

Drishti | Initiation | Planes of Creation

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Great Master said that waiting, and with patience, is part of the Spiritual Path. Wow, some people have waited for a long time. Many of us have waited for centuries. Many of us have waited for several lifetimes for this opportunity. And sometimes we don't realize what a big thing has happened when we've waited that long. To find the time when we can meet a Perfect Living Master in our life is such an important event, no amount of waiting is too much, no amount of waiting. Because when you meet a Perfect Living Master, it's a complete switch. You don't have to be initiated. If you just have a look at a Perfect Living Master just once, which we call *darshan* — *darshan* means a chance to look at a realized Perfect Living Master — you're guaranteed to be initiated one day. It's such a big thing. Of course, there's no guarantee when it will happen. It could be a few lifetimes down the road. But, if you get the *drishti* of a Master... The difference between *darshan* and *drishti* — *darshan* means you look at a Master, *drishti* means Master looks at you. If you get that great opportunity of Master looking at you, into your eyes, then it's guaranteed that, if not in that life, next life you'll be initiated.

If you're initiated, that's the biggest thing that can happen, because from the time you're initiated, you are no longer accountable to any of the laws of the Angels of Death or Kal or Negative Power whose stories I was telling you in the morning, and you become directly accountable to the Master. In such a case, if you are initiated, an initiated person leaves this body, dies physically, no Angel of Death ever appears. Never. The Master himself appears and takes care, and he decides to put that person, that disciple, where he thinks fit at that time. He can, if he has not done enough work in this life, not followed the instructions for doing regular meditation with love and devotion and followed the other instructions, like diet, and what to eat, what not to eat, and things like that, if he has followed the instructions, he won't bring you back again, not even once. But if you haven't been able to follow the instructions, he may decide to give you another chance at a physical rebirth, but the physical rebirth will be in a better state than the existing one. Always. And it'll give you a better opportunity to make progress on the spiritual path than you had in the previous life. These are big things. I mean, these are not easily verifiable unless you can go in and see. But if you go in and see, you'll find these are very great gifts that we get just by meeting a human being who happens to have his consciousness touching above the mind. It's a very beautiful thing.

Somebody asked me if Masters always give four lifetimes before they take you back, and I said, "That's not true." And I quoted the example of my own dad, my own father who once could not attend the satsang of Great Master. And he heard that the Great Master said that an initiate of a Perfect Living Master will never have more than four human lives and will go back to his

home. He won't come back again. So, my dad went back to Great Master and he said, "Master, is it true that today you said that no initiate can have more than four lives?" And Great Master said, "Lekh Raj, why are you worried? You don't have to have four lives. You don't even have to have two lives. This is your last life. Why are you worried?" He said, "Master, I'm not worried. I am saying supposing I want a little more than four. Supposing I find out Master you're going to come back again and again. You think I'll sit up there? If you're going to come for the fifth time, I will come back for the fifth life." Then Great Master laughed a lot and he said, "No, the truth is, that if one follows the instructions as best as one can — nobody can fully follow instructions; they look simple, but they're not that simple, they're not easy, I can tell you — but if somebody can do his or her best at following the instructions, there's no second life. This is it. If they cannot follow the instructions, sometimes second life. Only people who completely leave the path and go away thinking this is not the real thing, this is just a hocus pocus, they come third time. And only those who actually, physically work against the Master, have to come the fourth time."

So, it's not that four lives is standard for everybody. It's not standard at all. Standard is one life. But this does not mean, as many people assume, that if you are not reborn here, you've gone straight to Sach Khand, you've gone to the fifth stage. That doesn't happen very often. Although you're not born here, but your sojourn on the various levels of consciousness above this can take a long time depending upon how strong your desires were for aesthetic things, for pleasures of this world, which you find multiplied in the very next stage, which you find that the attractions which distracted you here, are even more inside. And if you're distracted to that level inside, then the Master says, "Okay, you complete your work here." Sometimes the karma is heavy that we're carrying, and the Master destroys the reserve karma, the *sinchit*, but even the *pralabdha*, the destiny in which you're born, can be so heavy, that he can allow this to be worked out at the astral plane. And there are people still working out in the astral plane who passed away earlier and have not moved forward. But, slow and steady, an initiate always reaches the fifth stage. That is Sach Khand.

These stages, as I said to you, are very clearly, distinctly marked. Within each stage there can be experiences of many levels. But the stage that is clearly marked is that the physical stage always gives you the experience of a physical world. The astral stage can give you a dual experience, partly of this world and partly of another world, which is a higher world. There's an overlap. In the astral world, there's an overlap. Once you go to the upper part of the astral, where there's no overlap, it's a totally different level from here. There's no contact here at all. It's totally different life. When you go from the astral to the causal, there's again an overlap. Between the two, there is a strange place. It's called the crooked tunnel. I don't know if you've ever heard of it. But there is a crooked tunnel. It's crooked because it's not straight. It dips, goes up. So, from

one end of the tunnel — it's just a description, don't take me literally there's a tunnel dug up there — but it's a means by which you can have access to the two levels. If you are in the...if you are in the astral plane and are in the overlap with the causal, you can see the tunnel, but you cannot see the causal. If you are in the causal, you can see the tunnel but not the astral. The reason is, there's a bend. But if you are in the middle of the tunnel, you see both. There are some souls who like to be in the middle of the tunnel, in the crooked tunnel. It's called the *Banknal* in Indian, in the literature. And the Banknal provides that.

Now you will notice that there are two overlaps. After that, after the causal, there is nothing called the mind, and mental worlds are left behind. All three worlds are left behind and the fourth is pure spirituality, where you're alone. The soul recognizes for the first time who the self was. It's a huge place. It again has two parts. The lower part, which we call *Par Brahm* — that means beyond Brahma, beyond the creator of the universe, which is a creator at the mental level. Par Brahm is beyond the level of the mind. There there are the two parts. The lower part dissolves during the Grand Dissolution, *Maha Pralaya*. The upper part is a part of *Sach Khand* and stays. Sach Khand has been described as a group of islands, islands of consciousness. I don't know if that can make sense, but if you take an example of the sea, if consciousness were a sea, an ocean that's spread out all over, but within that for operating, you can have little islands. And those islands of different types in Sach Khand, one of the islands is the upper part of Par Brahm. So, when you reach there, you can see Sach Khand from there. You can see the mainland. But after the mainland, you can't reach there because the ocean is so wide between this particular island and Sach Khand that you have to have a huge dip into a very swirling kind of consciousness which has been called like a whirling cave, *Bhanwar Gupha*. That means this, the, the consciousness itself is rotating so fast that if you get into that, you'll keep on whirling around forever. You cannot cross that without a Master who is pulling you from the other side. So, the Perfect Living Masters, when they take you through that period, they're operating from the other island, the mainland, and they pull you from there. And that's the only way to cross that. Otherwise to reach the individuated soul is the highest thing one can do. People who have reached that level — in India we call them Sadguru. There's a distinction between Satguru and Sadguru. Sadguru are the people who have reached that stage but not crossed the Bhanwar Gupha. And Satgurus are those who have crossed the Bhanwar Gupha and gone to the fifth stage, which is totality.

Now, these five stages we are guaranteed. We're guaranteed if you are initiated by a Perfect Living Master that he will, in course of time, in his presence, take us there. Which means...supposing the Master in his physical body dies, and you can't see him in the physical body, but his radiant form, his inner imaginary form that we see in the head during meditation, continues, and we can see it all the time. If we leave the attention of the physical body, that

radiant form becomes a reality, and that's a Master with us, and never leaves us till we reach Sach Khand. That particular form will not leave us. That form can change but we know it's the same Master. It's the same Master who initiated us in the physical plane. Even if we take a thousand years to go up to Sach Khand, the same Master stays with us for a thousand years. That is why you'll be amazed when you go in at certain levels in the astral plane. Very old Masters are still sitting there. They don't need to be sitting there. They're sitting there for their disciples who are going slowly. The Great Master is sitting there for some slow disciples of his who love to enjoy that before they go up, and he says "Okay." He gives a long rope by the way. He doesn't say, "Oh, there's a hurry. Let's hurry up." He never says that. Great Master's never said, "Let's hurry up." It's amazing. I've never heard him say, "Hurry up!" What for? You're destined to go to the end. If you're having, having a good time on the way, enjoy it. If you have picnics on the way, you want to stop here for ten years, a hundred years, thousand years, stay. But one day you'll keep moving. You won't go backwards at all. You'll keep moving upwards till you reach Sach Khand.

So, the initiation by a Perfect Living Master guarantees that we will go there. Some people, like I mentioned in the morning about the number eight, that these are five distinct stages: the physical; the astral, which means sensory perceptions and imagination; the causal, which means mental concepts; and the spiritual, which means the soul by itself; and the total, where everything is one. These are five distinct stages.

What about the three stages above them? There's *Alakh*, which cannot be described, cannot be lakhya, that means is beyond lakhna, beyond description; *Agam*, that cannot be known. It's just different words. First, cannot be described; second, cannot be known. Third *Anami*, which cannot be named even. You can't even name it. So, Alakh, Agam, Anami, three stages above that, no soul can go there. It's not possible. It's not meant for individual souls to go there. The only way to go there is to merge, become Sat Purush, the full Creator. Then you can go there. Those are three regions for the total consciousness to move around and have an experience.

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