "You can never know unless you go in."

Unless you go to the area where you can see the radiant inner form of the Master, you can never even be sure if you are initiated, because initiation is not something the Master outside is giving you. Initiation is the one that is taking place inside. The guarantee that you are getting is from the Master who is inside you, not from the one outside. The outside speaks for the Master because you can't see the inside. The real reason for having a Master outside is there is no way for us to go within and find the Master within. It's a great arrangement, a good arrangement made, that in order to find who is your true Master, who is part of your consciousness inside, to find that out, you need a Perfect Living Master outside in a physical form.

Supposing you don't need one. Supposing you say, "I don't need one. I can myself contemplate and I can close my eyes and go and look for a Master inside. If a Master is there, He must be there. I can find out." You run into the biggest difficulty in meditation, that you run into a Master made up of your own mind. The mind can make anything up; the mind can create impressions of Masters, can create different feelings about beings, about things, and say they are Masters.

People have been led to believe that a bird can be a Master, an animal can be a Master, a building can be a Master, trees and nature can be a Master; all these things the mind has made up! So many people believe and they tell me, "Our Master is an ascended master sitting in the Himalayas." I have toured the whole of Himalayas. I saw many Swamis there, many people. I never saw any of them claiming that they are helping people in the United States of America. Where are they looking at the ascended masters of the Himalayas? In their minds.

When we say, "This Master is speaking to me," nobody is speaking except your own mind. There is no other speaker. A Master is not judged by who speaks. A Master is judged by who gives you unconditional love; that's never felt like that. Therefore the mind can make up these things, and therefore the way to know if you are initiated by a Perfect Living Master is to go within and check it out.

I am emphasizing this point over and over again, because some people are just content: "We found a

Master, we liked him, he looked like a Perfect Living Master, we are happy.” Not good enough on this path. This is an experiential path; it’s a path of practice; it’s a path where you must verify everything yourself! No second hand belief system is allowed on this path, that because somebody else believed therefore I believe. That’s all right in religion.

All religions are based on that; religions are based on somebody else’s belief and you believe that because somebody said so. Not on the spiritual path. Certainly not on the path that I have practiced, followed, got results, which I am sharing with you, the path of the Great Master, Huzur Maharaj Baba Sawan Singh. That path requires that we personally practice and experience.

This is so important that there were one mystic in India, his name was Baba Faqir Chand, and he told people, “Masters know nothing, everything is inside you.” And he made those bold statements in his discourses, and he gave an example of that. Baba Faqir Chand said that he was in the Second World War, and he was in a postal service in the forward area, APO Advanced Post Office, and three of his disciples—he was already a Master—three of His disciples were in the combatant area. And one day those three disciples of his got trapped, ambushed by the enemy on all four sides, and they knew they were going to die because the enemy was shooting around everybody, and they were closing in.

And when they found they were completely surrounded, there was no way out, they said, “We are going to die.” They sat together, three of them, and prayed to their Master: “Master we know we are going to die. Now we want your help to go to Sach Khand peacefully with this death we are facing.” And the figure of Baba Faqir Chand appeared live in front of them. They saw the Master standing in front, all three of them saw, and he said, “You are not going to die today, don’t worry. You go on the back side, there is a bush there. Under the bush there is a tunnel, and you will find, remove some of the bush and go in the tunnel, and this tunnel goes out behind the enemy lines, and you will escape.”

They looked back. The Master disappeared after saying this. They looked back, and they found the tunnel and they came out. And they came outside alive exactly like the Master had told them. They rejoiced at the miraculous help the Master had given them, so they ran to the Master who was already in the postal office there, and they said, “Master, thank you very much for saving our life.” He said, “What life? What are you talking about? I know nothing.”

They said, “Master you appeared, and you saved our life and you told us about the tunnel.” He said, “I know nothing. It is all your inner belief, your own faith, that brought you out.” This story he tells himself, this story is perpetuated, and people say, “Here was one honest Master who said Masters know nothing, and all the other Masters claim that they know something!”

So, as it happens, my father was teaching in a college in the same town where Baba Faqir Chand lived. I grew up and studied in the same college, and we met Baba Faqir Chand several times. We even discussed the story with him, that why does he tell these stories? He has got so many disciples, all doing good meditational practice. And he said, “I tell this story because people have a tendency to come: “We have been initiated, now everything will go automatically. They don’t want to

meditate; they don't want to go within. Therefore I keep on telling, Masters are just shells. They are outside and the real thing is inside you."

The point he was making was exactly the same in different words, that the real Master is inside you! The outside Master is a projection. The fact that the Master knows or does not know should not hold you up from going within. That was the point he was trying to make. And people have misunderstood him to say that all Masters know nothing. What he meant was, all Masters are a projection outside and you must look for the real Master inside you. That's very important!

Now I am saying the most important step in the journey to Sach Khand, to your true home, is the journey to your inner Master, not after that. The Perfect Living Master takes full responsibility to take you back from there and be with you. He never leaves you after that. You are His constant companion. No person who has ever in meditation experienced the radiant form of a Master has ever had an experience of loneliness in life at all. The Master is always with that person, day and night.

The Master manifests himself after that even outside. You can be driving your car and from the corner of your eye you can see the Master sitting next to you, outside! Even if the physical form of the Master is dead, you can still see Him the same way. In fact, the most important thing is, that if you are able to manifest the radiant form of a Master while the Master is physically alive, and He physically dies, you never see that He has died. He will stand right next to you: "I am here, alive, I have not gone anywhere." An immediate experience. And your experience that the Master has died is not at all an experience that He is dead because he is there, more alive than before!

The physical Master was so difficult to have access to, he has too many disciples, we can't get time with Him, we can't even have an interview with Him, there is so little time. And here is a Master with you day and night. Any amount of interview, any amount of conversation, any amount of a good friendship! Therefore the most important part on this path is, if you are initiated by a Perfect Living Master, to manifest the radiant form in meditation, if possible within the lifetime of the physical form of the Master. You will never feel that the Master ever left.

You might wonder, "We are here for a Bhandara. What does Bhandara mean?" It means abundance, abundance of grace. What are we celebrating? Are we mourning or celebrating? On the 2nd of April, 1948, Huzur Maharaj Baba Sawan Singh, the Great Master, passed away in his physical body. Is it a good thing for celebration? People would be mourning: "The man has died, we should be mourning Him, and yet we are celebrating."

How come we celebrate the death of a person? Because people who have manifested Him in radiant form found He did not die, He has made Himself more available to us than ever before. On the 2nd of April, 1948, He has been more consistently with the people whom He initiated than ever before. How can we say He died? Therefore we celebrate; we celebrate the awakening of the image of the Master with us in a bigger degree than ever before.

Therefore it's a great opportunity for us. If initiated by a Perfect Living Master, do this part of the journey as fast, as best as you can, up to the radiant form of a Master inside, which is not very far

away. But if the mind is too distracted, it looks very far away. If the mind is too pre-occupied with worldly things, it's too far away. But if the mind is not, then all you do is withdraw your attention from this body, from the thoughts of this world, withdraw all the thoughts going out, radiating out to different attachments. Pull them behind the eyes, in the middle of your head, from where consciousness is operating through attention; consciousness sitting inside our head, making us alive, making everything alive! Mind, body, senses—everything is alive because of consciousness, soul, sitting behind the eyes.

Withdraw your attention to that point to the extent that you don't think of anything of the world, but open up new vistas, new spectacles inside, and withdraw the attention to the point that even you become gradually unconscious of your own physical body, and discover that you have another body in which you are operating more successfully, more easily, with more mobility, than with this body. And when you are there, open up a new world, a new sky. Fly in the sky, see a lot of things, the primordial sun, the primordial stars, things that have generated those things in the physical world, have those experiences, and after that flight, you see the form of your Perfect Living Master.

We call it a radiant form because everything is radiant in that form. At that level, it's like a world, like this world; the streets are shining, buildings are shining, people are radiant, there is luminosity in the people there, and the Master is luminous also, so we call Him the radiant form of the Master. He appears, disappears, because of our attention, not focused enough, but once it is focused enough and we can hold Him in that, He is not going anywhere. We are moving, our attention is moving, but once the attention is focused there, and He is there, we talk, and have a conversation like we have it here! And we have found a friend forever for the rest of our journey.

That's the real part, that we feel we are traveling alone. The rest is never alone. This is the only place that we feel we have to travel alone. Actually we are not alone even now, but we don't see who we are traveling with. Therefore it looks like we are traveling alone up to that point, and then the journey is always together with the Perfect Living Master all the way.

There are so many distractions inside as there are outside, and we like to tarry here and there, and we say, "Master, that's a wonderful thing, I have never seen this; I heard about it. I never knew these Heavens exist. Can I spend a little time here?" And at all stages the Master gives us a long rope.

Even in this world, if we say, "Master, you know I have some interest left in these things," He says, "Go ahead!" "Master I want to complete my job, I had a very interesting thing doing," he says, "Go ahead!" He always gives us a long rope. Why? Because he is holding the other end and He is going to pull us back anyway, no matter how long the rope He gives us. It only delays some of the journey, but it does not take away the journey, because He is holding the other end of the rope and He will pull us back anyway.

But even in the inner stages He gives us a long rope and there are people who spend lot of time there, and much more time there than the lifetime here would allow because of distractions. But eventually He takes us. It's a joint journey, it's not alone. You don't go back home alone, you go

jointly. This experience of being joint with somebody, who eventually turns out to be your own self in other form, even then you have the experience of a joint friendship. It's a very amazing experience of a Perfect Living Master journeying with you inside.

So the initiation that takes place inside which makes this possible can be verified by going inside. The Master takes you from stage to stage, and you can know what stage it is by the change of nature of time. Because time is the real binding force. Time and space are the ones that are holding us here, which create the law of karma at all levels. At all these three stages, there is time and space. There is time and space in the physical world, time and space in the astral world, time and space in the causal world, no time and space after that. There is no mind and therefore there is no time and space, but within these three worlds the time functions so differently, that you can know where you are.

Somebody said, "How are you sure where you are?" I said, "From the time frame." That's one of the key elements that you can know that time is different. In this physical world, time is flowing in only one direction, and we call it, what has gone is past, what's going on is present, what's still to come is future. Future, present, past. Time is flowing towards the future. It cannot reverse; it cannot stop; it goes continuously and continuously at a certain pace, like a single space typewriter going on.

And the space is not determined by our experience; it's determined by our watches, clocks. If I say, "Ten minutes are over, and it is three minutes," I will believe the clock, not my experience. So the time here is governed by clocks, governed by outside elements. This is the nature of time in the physical world. In the astral world, time stops whenever you want it.

There are some worlds, not the one that is immediately responsible for this physical creation, there are other worlds created where time is controlled by each individual soul. Each individual astral form is controlling its own time. Just like you walk on space; somebody can be left behind and can run faster and catch up. There is another world existing, you can go and see it, where each one can control time: "Ok, I want to move faster," and the clock goes faster and you catch up with time.

All kinds of things are happening and that's the astral world where you can stop time and change the pace of it, but it is still one directional like this one. You still have something that has gone, something that's now which you can stop, and something future—you can change the speed of it, but you can't go back.

In the causal plane, time is merely a platform; you move both ways. You realize, in the causal region, you realize time is not moving at all. Time is totally flat. All events have been placed there at once; you are moving on it and you can move both ways. You want to go to 4000 AD of the physical world, you can jump there; you want go to 4000 BC back in the past, you can jump there and see exactly what events are taking place there. Events are all there, and you can see the events of all time, of all beings, of all creation. This is a remarkable change in the nature of time, so one can always know where one is if one remembers the different experiences we have with time.

And of course the timeless nature of the spirit beyond that is also very funny from the intellectual point of view, because there are two stages. One is a timeless time, and there is total timelessness.

Those who are very keen on knowing this subject, I can discuss with them further, that the Par-Brahm, or the area beyond the mind, has two major sections. And the lower part of Par-Brahm is where time is generated and can be put all together. That means you can put a trillion years together in one second and then expand them, and that's how time is generated for the lower regions. So that's called timeless time. But above that, there is no such thing at all.

This is controlled by what they call negative powers. Even the lower part of Par-Brahm is controlled by negative powers, and that's where they say Kaal, the originator of time, sits there. So that part, in the Grand dissolution—they say that from time to time this whole creation dissolves and a new one comes up. In the dissolution, the astral plane and the physical planes go away. In the grand dissolution, when the causal plane goes away, the lower part of Par-Brahm also goes away. Upper part does not; that's permanent. That's actually one of the islands of Sach Khand, of our true home. These are minor but important details for scholars who would like to know how this consciousness is generating a series of experiences. For them it is important. But not for us; our important thing is how to go in and see the radiant form of the Master.

So we know from the nature of time it is so different at all these levels. And then anything that is beyond time is beyond description, because description is based upon what the mind can describe, and the mind cannot describe anything without time. Even the smallest thought is time; smallest idea is time; smallest description is time. So when you go to that region, the mind ceases to function.

It is like—and you want to describe, you can't describe—even if you had the experience. You can have the experience of that region, of that state of consciousness, and not be able to describe it to anybody, because the descriptive power—there is no language available to describe that. There is no concept, no language that describes that state, and yet it is experienceable.

The best thing is, that all that I am talking about, even our true home, can be experienced while we are in the physical body, in this physical world! How is that possible? How could we have all these experiences while we are a human being sitting in a physical body, sitting in a physical world? If we really left the body and went away, body and world would disappear. We never leave the body.

The secret is that what we are able to experience in the body is based upon centers of energy and centers of awareness sitting in this body. The physical body itself has no centers. Putting your attention on the centers generates the experience which we will have if we have ultimately left the body. So we are not leaving the body and going away when we have these experiences; we are able to have these experiences while in the physical body. The physical body remains alive. Vital functions perform equally well. We have withdrawn attention, the body functions, astral body functions, causal body functions, mind functions, all things are intact. Our attention is pulled up through the centers inside and we can have experience of everything.

It is a very vital point that the whole thing is built into a physical body. And surprisingly, it's only built into a human body. It is not built into the form of any other living thing or living being. It is not in the body of trees, insects, birds, mammals, animals, angels, gods, if you believe in them. None of them have it, not even angels in Heaven have it. They have knowledge; they know what's going to

happen. We are ignorant. Our ignorance is a great blessing to us. Because we're ignorant, we don't know what's going to happen. We use free will.

This experience of free will, the experience of making a choice, is key to the spiritual path. You cannot be a seeker if you do not have free will; you cannot have free will if you know everything that's going to happen because it has already happened. If you knew, as you would in the astral or causal plane, everything that's going to happen, your free will is gone. If you are an angel or god, you know everything, free will is gone.

Where does free will exist? Does it exist with the plants and with the animals? No. They don't deliberate; they act instinctively. Their instincts are built into their system. So they will instinctively respond to anything, and do not say: "Should I or should I not? Should I or should I not?"—something confined to human beings. This deliberative use of free will is so unique to human beings, and this unique feature makes us seekers; to seek or not to seek becomes an act of free will.

If we are not seekers, we find nothing, but by becoming seekers we find everything. So therefore, this is a unique feature in human beings and because of this feature, within this human body, lies all those centers, the centers of energy that sustain the system, that sustain our experiences in the physical world, are all below the eyes—six centers, chakras of energy. The centers of awareness—twelve of them, total being eighteen—twelve of those centers arise from the eyes, go behind and upwards. As the consciousness is concentrated through attention in those centers, we have those experiences. The experiences are legitimate, they give you exactly. It's all built into the system.

A human being, this human body, is the best thing ever created! You look at all the creation, go into any creation, and tell me something better than a human body. It's such a wonderful gift; it's the best gift one could have got—the human body. And therefore everything can be found within this body, and free will, the secret for seeking. The seeking takes you. Where does seeking take you? How does seeking take you inside?

If you seek inside, you will find nothing. But a guy will come along, or a man will come along, or a woman will come along outside, who will answer your seeking. Now that's another arrangement, a very good arrangement. That is why they say: "You cannot find a Perfect Living Master, no matter how hard you try, but a Perfect Living Master can easily find you if you are a seeker. Therefore our job is not to find a Perfect Living Master; our job is to be a seeker. It's the job of the Perfect Living Master to find the seeker.

Therefore when you are ready, and your seeking is strong enough, the Perfect Living Master comes into your life through a series of coincidences—things that look so strange because you didn't expect that; you are turning this way, Master appearing from another way. In all my almost eight decades of life on this planet, I have met thousands of my friends who came on the spiritual path, and they all came through a strange coincidental finding of a Perfect Living Master, not their seeking. They sought many Masters. They found one, found another, found a third, but the Perfect Living Master entered their life by coincidence.

The question can be, if you are trying to find a Master and you find a Master, you cannot be sure if he is a Perfect Living Master. You can't be sure about any Master that he is a Perfect Living Master or not. What are the signs of a Perfect Living Master? The signs are very disappointing signs. First sign is, He doesn't say he is a Master. That itself is very disappointing. Secondly, He's too ordinary to be a Master. He doesn't fly in the sky, He doesn't perform miracles. He doesn't do any of this stuff. Makes it even more difficult. He speaks like us; sometimes He makes mistakes like us. He is too human to be a Master, so we reject too human a Master. He should have some psychic powers, He should have something extraordinary; then we can accept Him as Master. The Perfect Living Master does none of these things. But lot of others do. A lot of other Masters do. So we run after those Masters that our mind qualifies.

Now we don't realize that if we could judge who is a Master, we would be a Master ourselves. There is no way that a seeker can find a Master, otherwise he is a Master. So when we come across different Masters and we are worried: "Is this a Perfect Living Master or not?" My answer very clearly is: "Do not worry!" No matter which Master it is, Master is not going to be found by your judging who is a Master; Master is going to be found by your seeking a Master. And seeking is not by shouting in the street: "I want a Master," but seeking in your heart.

If you seek in your heart, a Master who is not Master can come and take you to a point where you'd meet a Master. Two Masters can come in your life—three, four—maybe many will come in many lifetimes, but if your seeking is there, a Perfect Living Master will come into your life and find you. We are always found by a Perfect Living Master, we don't find one. So this is good to remember that our job is to seek! Our job is not to look for a Master. So when we look for a Master, we are left in a doubt. But if we don't look for a Master, Master finds us. Gradually we find out, He is different from everybody else that we met. Not only is He different from the Masters, He is different from us, from everybody!

What is the great difference? The experience of unconditional love that you don't find anywhere else. The teaching the Masters give us—including Perfect Living Masters—the teachings are intended to satisfy our mind. Our mind likes the teaching; not our souls. Soul wants nothing but love! Soul wants to be pulled by love back to our true home. The mind comes in the way: "But I must understand; I must know how to do it; I must find the way." The Masters come and say, "Ok, here is the way: Meditate, eat this, don't eat this, do this, follow this rule."

Mind loves rules. The mind loves classification. Mind loves if you tell it: "Do these five things." If you say, "One thing," mind says, "This is too elementary." Give it ten things to do: "Oh, that's good!" The mind loves this numbers game. Mind loves: There are five stages to go to. The mind loves all the number games, loves all these techniques of doing things. Masters say, "Ok, we'll give you some techniques like anybody else." So they feed us the techniques of meditation, the techniques of following a path, the techniques of doing, to satisfy the mind, because if the mind is not satisfied, it will be an eternal doubter, which is its nature: to be a doubter.

To create doubts and fear is the nature of the mind. Therefore, this doubt and fear will never let us go anywhere. So even the Perfect Living Masters come up and say, "Ok, here are the teachings,

follow the teachings.” And as you follow the teachings you find at the end: “What am I going into? I am falling more in love with this Master, and that’s taking hold of me more.” And as you have inner experiences, more and more, the teachings fall apart and we go on the path of love and devotion.

The true spiritual path is a path of love and devotion. We always use these two words: love and devotion. I have explained many times why we use two words. And why not say love? We say love and devotion because we are too used to attachments and calling them love. And therefore we say love; it means nothing, it means attachments. But true, pure love when it comes to us in life from anywhere, but particularly from a Perfect Living Master, leads to us being devoted to that person. Devotion is a response to love. So love and devotion means we experience unconditional love and the devotion flows from our hearts automatically. So that’s why the true spiritual path is of love and devotion.

I am sure I’ll have more time to share these thoughts with you and tell you especially more about love and devotion, because the man whose Bhandara we have come to celebrate, the Great master, He was nothing if He was not an embodiment of love and devotion.

He was a friend: little kids would go to Him; He was like a kid for them. Teenagers would go to Him; He was a teenager. Grownups would go to Him; He was like grownups. Wise people went to Him; He talked wisdom. People like me—children, childish talk—He gave childish talk. If I wanted to play a childish game with Him, He would play a childish game.

This ability of a Master to adjust to what a seeker needs is also amazing, and that’s what we learned, that the Master adjusts to our way, because if we are not on the same page in the way we live, in the way we think, we can’t be friends. And the Master is not only a Master; He is friend first, Master next.

A great disciple of Great Master told me this, Dr. Ishar Singh whose stories I sometimes share with you—I might share some more—he told me at the end of his life: “I discovered He was a friend first, and He was a Master next.” So we tried to put a Master, we tried to put a man on a pedestal: “We are putting you on a pedestal.” We create a distance between ourselves. When you put a man on a pedestal, giving us, talking to us from a pedestal, how can you be friends? How can you have that experience of camaraderie? To walk together on a path, to go home together ... how can you have that experience with a man who is sitting up on a pedestal?

Therefore to lower Him from a pedestal, He should be like us, and so He should be a friend. When He is a friend, then he reveals he is a Master. So, friend first, Master next, but the path is one of love and devotion. We’ll continue as we stay here. I am very happy to meet all of you and welcome to the Bhandara.

What next? Questions and answers. Very good. Any questions or answers?

This is a session now for questions and answers. And those who have questions, please raise your hand, those who have answers please raise both hands.

Astral body also dies with astral disease; they have astral disease also. The astral body functions like

the physical body; it has a much longer life. It has many similarities with the physical body and also dies, but it has a much longer life—one thousand, two thousand, three thousand physical years. So in one astral body, you can have several physical incarnations here.

Whoever is initiated by a Perfect Living Master, the Master make that person exactly like Himself, not that they make him better. That's the comparison given, that there is a stone called the philosopher's stone: you touch the iron, it becomes gold. The story says that there's a stone which can have the power to convert ordinary iron into gold. Masters are different from the stone because when that stone, Master's stone touches, it makes you into the Master's stone, exactly like the same.

First question, that when Masters performed miracles, there were no gadgets to perform miracles; today gadgets are performing miracles. I can talk to anybody in the world with a little phone in my hand; if I had done that earlier, it would have been a miracle. There are so many miracles that are now today performed by technology. If a Master performed that, we always look, "How did he perform that trick?"

There are great magicians performing miracles in Las Vegas. You go to them and see their shows, and you are stunned by the miracles they are performing. And they are all tricks! So we are so used in the modern age to tricks being performed, that miracles as defined at that time do not exist. On the other hand, miracles are still performed today, but we don't perform them in the street, we perform them for individuals. Every individual who has found a Master has miracles performed, some of them on a daily basis. I see one miracle or the other every day. So miracles are being performed in a very different way to suit the conditions of modern times.

About the Bible: The Bible says about reincarnation in different ways. It has been edited many times. You know that? Which Bible are we talking of? Are we talking of original Bible? Are we talking of the Bible they accept in the United States or in Greece? Because everywhere there is a different Bible. This Bible that we read here and say it's the Word of God, was authorized by a king in England, and is the 14th or 16th version of the original Bible. It has undergone so many changes.

In the seventh century AD, a big ecumenical conference was held, and they revised the Bible so thoroughly, they threw out a few gospels altogether and put new stuff into it. So this is a man-made Bible that we are reading today. We like to call it Word of God, but if you look at the history of the Bible, you'll find men have been making changes; men in authority have been making changes. A King James of England could make all the changes and authorize it.

So we don't know which Bible we are talking of. If we go to the original Bible, we find that there are signs of reincarnation very clearly given there. Even in the modern Bible they couldn't correct one part, which is still there in the authorized version here, where a father goes to Jesus Christ. And he has a son who is born blind, and he says, "Master, is my son born blind because of the sins of the child or sins of the father?" The child had no time to commit sin; he was born blind. And the father, why should the father's sins be put upon the child that he should be born blind?

And the Master answers, Jesus Christ answers, "It is neither the sins of the Father nor of this child,

but it is that the law may prevail.” That’s what the language says: “The law may prevail.” And they have not been able to explain which law may prevail, that he could be born blind. But it is very obvious from the story that the law of reincarnation, that he is born blind because of a previous action of his, that the law of karma implies reincarnation especially when a child is born blind. So that’s still in the Bible. So the Bible has its hints.

The other thing somebody had asked me once was, that Christians all eat meat and they drink alcohol and they celebrate it, and we say Masters have been telling us all the way not to eat meat; that we know He said, “Thou shalt not kill.” But, “Thou shalt kill, let somebody else kill and you eat,” I don’t see that. Doesn’t make sense to me.

So I looked into that and I found that there was a group of people in the time of Jesus Christ, and even earlier, who were called Essenes. The Essenes were contemporaries in Jesus Christ’s time, and they wrote many notes about their experience with the Master. Many of those notes they wrote they bound up in the leather’s pieces and dug them into the caves of the Dead Sea. And they are now called the Dead Sea Scrolls, and those Dead Sea Scrolls had been pulled out some fifty-sixty years ago. And the first nine were pulled out, and they described Jesus’s life and all that.

The Vatican was very happy and the Christian community was very happy that we have found evidence that Jesus was a real person and lived, because the scrolls say so. Then more scrolls came out and they described the different things. They described in one of them that Jesus specifically told people: “Do not kill and do not eat flesh.” And he said, “Do not take anything that is going to give you intoxication, which is alcohol.” The Essene’s passage saying this in the Dead Sea Scrolls, and a copy of it was inscribed on a tablet and is lying in the Vatican today, saying this.

And I first could not believe that such a thing could be existing in a Christian institution, and we don’t tell them outside, because then everybody, all Christians, will become vegetarian, just to follow the Christianity. So I was a diplomat at one time and my friend was ambassador to the Vatican. I said, “Can we have access to a tour inside where that thing is?” First he checked up that the tablet was there, then he took me and I saw the tablet there. So I saw the same teaching, and it says, “Don’t do this.”

Religion has covered up so many things, it’s unfortunate. And it’s not only true of Christianity, its true of every religion. All religions were born out of spirituality, out of spiritual Masters. They taught the same things: Go within and find out everything. Even in the existing Bible, it says that the Kingdom of God is within you; in this body is the temple of living God. When you say this body is a temple of living God, how are we looking at temples outside? It says very clearly. So there are so many things—I’ve read the Bible very carefully, like I have read some other scriptures also. The description of the truth being inside is very clear. It says go within.

But when we go to religious places, whether it’s a temple, or it’s a church, or it’s other religions, their places, we find that they are talking about things outside. They pray for you for things outside, to get you more money, to make you more healthy, to get things in this physical world. I have never seen them saying: “Come and pray, we will go within,” which is the main message of all religions

today. Religions are saying this, that everything is inside you, and we are going outside. So therefore, when we read these scriptures, we should read carefully and see the whole of the scripture, what they are saying, and you will find the teaching is virtually the same.

Astral bodies reincarnate into the physical but not all, not all; many are there for a long time and they born and reborn there. And similarly the causal body, which is our mind, has also a life; it is several million years of physical time. Each mind lasts that long. Some minds last till the end of the collapse of the universe, which is called Pralaya, or Dissolution, but some minds die and are reborn several times in this one era, so yes, astral body is also reborn as astral body.

Permanent part is above the mind, that's permanent; the soul is there, no change. If we look around here, at everything that we are seeing, is there something we can notice which is not changing? Everything changes. The weather changes, places change, planets disappear, new planets come up, galaxies change, big bangs take place. Everyday our face changes, body changes, everything we see changes, scene changes, inside we go, everything changes. At all levels of consciousness everything changes. Then what is not changing? What is not changing is the one who is seeing all these changes. That's our soul, or consciousness—never changes, right to the end.

Fa-Hien, the Chinese philosopher had a dream that he was a butterfly, and in the butterfly form he was flying in a garden where the flowers were so beautiful, radiant, light coming out of those flowers, the kind of flowers that some of you get when you get gifts from the roof, those kind of flowers. Lights coming out of the flowers, brilliant colors, he had never seen in this life. He said, "This must be truth, reality, this is Heaven. I have come to awakening into the right place, but I am a butterfly. The butterfly is flying around looking at all these things, and then he wakes up.

And he wonders and he records it: "Am I really Fa-Hien, the philosopher who had a dream that he is a butterfly, or am I a butterfly who is now having a dream that I am Fa-Hien the philosopher. How can I find that out?" There's a question: which one is the dream, which one is not? When he told his colleagues that I had this kind of a dream, they said, "No you are Fa-Hien the philosopher, you are not a butterfly. What you saw in the dream was a butterfly flying around." He said, "No, I never saw a butterfly flying, I was flying! I was a butterfly!"

Question is, if you become butterfly, how do you know it is the same you? What is the persistence of the self that makes butterfly the same self as the human being? What is the persistence of the self, if you became a cloud you would know you are the same cloud who was same human being? What is the persistence of the self that, even if you had no form, you'd still know you are the same self? It's the consciousness; it's the self, the true self, which never changes, right to the top. Right 'till here it never changes. The self is the only unchanging thing, which witnesses experiences, all creation, at every level. That's the only permanent thing, and the spiritual path is: find that self.

It's very funny that somebody should say, "Find yourself." You say, "What? I am here. What is the problem of finding oneself?" No, but if you think you are somebody else, then you should find yourself; if you are thinking you are the physical body, then you must find who is in the body? If you are immortal, they say soul is immortal, body is not, you're not the body, then who are you?

“Then maybe, I am a thinking mind.” That’s the mind, that’s not you. Then who are you? Well, you are the one using this body; you are the one using sense perceptions; you are the one using the mind; you are the spirit that never changes; you are the self. Whole discovery is of yourself. Socrates said, “Know thyself.” Many mystics have said, if you can know yourself, it is only one short step to know God, the creator, because the self still is individuated; our own totality is the creator, the ultimate creator. So this is a remarkable game, but we have created it in such a beautiful way.

We didn’t come here into this world or any world to get trapped and be miserable, I can tell you that. Our nature is not that. Our nature is not to run into misery. Our nature is to run into happiness, our nature is to run to fun. We came for fun, we came for adventure. We knew that we can’t have full adventure if we don’t have two sides of everything, we knew that. That you can’t see light if there’s no darkness. You can’t see brilliant light if there is no darkness at all; the deeper the darkness, the better the light. It becomes more brilliant. So we knew the pairs of opposites are necessary, and therefore happiness and unhappiness have to go together; pain and pleasure have to be put together. We knew we have to create both.

But if we can create an illusion, create as a show, where is the harm? We will have a great time. We did it! A good job! And then we got trapped, and we think the pleasure and the pain are all real and our home is here. This is our whole world, this is our reality. We got trapped. But it is very lucky that some of us made a good Totem arrangement to get out. And that’s why we are assembled here.

That’s a good question. Can man see God? Any man? Answer is no. Why? Because by the time he sees God, he is God himself. You cannot see God if you are God yourself, and the state where you experience God is when you become one with that God, therefore you can’t see.

Good question, that if the free will that we exercise and make choices creates karma, can we lead a life without making any choices? Many mystics have said yes, that when you make a choice with free will, you are using your mind to make a choice. What if you left the choice to God, and if you can’t see God, what if you left the choice to a Master? What if you left the choice to a senior friend? Say, “My friend, you make all my choices for me.” Do you have any karma then? Only one karma: the free will to leave the choice to the friend; you get rewarded or punished for that, so you can’t escape that way.

What if you want to live in the will of God? And how do we know what is the will of God? Rumi, Maulana Rum, answers this question. He says in one of his Masnavis, a poem, he says, “People ask me, how can we live in the will of the God? And I tell them, it’s very simple: if He has placed a spade in your hand, He has expressed his will. Dig! If He has placed a pen in your hand, He has expressed his will. Write! If He has placed in your hand circumstances which indicate what to do, do it! You are not deciding what to choose or not; the circumstances are choosing for you; coincidences are choosing for you.

If you go by coincidences and circumstances, and what my friend Huey calls the clues, the clues that we get from circumstances, and follow that, you are making no decision. Something else—what

some people call the universe—the universe is making decisions for us. God is making decisions for us. It's not our free will that we are using for that, so we create no karma. So we can live in the will of God by following the circumstances and coincidences that happen around us that give a clue what to do.

The second beautiful aspect of it is that when we use our mind to make a decision, we think, always. The mind can't make a decision without thinking about it. When we think and make a decision, it's a karma; if we do not think and make a decision, how can you make a decision without thinking? Only by intuition. Intuitively. Gut feeling. When gut feeling works to make a decision, there is no karma, because you never had a choice to exercise the deliberate policy of this or that, this or that, you never did that!

Therefore, there are two ways of determining a karma-less life or a life without use of free will to make decisions: One, go by the circumstances and coincidences around you in life and act accordingly—no karma; second if the intuitive gut feeling says do it, do it—no karma. But it's only when you start thinking: should I do it or not? Is this the right way or that? Should I go right or left? Then the karma comes up, then that's the use of free will. Otherwise we escape it.

The free will is available only here. If you knew that the decision you are going to make after a lot of thinking has already been made ... supposing I want to know: "Should I beat this fellow with this stick or not?" And I keep on thinking, and I find somewhere it was written I will not beat him because I am a coward ... supposing it is already written, and I say: "I am thinking. No. I won't do it." I think I have made a decision by my free will and I have to face the karma, whatever decision I have taken. But it's already been written there, somewhere else. If we knew that it is written there, you can't have free will.

Therefore people who are enlightened—yogis, swamis who have gone and got the enlightenment of pre-knowledge—they can forecast, they can see what is going to happen. They have a handicap: they can't seek properly, because seeking requires ignorance. Everything being pre-recorded, the knowledge of that pre-recorded destiny of ours becomes a hindrance, not a help to seeking. Therefore the best place to seek is where you are ignorant, and that best place is: human beings that think. We are the most qualified to be the seekers. If we knew what is going to happen, we would be disqualified because everything would be known beforehand.

So it is the ignorance that gives us a feeling we had a choice and we chose to seek, and therefore we got the results. That is uniquely fitted into human beings. We are so poor in predicting the future; we can't even predict the weather very well. Now of course, a lot of improvement has gone on in the weather, but I remember in England they used to say, if the weather bureau says it's going to be a sunny day, carry your umbrellas. It was so poor at that time.

So if we can't predict anything, we are most qualified to be seekers. Ignorance is truly bliss in this case, that we do not know what's happening and we think it is our decision going on, and that feeling of 'our decision' is the key! That's the key we have installed ourselves in our system to find a Perfect Living Master. It's the key we installed in ourselves before we left home! We made that

arrangement; that's the Totem in our hand! To be able to seek when we are here: seek and you will find; you don't seek, you don't find. It's as simple as that.

So, we can have a karma-free life. What would happen to a person who leads an entire karma-free life? Will he be reborn? If there is no karma, how can he be reborn? Then he must go high, must go up to his home. To make sure that does not happen, the rulers of these three universes have designed a very new system—not new but good, good system, sorry, not new at all. And that system is, that let these guys create more karma than can be accommodated in lifetime, and we will keep some of that residue, the extra karma, into a reserve storage, so the reserve storage will provide us enough: this guy was so clever, he made no a karma in this life, pull some from the reserve and give him another life!

So, karma is of three kinds. First is called Prarabdha, or destiny. We are born with that destiny. The destiny says where we will be born, where we will die, when we will die, when we will have accidents, when we will have sickness, when we will meet people, when we will meet who ... All those events are placed right there with little gaps in between to provide for thinking, because we don't think where we are born; we don't think we are going to have an accident; we don't think we are going to fall sick; we don't think we are going to meet anybody on the street.

Those events which come without thinking are our destiny. And that's called Prarabdha or destiny. But in between when time is there and we start thinking, "Should I do it or not?", that is the time when we create the karma called Kareman, which means new karma.

What happens without our thinking is old karma. What happens when we deliberate and make decisions: new karma. So we fill up our life with some new karma and some old karma we are living through; the beginning and the end is old karma, and in between we fill up these spaces with new karma, which then leads to another life. If we don't have too much karma, the reserve pulls out; if we have too much karma, then we push it into the reserve.

Therefore, this concept of an Angel of Death, the concept that when we die somebody judges, a judgment day comes at the end of our life, and we are seen if we are qualified for Heaven or Hell or another life or what kind of life—that arrangement exists because it's an automatic arrangement.

When we die our entire current life flashes before us, backwards. When we die—anybody who dies—at the time of death, all the scenes of this life come. Last and earlier, earlier, earlier, right to your birth, they flash in front of you, and you see all that you have done. Everything that you have forgotten comes alive at that time, and then you say, "Oh my God!" This, that, then you have a strange kind of feeling about how you led your life. Some you regret, some you are happy, and that feeling of happiness and regret that you have when this current life is flashed at the time of death is basically responsible for your next life. The last part, and the feeling reaction to the last part, counts the most. The reactions to the earlier parts count less, and so on. So this determines your Pralabdha for the next life.

But then, you may have done some intensely good things which qualify you for Heaven and not another life. Or you may have done some horrible things, which qualifies you for Hell. And then, all

these are timed. You did this, you get this punishment for this duration, this time. Supposing you have been a very good person, and done a lot of charity, helping people, they say: “This person deserves one month in Heaven. Ok, after death.” But you did some horrible things and tried to repent for them, but they couldn’t be wiped out. So fifteen days in Hell, and then the next life.

If that is the order which is pronounced by judgment on the day of your death, then Hell and Heaven have to be gone through first before you get a rebirth, because those are astral and sub-astral experiences. So that’s the last choice we get, last free will we use, before moving on after death, and that is Heaven first or Hell first. And then it’s is the end of it, and then you go through the cycle. Now, it’s a very strange oddity in fact that the law of averages operate so well in this, that 50% want Hell first, 50% want Heaven first. I don’t know why ... Now let me ask you people, if you have a choice of one month in Heaven and one month in Hell before going to the next life, would you chose Heaven first? Good. Would you choose Hell first? Good.

The Hells have it. The Hells have it.

You can imagine, there is a reasoning behind these two choices. Those who chose Hell said, “Let’s get Hell out of the way! Otherwise Heaven will be like Hell for us.” And those who chose Heaven said, “Who knows, we may escape Hell anyway!” Good reasoning on both sides.

So the excess karma that we create, which is not accommodated, and we are able to see that karma because it’s excess karma, and we see it slipping into some reservoir, we don’t mind it, because it is not coming into the immediate next life. So we don’t mind it. We don’t mind karma going into some place where it’s in reserve storage and we won’t see it in the next life. We are happy with it. We love to postpone things; it’s a postponed karma.

So what has happened in this creation is, we have so much accumulated karma in what we call Sinchit—Sinchit means reserve karma—the Sinchit karma has such a huge accumulation, that the Lord of Judgment determining with his computers what your next life should be like, he is able to use that for many lifetimes even if you led a karma free life. So therefore there is so much reservoir of this karma.

Now the good news is, and that’s very good news, if you are initiated by a Perfect Living Master, in order to make your transition to inner stages easy, the first thing He does at the time of initiation is to burn up, destroy, your entire Sinchit karma, so you have no Sinchit karma to have another life, even if you can have another life.

So, a person who is initiated by a Perfect Living Master, when he or she dies, a new life can only be created from the karma of this present life and from no other source. Therefore, in most likelihood, the new life is always better than this one, and more conducive to the spiritual path, more conducive to meditation. Whatever work you have done now becomes like a basis for the work to be done next. And then, they say that under no circumstances can you have more than four human lives no matter how slow your progress may be on this.

So people, when I first came to this country they were all saying: “Oh, I’m going to have four lives.”

I said, “How do you know this is not your fourth one?” Where are we calculating from, that we are going to have four lives now on? So many of you have already done those things and that’s why you are on the path now, you have got some feelings from the childhood, of seeking. Where does that come from? If you had no initiation in the past, you wouldn’t have that. People have sudden spiritual experiences before initiation, and they tell me, “How could we have before initiation?” I said, “What makes you think they are before initiation?” The initiation of a past life—that you might have been initiated in past life once, maybe more than once. In the eyes of a Perfect Living Master, when you go before a Perfect Living Master, He is not looking at one life, He is looking at a whole spectrum through which you have passed, and He is therefore saying: “Now the time is right for initiation, now the time is right to move on, now the time is right not to have a second life, another life at all.”

I was once questioned by some people in Chicago that, is four lives necessary? And they were quoting Swami Ji, Seth Shiv Dayal Swami of Agra who, in one of his poems—He didn’t write any poetry by the way, they are all written by other people, like the Bible. Not a word was written by Jesus Christ, not one word was uttered by Him. In fact, nobody even recorded. The Gospels came up and were put together about two centuries later, two hundred years later. We can’t remember what happened yesterday, and these are recollections two hundred years later, which constitute the Bible.

So Swami Ji’s teachings—all poetry, all Sar-bachan—were all written by other people. He did not even know Hindi in which books were written. He spoke Urdu. Anyway, Swami Ji in one of the poems, He is quoted as saying: “Ek janam gur bhakti, janam doosre naam, teesre janam turiyapad, chautha main nij dhaam.” Which translated means: First life is merely to be found by a Master and develop love for the Master; second life is to get initiated by a Master; third life is to have an experience right up to the causal stage; it’s the fourth life that you go to Sach Khand. Now, when they quote that, this looks like a regular time table for four lives. So this question was put to Great Master. He says, it is just a way of saying how it can stretch to four lives and not more, and this will be the minimum progress you will make in each life; it doesn’t mean that you need.

Once the Great Master gave a discourse about four lives, and my Dad, who was also his follower, disciple, did not attend that satsang, did not attend that discourse. When he heard from somebody that Great Master said that you will have four lives and no more, after the discourse he arrived in the Dera and he went to Master and said, “I heard, Master, that you said that a disciple of yours cannot have more than four lives. Is that true?” And Master said, “Lekh Raj (that was my father’s name), Lekh Raj, you don’t have a second life, this is your last life. Why are you asking this question?” He said, “I am asking this question: supposing I want five lives, then what happens?”

He said, “Why would you like five lives?” He said, “I understand from some people that Masters sometimes return. If you decide to return the fifth time, don’t leave me behind there. That’s why.” Then Great Master explained. He said, “Four lives is a limit. It does not mean everybody has to go through four lives.” If you are initiated by a Perfect Living Master, and follow His instructions, just carry out the instructions He has given you, that’s your last life, no second life.

If you are initiated by a Perfect Living Master, you try to follow his instructions, you falter here and

there, you get a second life to make it up and you get the conducive conditions to do that. If you fail and leave the path and just go away, and say this was not my path today, and you are initiated by a Perfect Living Master, you may get a third life. If you go against the Master, even kill Him and crucify Him, then only you will get the fourth life. So don't think everybody has to go through four lives. Most people who follow the path and follow the instructions, this is their final life. I don't want anybody initiated by a Perfect Living Master to have to come again for this. It's quite a messy place. I hope you all agree with me.

So we should just go home if we have got the opportunity here, we got this, we have had enough of this fun here, and if you want to have some more fun you can have elsewhere. By the way, this four life rule does not mean you will go to Sach Khand in four lives. It means you will not be born again. But there are disciples of Masters, several Masters, who are there at intermediate stages, and they are spending more time there ...

Which, of course, our mind is still at work in the astral plane. It's the same mind. We have been carrying the same mind for so long. Every body we got, every new incarnation, the mind was still the same. All karma is carried on the mind. Karma is created by the mind and carried on the mind. Karma is not created by your hands; karma is not created by your physical action. Karma is created in the mind. If you have intention to do something, karma is there even if you don't carry it out. So Karma is all mental; it's created in the mind, carried by the mind and held by the mind, and played back into punishment and reward by the mind.

Therefore, a person can pay off a karma by terrible feeling of guilt and regret in the mind, and suffering it; it's is paying off of a karma. One can pay off karma in a dream. In the dream you can have a nightmare and pay off a karma of the past. You can pay off a karma in the astral stage. There are many places where you can pay off your karma. You can pay off karma as an animal, as a tree, in any form of life. But you cannot create a karma except in human life. Only human beings create karma; all others pay off. This is called a karam-jooni: that means a life in which you can create karma. And the others are called bhog-jooni: that means paying off karma; other lives where you pay off karma.

So only the life where you have this feeling of free will is this physical human life, and that's the only place where we create karma. But we are so smart, we create so much karma. It can last forever! And every day we create; every time we think, we create karma. So it is not really easy to say we have a karma free life. And it all runs into Sinchit, building up a huge reservoir. And that's a very big, very big advantage we get at initiation, when the Sinchit Karma, the reserve karma is destroyed and doesn't play any role in your life after that, and the next life is based only on the few acts of this life. So it's always better than this life.

You can't create karma in the dream state; you create in the wakeful state, because in the dream state, if you notice, your free will is very limited. Dreams move very fast and things happen and this happens, that. By the time you think of one thing, another scene has come up. Dreams are payback of karma and not creating of karma. So, we pay off karma; create in the wakeful state when we have time to think. "No, should I, should I not, I think it's too bad, but my mind says, so what, once

in a while one can do bad things too ...” And we create karma by our thoughts.

God is a being; the God that we worship is actually a being.

The difference (between god and Perfect Living Master) is that God sits only in the astral plane. The creator of this universe sits in the astral plane; he is the ruler of the astral and the physical planes. He has no choice; he does his job exactly according to the script. God is performing a duty exactly according to the script and is running this universe beautifully, and is doing a great job, whatever he has been given! And who was God before he became God? A soul like us! Good karma, very good karma—became God to run the universe. When his time is over, he comes back!

Now let me explain little further ... this is too simple, right? When we talk of God, we talk of many entities; we are not referring to one power or one being. We talk of the being, a being, actual being, running these universes. That being sits in the astral plane, runs the universe, he has a big palace, a throne, from where he gives directions according to the scripts he has. He runs the universe. We call him God, call him Allah, Ishwar, Parmeshwar, all worshipped in the temples and everywhere.

Then there is a god who created that god. And there has to be some ultimate god. So then we go up higher. There is another being, the universal mind. We call it universal mind; it's also God! He creates all minds, he creates all karma; he creates the whole theory of it! And sits up in the causal plane. Then there is another god, above this, above time, and he sits in the Par-brahm. And ultimately when we go home after meeting this series of gods, who are all being worshiped as the ultimate God, we find the ultimate God was our self; our own totality of consciousness was God! The ultimate creator of everything including all gods and all levels of creation. Everything has come out from one single totality of consciousness. You might call that God too ... you might say, “the ultimate.”

After all, why do we say God? Say creator. Let's say creator, ultimate creator, our own self in totality. Next level, another being—now we put beings into them—with souls like our soul. When you put a single soul it becomes individuated consciousness; it's a little different. We are covering ourselves in a very strange way. When we put on these clothes, we put these clothes on top of ourselves and we are smaller than these clothes; then only they fit us. These clothes that we wear are so strange, that we are big but we become small by wearing the clothes.

So the totality of consciousness individuates self into a soul, a primordial soul, a copy, a prototype of a soul, and that individuation itself is its first cover! It is illusion; it's only a soul, but the illusion worked to make it a soul. The soul then attaches itself to the mind and creates space and time—another cover upon itself—and becomes even smaller. It then covers up in sense perceptions and takes an astral body, which is the body of sense perceptions, and confines itself into a smaller frame than it is actually. Then it takes a physical body and becomes a very small little thing in the whole of creation.

These are strange costumes we are wearing. All these are costumes. Physical body is a costume the self is wearing; astral body, the sense perceptions, is a costume we are wearing; the mind is a costume we are wearing; individuation is a costume we are wearing! Our totality is one totality of

consciousness, the ultimate creator of everything.

I learned it from my Master and I am like a parrot.

I leave it to your guesswork, ok. But if you ask me to give a straight answer I will say, “I am like a parrot, I learned everything from Great Master, I am sharing with you.”

Everybody is equipped with exactly the same thing; no difference, no discrimination. Every human being has the identical situation; it is not man made. It is not put into some people and not into others. Every human being has the entire set up already there. It’s not that you have to develop it or build it. It’s already there, you just have to find it. Everybody can find it.

The answer may surprise you, that everything is totally pre-designed. When you want to slow it down, that is also pre-designed. The beauty of this creation is that what we think we are altering, modifying with free will, the modifications, alterations, are totally pre-designed. Because they are alterations and modifications in our experience, we get the feeling of free will, that we can choose not to do it, or do it. And therefore when we make a decision like that, we think that’s a totally a new thing we are doing! We had a choice; maybe a design that we’ll go right, we’ll go left, break the rules!

Which reminds me of, not a Master, but an ordinary person in India meeting me. I was going for an interview to join the navy, Indian Navy, and when I came out of the interview I saw a man with a turban standing outside. Later on I found out that there is a group of such people called Bhatras in India. And he said, “Do you have a piece of paper?” I had a notebook with me, I said, “Here is a piece of paper.” I thought he wanted to write something.

So he looks at me, starts looking at me, and writing something. I said, “What is he trying to do? Is he drawing my picture or something?” Then he folds it up. And he said, “Do you have another piece of paper?” I said, “Yes.” He said, “On the other piece of paper, I will make you write a few things. You don’t mind?” I said, “No.” He said, “Put this folded paper in your hand.” So I put that folded paper in my hand.

He said, “Write any number between one and ten.” I said, “That’s an old trick, I know.” Because whenever people say, “Write between one and ten,” we think of five. “This man thinks I am going to write five, I am going to beat his game, show, call his bluff off.” I wrote, “Three.

Then he said, “Write the name of a flower.” The most common flower is rose. I thought that he is expecting me to write ‘rose,’ I will write the name of a flower he hasn’t even heard of. This was taking place in Uttar Pradesh, another state. I wrote the name of a Punjabi flower from where I came, and I said, Chameli. C –H-A-M-E-L-I: I wrote like that in the capitals.

He said, “Write the date of birth.” I wrote, ‘1926.’ He said, “You have written the year of your birth. Write the date.” So I added the date, ‘November 26,’ after that. Normally we write the year at the end, but I had already written the year. He says, “Now open the paper I gave you.” So I opened the paper that he gave, which he wrote earlier. It says, “Three, CHAMELI, in capitals, 1926, and then the date. I was completely stunned by this experience. I was stunned not only

because he could guess what I would write, he could guess how I will change what I was going to do! So I said, “I am so overwhelmed by this experience, I would not mind giving you any fee you want, provided you can tell me how you do it.” He said, “Shall I tell you a little more?” I said, “Go ahead.”

He said, “When I asked you to write a number between one and ten, you said, ‘I am going to call his bluff off. He thinks I will write five, therefore I will write three.’” He repeated my whole choice making thought! “And when I said, ‘Write the name of a flower,’ you said, ‘I am going to call his bluff off, I’ll the name of a flower he has never heard of.’ You wrote Chameli.” He repeated my exact thoughts that had taken place earlier, but which had taken place after he had written all that stuff. Very, very clear.

For the first time, I had to believe that even what we think and make choices are pre-recorded. The man could not know it. So, I asked him how he did it. Then he told me that his Guru was teaching things by which you could read the mind of a person as he will think in the next five minutes. That was all the training they got, and they were able to read it.

Then he said, “I can read the minds of people even at a distance.” He said, “My partner is doing the same thing in other street—that is in Lucknow in UP state. Shall I call him?” I said, “Call him; if you can call him telepathically I will be impressed!” He said, “Come over!” A man after a few minutes came running: “Why are you calling me? I was busy.”

These events were very powerful events for me on this whole question, that what we think and decide, which totally looks like free will, it looks like real free will. And that’s why free will becomes real experience at the physical level. It’s not a real experience at any other level; it’s only a real experience here. It’s all pre-recorded. Some people say: “Is it also pre-recorded you will find a Guru, you will go there, you will find a Perfect Living Master?” Absolutely.

Then the beauty is, that when these events were recorded, which is in the causal plane. You can go and see it! They call it Aakashic records or Akashic records over here—which means they are written in the sky. Akashic records mean they are written in Aakash, in the sky. What is written there are complete details of every life! Every little choice we will make is pre-written there, right there. When we are born we are coming, picking up a video ourselves from there. We are playing out the video now. And it looks like we are really acting because we put on costumes.

If we had not put on costumes ourselves, and stood aside and made the costume actor separate, we could enjoy the show more, I think. But we are ourselves sat in one of the characters. The show was written up and we took a part, became a participant in the show, and now sitting in the show, even when we hear a Perfect Living Master, we think, “I am hearing and these are all created around me.” That’s not true! I am also created the same way and part of the same show.

Who is watching the show is not this body; who is watching the show sits inside; who is watching that show sits still inside; who is watching that show, still inside; who is watching the ultimate show is totality of consciousness, nothing else. It is all created within consciousness and the show goes on.

The idea of time flowing is very, very deceptive. Events are there to make sense, the events run. Events are also not moving events. Let me explain. You have seen movies, you have seen. You go to theatre and see a movie. Things move there on the screen. They never really move you know; they are still pictures. The still pictures are put through a projector at a speed faster than $1/16^{\text{th}}$ of a second. If one picture is replaced by another picture in $1/16^{\text{th}}$ of a second, the visual eye does not forget the previous one, and picks up the next one. If you send a series of pictures and speed them up to that level, it looks like movement. We used to, as children, have little books; we used to flip the books and we saw the movement of people there. They were all still pictures; they were all movements.

The truth is there is no movement in this universe; they are all still pictures on the mind. But they move rapidly, and the mind has the capacity to continue to visualize experience. Even thoughts can be experienced even if a million pictures per second move. So fast. So the mind is thinking there is change and movement going on; it's created by this device. The device is very similar to our going and seeing a movie.

Now, if we went and saw a movie, and a man is going to hit somebody, we don't go and stop the man. Why? We say it's a movie! We are not supposed to be stopping the man, we are supposed to sit and enjoy! Here we try to stop, though the movie is the same; there's no difference. There is no difference in this movie, just because we are wearing the costume of one of the actors in the movie here. And the movie is not one dimensional, three dimensional, it is eleven dimensional now. According to physics, according to science, it is now eleven dimensional.

Somebody sent me this from Germany—I don't know if Rudy sent or somebody else sent me—a quote that God is a mathematician, because mathematical notes He knows, and He is playing cosmic music on the eleven strings of dimension in hyperspace. You know who said this? Michio Kaku. The new scientist who they suppose is as good as Einstein, and he's carrying Einstein's views further. And he says this is all a big show going on, it's a music being played by the creator. So if scientists are beginning to say that, we are beginning to understand a little better from another perspective.

http://www.youtube.com/watch?v=QW_Ytoadc1M

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