

Experience of Love Requires Feeling of Separation

Brisbane, Australia — October 12, 2014

Welcome, friends to this final day of our three-day program in Brisbane, Australia. I am very happy that we could spend these few days together and share experiences on the spiritual path. As I've been mentioning these last two days, the spiritual path is to reach our spiritual home, to reach our True Home where our soul, our consciousness, our life belongs.

It comes from our True Home, is brought into different regions, different layers of consciousness. Different worlds are created for different kind of experiences. The first experience is in our True Home itself. The very first experience is that the one can become the many. That one soul can experience within itself many souls. As many as one likes—no limit.

That experience of one and the many is taking place where there is no time and no space. So, it's very difficult for us to understand with our minds how one and many could be the same thing. But there it is the same thing and you can experience oneness and manyness at the same time. That division of one into the many is the first step in this creation, and it creates souls. The many are the souls, the one is the creator.

The many are created souls, and the one is the creator of those souls, and each one of those many is also part of the one at all times and will remain part of the one throughout its journey into different experiences. Then the experience transforms itself into the one separating in consciousness from the many and from itself and becomes a individuated soul, a soul that does not know it is part of the one, a soul that feels separated and begins to pine to be one again.

Why does it do that? Because the nature of the ultimate one, the nature of totality of consciousness, the nature of the ultimate creator is one that loves. It has a automatic characteristic. If love disappears, the creator disappears. Love is there, creator is there. It's such an essential quality of the creator, and therefore essential quality of the one soul which is part of the creator. So, love permeates and begins to be applied in actual experience by separating from the one you love and yourself.

If the soul did not loose the consciousness of the one, it could not have the same experience of love as it does when separate as a soul and wants to be the one, without knowing it is part of the one. But the illusion of creating a separation between the soul and the one makes love experience possible. Not only love. Love was always there, but now the experience of love is possible, because the

individuated soul wants to be part of the whole without knowing it is already a part of the whole.

It loses part of its own awareness deliberately so that it can experience love. Otherwise it cannot experience love—it is love—it's made of love. But how do you experience? You experience love by separation. This possibility that you can create the experience of many and separate within the one gives you an actual experience of love, which then sustains itself throughout creation. Not only does it happen there. It happens at every other level of creation including this physical one where we're sitting now.

We love somebody if we are separate. We can't love our own self as we can love somebody else. The experience of love itself requires a feeling of separation, even though it may not be real. Even then we want that feeling to be able to experience love. Since love is at the root of all the separation, love is also the very way to go back to that creation. Because love is a quality that will pull you together and make you one.

So, through love the soul can reunite with the totality, with the ultimate creator. This is built into the soul. It will always want to be with the creator, always have love, and will always want to be with the one and become one and merge in the one. Built in, into the soul. Then the soul, to have a variety of experiences, including the experience of love, descends down further and goes into a state which we call "the state of time and space, the state of mind, the state of a universal mind," one that can create the experience of that one, of love in a different dimensional plane where there are spaces and there is time and you can divide experience of love into past, present and future. You generate memory. You can remember you loved. Even if you didn't remember, you can be planted a memory that you remember. So, we get the ability to plant memories into ourselves. Those memories which we plant into ourselves, we call them our *akashic records*, our destinies.

We embed into ourselves as souls destinies, and the destinies are multiplied into a variety of destinies—unlimited. We see every possible combination, permutation, combination of possible events that can be packed into destinies and make different lives. It's a great exercise; we enjoy that. We sit on a great computer—the universal mind—and use it to create destinies and store them so that we can use whichever one we like whenever we like. Once we have stored all those destinies, then we say, "Let me experience what I've created."

"I have created so many games. I have stored them on these capsules, and they are all memory capsules where the games have been captured. Let me decide to try them out." Then we say, "Let me look at each of these capsules," and we look at

different capsules, very interesting combination of events we have put in. And so therefore, some of us say, "That's good." Some say, "This is good." Some say, "No, none of them are good, because these are traps we have created for ourselves. We're like a spider that's weaving its own web, and we'll go into these and don't know how to get out."

Not every soul says this. Some souls say that. Some souls then say, "We don't mind taking a capsule provided in that end of the show, when we don't want to have the show anymore, we should have something to escape. So, in the capsule, time capsule, they place an event: "We will meet a person, another soul who has the consciousness of our own totality, who will then meet us and take us back home." We underlined it—guaranteed—so we don't take a chance.

Now we have all the events of life stored, and then we have got a guarantee to go out—back at the time which we have ourselves indicated in that capsule. Then we say, "Now we have a nice game, we know how to get out of it, so let us now put into use." We then transfer the whole capsule into a being in which the soul is still there to bring power and experience of love. The soul is now being attached to the computer which carries that game—that console.

The console is added on, and all the memories that are being stored in that are planted into that mind. Mind is made individual like the soul was made individual in the universal mind, never separated but an illusion that we're separate mind and separate package of memories—and we start a new life. Now that is a memory capsule. We created events. In order to store them we put them in a memory capsule. Then we say, "Let's transfer this whole thing into different kind of experiences so we can have a variety of experiences within the framework of what we have created."

So, we take on another polish, a cover upon it and put that cover, which has several apertures, and we divide the experience into seeing, hearing, touching, tasting, smelling. We pack the whole capsule into sense perceptions, which becomes another cover upon ourselves. Then we take the whole capsule and reduce the time limit in which we can play that game, because we want to play it many times over. It's a very nice game we created, so we should play it every time.

So, we create little, little times frames. So, we'll play this game for hundred years, play for fifty years, play for so much, and we have a life in that big cover—thousands of years of life. So, we put into...make several kind of lifetimes. Then we install that whole thing into the last form of cover, a physical body made of matter and allow the whole thing to work in this physical body. The physical body is born, made into a living thing—fifth month of pregnancy in a mother—which is part of the memory of

the capsule. We get born, we grow up, the whole capsule opens up and we go time by time, going through events we already packed up. Now, we introduced in that capsule, in that memory, that we can't do anything unless there's some cause for doing it. Which was a very good reason to put that, because there was a cause for us to do the whole thing. There's a big cause for us to leave our True Home and become individuated souls—to be able to experience love.

We have bigger cause now, not only to experience love but to have variety of experiences—and because we created this to have a better appreciation of our True Home and to be able to understand love expressed can be expressed in so many forms—we decided to make a law in the last part of the game, in the rules of the game. We said, “Nothing can happen without a cause, and every cause will have an effect.” Very simple process. It arose from the very fact that we left our home under the same rule. We created a cause to come here. Cause was to be able to love our own totality and go back—and now we're going to use the same cause and effect rule between events which are in the memory capsule which we brought here. So, in the memory capsule, we are born. What is the cause for being birthed? There has to be a cause why we are born, there has to be a cause where we are born, there has to be a cause for everything that'll happen.

So, the memory capsule itself contains memories of what we call past lives. There are no past lives, but we have to have a cause, so we install the memories of past lives. Each past life requires another past life as a cause of that life. So, we build infinite past lives into the same memory capsule, and because we have created events with our understanding at the causal plane where we caused all this in the universal mind we created, “These are causes of future lives.”

So, we say, “Here we come into the physical world,” and are born there with millions of past lives, trillions of future lives—we're in the middle. We never saw those past lives. We never lived in them. We don't know if we'll live in any future life or not, but they have to be fixed there to justify the events of the only life for which we have come here. When spiritual teachers mention this fact that the truth that you came here was for one life, that you got into an illusion of past lives and future lives, they declared, “There is no other life except this life” and made a big mistake, because they didn't realize this was also a memory capsule, and the past is also memory capsule, future also is memory capsule, and therefore there's no real distinction between them. They made a distinction in this because we're going through it now, therefore there's a distinction. There's really no distinction. Does it look like a memory capsule in which we're living now? It does not. It looks like this is real life—live acting—no memory involved in this.

Actually, it's a memory. I tell you why. Because we are living in a time where we experience continuously a past, which of course is memory, a present, which is happening now, and a future, which is still to come. That is our concept of time. That's exactly what we think time is. Because we think it is like this, we think, "This is a life." Old things have gone, future is still to come. We start believing that, believe it fully, because that is our daily experience.

We don't realize that what we're experiencing is in now, and now has no time. How can be experiencing something in now? Before I said the word now it's past. The moment I start saying it's still past. The moment I said I want to say, it was future. A timeless moment between the past and the future is called now. We don't realize that we're living in timeless now. What makes us feel that we're in time and not in a timeless now? The immediate memory of an immediate past is being treated by us as present.

I just spoke to you, it was present. But why—how do I know I just spoke to you? Memory. Supposing I had no memory, I would not know I ever spoken to you at all. If you had no memory you would not know anything is happening at all. You'll disappear. If you had no memory at all, the whole world will disappear instantly, because the past which you're calling the present is consisting of only a memory of what just happened. Because it just happened, it doesn't make something different from what happened earlier. It's still memory.

What about future? At least future looks like time. That, "One day these things will happen." But if you examine what is creating future for us, you will see that there are three functions of our own consciousness, of our own thinking, which are creating a future. Supposing three words, hope, fear, anticipation are removed from the dictionaries of the world in every language, future disappears instantly. Have you ever thought of it? That if you don't hope for something there's no future? If not afraid of something there's no future? You don't anticipate?

They're actually the same thing—all three are anticipations. Hope is positive, fear is negative, anticipation is neutral, but they're all trying to look for to something that will happen in the future. This process of hoping, fearing, and anticipating is taking place in the thinking mind. If you don't think of these things they won't happen. So, by thinking of these things you're creating a future. But thinking cannot be sustained in the now, so thinking—every time we think anything, smallest sentence, is gone in the past. So therefore, what we're doing to create a future is in the past.

I know it's a little tough equation I'm talking about. If you apply your mind you will see that what we call past is past and can only be recalled through memory. What is happening now is also past, because we're calling immediate past as our present.

What is future is depending upon our activity of hoping, fearing and anticipating, which is in the past. Did you know that past, present and future are all past? There's no present, and there's no future—we're creating it. We're creating every moment right now.

How can you create this when you have no time at all to create anything? You have no time to think, you have no time to live, you don't have no time. How are you doing it? Replaying your memory capsule—that's all. We are replaying our memory capsule. We designed and we brought it here to replay it in a physical body. It's difficult to conceive of this but easier to see it. It's difficult to think of it right here. What are we talking about, "I'm feeling time." But you don't know why you're feeling time? Because your memory is working and recalling things, and you think they're happening now? No, they happened when the memory was planted. That is why it's predetermined. Otherwise, your free would be real. If you're making it now, it will be real. But if you're replaying a memory capsule and replaying now in a timeless now — just creating time, creating past, creating future, creating present just by replaying a memory capsule —obviously, it's not being done here.

And yet, you can't recall something that never happened. What I am suggesting is that what we're living in this physical world never happened? Not here. It's not even happening. Looks very absurd when I'm experiencing it, and I say, "It's not happening?" then what am I experiencing? I'm experiencing a recall of memory—very vivid memory. So vivid that every character of that memory, every conversation of that memory, every sound and vision of that memory is becoming alive to me in this now.

And that is why we're having this experience of a memory stored earlier. When was it stored? When was the shooting take place for the movie we're watching now? It took place when we created those capsules in the causal plane, in the area of the universal mind. We have brought those capsules. But once we start playing the memory and going forward, then we are now creating a situation for ourselves. When we came with one life, the past lives were not real. We were not even experiencing it.

They were just a cause of this life. Today we're making a real cause of this experience and going to the next life. If we keep on doing it—we came for one life and we had millions of lives for ourselves and got trapped. So, we're trapped in the cycle, no way to get out—except what arrangement we made. Not all of us made that. Some of us made. Fortunately, those sitting here have made that arrangement, that's why we're meeting here. Otherwise we wouldn't get together here. Why are we getting together here?

We made an arrangement that when we are tired we can get out. If we are not tired, we'll keep on enjoying the ups and downs of this life. We'll keep on enjoying other forms of life. We'll become different beings. We might become plants. We might become insects, animals, dogs, angels, gods. We can become anything. How? By the cause and effect list. Oh, causes are good, good, good, good. Become an angel, become god, become creator.

We can do all those things with a simple arrangement that we've imposed the law of karma and the law of cause and effect upon our experience here, and the memory plays according to that law. Now what I'm saying: If you study carefully it can be understood right now, that now has no time and therefore it can't be the present, and therefore we're making a present. The only way to make a present is if we're looking a replay of a memory, which has just been done—we call it now. Otherwise there's no now. Now, we say we go higher up and become now—we're in the now right here.

Then why are we trapped? Because we're taking this memory as reality. We're taking this play. Why did we do that? We could have just played it on a screen and just seen, "This is our all past lives, wonderful. Now we're sitting here to watching it." How did we get involved in it? We got involved—we set up a multi-level, multi-dimensional screen and put the characters of that memory, characters of the play we designed, into that screen, multi-dimensional screen. It's got so many dimensions—unbelievable—and then we said, "Where do we sit then?"

If it was a single screen in front of us, we'd sit in front of it. If it was a screen behind us, we could turn around and see. If the screen is all over in the show, where do we sit to watch the show? We said, "Let's sit in the center of one of the characters." We pick up one character. Not many, only one. We don't need too many vantage points to see a movie all around us. We picked up one character. We looked at the characters, said, "Let me pick up a good character." But then we realized, "How does it matter whether we sit into a good character, a good actor or a bad actor? We have to see the whole movie of everybody, not one person. In fact, if we put ourselves into the best character of the movie, we'll never see him. He'll be around us. We'll be part of him. Let's put our self in an average kind, a normal kind of a character, and make some very bright, some very poor, some very rich, some very different—and make some very happy, some unhappy. Let's take that character in which we can place ourselves in this multi-dimensional show that's going to start"—and we put ourselves into one character.

And we become part of that character. Character is born, grows up and we say, "That is me." The whole show then takes place around it in this multi-dimensional. The

whole life goes on as the best possible show. Imagine this beauty, imagine the precision with which we have done this. There's no machine in the world that I can see more with greater precision. There's no setup that I've ever seen with greater precision and greater beauty than this one, that we could create all this in such great detail and beauty and sit in one character and watch the whole show.

But then we get confused. What is confusing in this setup is that we begin to really believe it's not a show. We really believe we are that actor. We really say, "I am the actor. I am the...only that person. I am alone, I am in the middle. Everybody else is happy or unhappy. Where am I standing?" We misjudge our location in that physical body, which is the actor and character in the show, and we think we are the actor. But if somehow, with some help, with some guidance we can pull ourselves from this misunderstanding, this misconception, and we can get convinced to a reasonable degree, "This is not me, this is an actor, a character. I am that which produced this character earlier. I am that which wrote the script for this play. I am the one that did all these things, and it was deliberately done by me to sit in the center of this character, so I can watch the whole show. Why am I identifying myself with this character?" When this realization comes, then we realize we are not this body, that we're something in the body, that our reality is much longer.

We created this play, created this memory way before this body was even born. It was millions of years before we implanted everything, and now we're thinking we're just one character? No. But when we realize that, then we say, "Then, if we have been misidentifying ourselves with this body, who are we? Where are we?" These two questions come to us, and they come to all seekers. We're all seekers sitting here, that's why I'm sharing this with you. I'm making a nice story. I'm sure you believe that. It's a good story of creation, of our being here.

In this story which resembles reality as closely as we can describe it, in this story we have a question now, "Who am I really if I'm not the body?" And "who...where am I if I'm not here? If this here is being created, and where am I, who am I? What's the purpose of this show? Merely entertainment? Doesn't look very entertaining to me right now. Use to be. When I came I thought, "Very great entertainment. I just came for a show and now it's becoming little too bad, little messy for me. I should know who I am, what's going on."

And with some guidance we are told, "You are the life force, you are the soul, the beginning of consciousness itself. You are the one who yourself took over. Memory capsules. You created time and space to have this experience. You planted sense perceptions on you to have a variety of experiences, and you put yourself in one character in order to examine and see this kind of experience. You just created a

variety of experiences. Don't you know where you're sitting inside—this very character?"

Then we start examining. "If this body of ours is only a character in this play, in this body, where am I sitting?" And we start examining, "Am I sitting in my feet? No, my feet seem to be a little distant from where I am thinking. Am I sitting in my hands? No, hands seem to be little further away." Gradually you move and say, "I am sitting in my head, because I'm thinking from there. I'm asking these questions from there, and the whole process of my trying to know something is happening in the head. I don't think I'm sitting in the throat or the heart or anywhere else. I am sitting in the head where my thoughts are arising, where my questions are arising, where I think I can find the answer." That's a very big help to find out that we are as souls, as conscious powers of creating, as souls which have picked up minds to create time and space and events, are sitting in this physical body at a certain point within the head. We can localize it further through meditation, by meditating on this question, "Where am I sitting? Where am I in this body?" We want to cut off the distraction which is making us feel we are the body. Supposing there was no world around us. Supposing there was no creation outside this body, but we only had one body, nothing else around it. We would very quickly find out this body is just around us, we're sitting at a certain place. But we have a world around us which we created for experience, for enjoying—and when this world is distracting us, we pull ourselves from this distraction, we close our eyes and look inside.

Say, "Don't want to think of the world. I don't want to think of what is outside of me. I want to know where am I in this body"—and you can then more precisely find out where you are. You close your eyes and think hard. Think with your brain, think with your mind—think hard. "Where am I thinking from? If I am thinking, where am I thinking from?" It brings you back just by contemplation of this one question to the center of your head, the most well protected part of this body. That we have ourselves created all the protection around the body so as to have as much of the experience of matter and the physical world as possible. We're in the center of the head. Then, if I know I'm in the center of the head, I should look at who I am, I should feel who I am—and therefore, we start a practice of trying to find out who we are, and we pull ourselves from the attention scattered outside. When we pull our attention in, because attention is what's scattering us outside—attention is what is making us think of other things.

Attention is going to things and pulling us out, and we have been thinking so much, attaching ourselves to so many things, desiring so many things in the external experience. When we try to sit there they all pull at us. We remember friends, we remember family, we remember things, we remember duties, we remember work to

do—and they all are little string that pull us—and every time we try to sit in the center, the mind roams around pulled by those strings.

It will pull those strings one by one. Not this one, cut this one, pull this one, solve this problem, forget this one. It's quite an effort to do that, but we can, because we want to know who we are. We're serious about it, so we gradually do that. So lesser and lesser number of these strings pull us out and we're able to find that we are something else. We are not what we thought we were. We're that life force. When we pull ourselves, the more we pull from the world and begin to pull from the body, the body disappears, and we are still there...and having another body.

Suddenly we realize we can still see. We don't have the body. How are we seeing? We don't have a body. With what power are we listening? We can move around. How can we move if we have no body? We see we have a body, a body with hands, a body with legs, a body with feet, but a little different because it doesn't work like the body from which we withdrew. We get trapped once again. We were trying to figure out how to get out of this whole trap, and we just moved from one trap to another and began to enjoy life in the other body and totally forgot again where is our True Home where we belong? What happened?

That body is giving even more wonderful experiences, totally new experiences. We're so happy. "This is heaven. This is wonderful." And we stay there forever now still trapped in a body. And where is the self? Where is our self? Where is that soul gone? Soul is still inside that body.

Then some guide comes in into our life. Why does he come in? We arranged for it—at this time it should come. We didn't say, "Arrange—only he should come in physical life. He should also help at other levels." Guide comes and says, "No, this is not the soul. This is just an astral body. It's just a inner frame, inner cover you created to have sense perceptions, to be able to divide experiences into these perceptions. That's all. Therefore, you want to find who is inside the body? Go again inside the same place. You close your eyes of the astral body and say, "Where am I? Who am I?" And you find that you can pull your whole attention by that exercise. By pulling attention from the astral body, you suddenly find that the astral body disappears from your awareness. You are not aware of it, and you're still there. Then you look, "What has happened? My hands have gone, my feet have gone." Even the astral hands and feet have gone. Everything is gone. "Yet I find something is around me. Some kind of a cloudy image. I must be a cloud then. I must have been a cloud that was sitting in bodies like that." And then you say, "That's wonderful." That cloud has so many properties. It does not have ears yet can hear. It does not have eyes yet can see. So cloud is not ordinary cloud—it's something very unusual.

And that is able to create the bodies and work further. Then you find that you think you are a cloud, but you are part of very huge cloud. And you just thought you're just a little cloud. You say—expand your awareness there and become the whole cloud—and you say, “Hooray, I've reached home. I've become total.” You say, “This is it.” Nobody tells us that this is not you, that your soul is making the cloud, that your creative power is creating this whole experience. Just because you're big enough to create the whole world does not mean that you're the ultimate soul.

What is a soul then? The soul is that created the cloud, even the big cloud. Nobody tells us this. Masters, most Masters in the world have stopped at that level, because it is so convincing. It is so convincing you have reached...you have reached the universal power of creating these worlds. You not only were able to create the world of cause and effect, you not [only] were able to create the world of akashic records, you were not able—not even able to create all your destinies. You were able to create all the astral world, and the whole, whole physical world also. How can there be anything higher than that? Nobody can imagine. Because, if there is anything, it's beyond imagination, it's beyond conception, it's beyond thinking, it's beyond—beyond the mind to understand. We have reached the end of our tether so far as mental understanding; mental absorption is concerned—our grasp is concerned. We can't go any further.

That is where a large number of souls are stuck. They think they've reached their True Home and they're enjoying. They don't realize that whole structure is time bound, because it's flowing in time. A created time like the created time here. There all created times everywhere. After certain time, the events of that structure end and the whole thing is dissolved—and the souls are still there. We are still there. So, before any dissolution takes place of that whole structure, we want to know “there must be something beyond which is creating all this,” that “this looks like it is changing scene, it's a scene that will disappear completely. So there has to be something more permanent than this.” So, then some guide comes up which we have programmed ourselves, because we have designed the program of living and experiencing in a way that at the right time we should be able to go back to our True Home—not to these levels of creation. So, then the guide comes up and says, “This cloud is only a creation in order to fit it with another created thing called the human mind. The human mind is to participate in this cloud—and it is not your true self, it's not your reality.” Therefore, we then close our eyes. There are no eyes to close, so we withdraw ourselves in the assumed eyes, in the assumed power of thinking of that strange cloudy form and go within—and ultimately by concentration of our attention which is still flowing from the, from the consciousness of soul, we pull

ourselves back and that cloud disappears. We are not aware of it and yet we are there.

First time we see that this is an amazing experience. When we try to see a reflection of that appearance of ours, we see a reflection down below in that cloud. We have the light of sixteen of these physical suns which we could not even face. Sixteen physical suns in our system, which is lighting up this physical world which we've prepared in this certain way within this galaxy. Sixteen suns of these put together is the light of our self when seen in reflection.

We can't see there because there's no time and space, but we can see a reflection of it and know what we look like. It's such an amazing experience that we are full of so much light, and along with light we're full of sound. So much vibration and resonance. So much sound and light and so much consciousness, and so much awareness of who we are. That's the first time we know we were that power of awareness, power of consciousness that made the mind, that made the causal plane, that made the astral plane, that made the physical plane, that made the...and memories...that made the events of this world possible. We reached the source.

People who've reached that stage, in northern Indian language we call them Sadhgurus. That is Sadhu state. The Sadhu state is when you have found out who you are. That's the first time we find out who we are. Before that we are misidentifying our self with the covers upon ourselves. And we say, "No cover. This our soul." Yet there is a cover.

After finding the soul, there can be a cover? Soul is part of the creator. How can there be a cover? But that is the cover. That's part of the creator, not the creator. What made it a part of creator? Another cover of illusion. The illusion of individuation. The illusion of the many. And we really believe we are part of that but not right now there. And then there's a final step by the highest form of guide who can ever come that I know of...highest, whom I call a "Real Perfect Living Master" in this physical life, a human being who is in touch with the Totality and the many and all regions created at the same time—who is like a Master of the whole show, who is the creator of the whole show, that whole creator, which we are also. We're not separate, but we don't know it. That human being with all these experiences also knows it. Therefore, with that final guide, he takes us and removes the veil of individuation, and says, "The individual was created only for show, for the program of creation. You're always part of the one."

And we then realize, "This was our True Home." We created our friends, we created many, we created characters, we created beautiful drama, and we appreciate the drama, and we appreciate even more our True Home, which is looking so much

better than the drama we created. So, we said, “Now we know why we created the drama, to appreciate our True Home little better. That was worth it. Because the rest was only created. This is our True Home. This is real immortal, has no relationship with time or space, has no relationship with cause and effect, has no karma, nothing of those sorts, which we created in order to see the opposite of our True Home.” These Perfect Living Masters, Param Sant Sat Gurus, these are the ones who take us to that state of experience. And imagine, how do you get this experience? By going within yourself. Going within the physical body, going within the astral body, going within the causal body, going within the soul and discovering.

So, see the packing is so different from how we pack things. We pack small things, then we put a bigger package, then bigger then bigger. That’s our understanding of packing is. Here it’s the big thing packed into small thing, smaller to smaller thing, small thing, and into a very small thing like a human body—everything is packed. People want to see a miracle. This is a miracle—the greatest miracle. I can’t think of a greater miracle than this creation of a human being with all that stuff inside—including the creator.

Nor is there a greater miracle than that the human being has arranged—prearranged an ability to open up this whole package and see everything. These are the greatest miracle. We’re looking for little tiny miracles outside—is a big miracle inside. All we need to do is to be able to withdraw our attention and go stage by stage through all these levels I’ve just explained—and then our mind thinks differently. Our mind tries to put everything on the physical plane, which is the only reality for the mind at this time.

In the physical body we think, “This is real.” Nothing else we can see is real. All this—this is talk. These are concepts. These are just descriptions of something the mind can make up, and it’s a good challenge. Is the mind making up these things, or can we create experiences right up to the experience of the whole creative power that’s creating the whole thing and becoming/merging in him or becoming one with him?

The confusion arises from several concepts in the mind. One confusion is that if we’re so many people, how can so many people be part of one? They are all different. How are we all part of one? We can’t feel like that. Therefore, we cannot jump. We cannot—our understanding cannot jump right now from being so many different people. We talk to each other, we fight with each other, we argue with each other. If this kind of experience is going on, how can we be one at all? There’s no sign of it at all. There’s no sign of oneness in our experience here. How can we jump suddenly and say we are all one? We read in the books, “We are one.” We try to say,

“Oh, we’re all one, but I hate that person. I don’t like that, I like that better.” How can you have these feelings if you really believe it’s one? Therefore, we can’t believe. There’s no way to believe that we are one. We just try things and still the manyness, the separation exists—and the separation that exists between us here is good. All separation is good. It’s the separation that causes you to seek something that is not separate.

To join together, to be one with anybody, with any little thing, you need to experience separation and then overcome the separation. We’re having a good, good background for this, we’re having a good, a good earlier play in order to have the final play for ascending to our truth. So that is why this is a great thing what is happening here, but there’s no way we can jump across. We can jump by stages. Supposing we jump from this world to another world, where we are there, and we see, “Oh, you are also here. I thought you were living in the physical world?” “No, we’re all here too. We can’t be in the physical world unless we’re here.” “Is this heaven?” “Sure! This is from where the whole physical world is created. And you have many there, and you play around, and you have...” “This is real true. This I can believe, because this resembles my earlier thing.” “You jump one more and you can believe that too. Jump more. Believe.” At the—only at the end you can believe you’re one. You can’t start believing right here. That is why the spiritual path is not a one jump. It is series of jumps—and that is the only way we can even agree to jump. If somebody says, “I give you a little word to repeat, you’ll become one,” we’ll never believe it, and we’ll never do it. It’s too—too much against common sense. It’s too much against making any sense to us at any level. Therefore, we have to have the jumps one by one at different stages—and stay at each place, understand it and then move forward. That way, stage by stage, we can reach our oneness. Once we reach oneness, we can be here—still know we are one.

Then we see each other as one. You can’t see any other way. You know this is all part of the same one taking place in the show that’s going on. Wonderful. Then we start enjoying the show. Then we enjoy every part of the show. Not only single part, every part. It’s all created to perfection—and we see the perfection. When we used to see little parts, they looked very imperfect. Now suddenly they are all become perfect, because they’re so perfectly placed for the purpose for which it was done: To create imperfection so we can appreciate perfection. To create something bad so we could make our own place good. To experience pain and suffering so we could increase the value of our bliss which we’re already having. So that is why we see the purpose of life. We see the purpose of human life. We see the purpose of human life in which alone we can seek through free—through experience of free will and go back home. So, when you have all those experiences, all things become crystal clear. You have no

question left... “Why is this happening? Why that? Why should we do this? Why?”—all are answered because everything has a very good cause, and you see the causes of everything right up to the beginning of creation. Can you imagine that this is all possible, and while we’re sitting in a little frame of a human body? What a beautiful thing—and all we need to do is to go within. Don’t forget the words “go within.” Just two words. They take you all the way back. You don’t, you don’t know where is within. We start with the body, within is behind the eyes. Go...within is behind that. Go further...no eyes, nothing within that. Further, go within that.

The whole thing is packed in reverse than what we think. So we, as we open up...it’s like we open up...it’s like a seed that we can grow very quickly into a tree. An oak tree, the seed is so small. Do you know when I hold the seed of an oak tree in my hand, the whole oak tree is in it? If I plant it, water it, it’ll grow, grow bigger, in time it’ll become a big oak tree—and I’ll say, “That little seed contained all this?” It did not grow into mushrooms, it didn’t grow into something else, it grew into what the seed was for. A seed of oak tree can become such a big oak tree and contain the whole oak tree in it. Supposing I compress the time, like we do in fast-speed photography and have a great photography which combines, say, one thousand years into one second—and we put the seed, see the seed, one second, it blows up into a big oak tree. Supposing it’s done in no time. The seed and the oak tree will be there at the same time, and every stage of its growth. This world exists like that.

In no time everything has been created. Then through the use of a mind separated into past, present and future, experiences which don’t even exist—they’re all part of the now which has no time, and we’re doing it now without realizing it, without realizing that we’re just opening up through illusion a single seed packed into its total fullness, and we just playing it out. But all these things are not concepts; they’re experiences, which any one of us can have. It opens...what a great human life that you can do this. What a great gift to have a human body to be able to do this. This does not come too often—we don’t realize—human bodies are not continuously being made. Our karma lands us in different life forms. Our actions, which we ourself designate good and bad, land us into different forms of life—and after a huge cycle, they come back to human life. So, we should take full advantage of this opportunity we have. It doesn’t matter how young or old we are. It’s never too old to start on this and explore inside.

If you’re able to make some headway, at least you’ll be able to hold onto that headway and not have to be repeating the whole thing for millions of years over here. So those who feel, “We don’t like this anymore. We’ve had...we enjoyed it as much as we could, but I think there...we want to go home now,” when that feeling comes (“We want to go home. We’ve had enough.”), that’s when you’re ready—and

when you're ready, by coincidence, by chance, a Perfect Living Master who's just like yourself, just absolutely like that, he will come into your life.

And he will draw you to himself more by love than by teaching. The reason why he'll do that is, because there are thousands of teachers that draw us from their teaching, but they take us nowhere. They teach but they don't take us anywhere. Here comes a pretending teacher who pretends to be a teacher. His purpose is not to teach. His purpose is to draw you to that place where he can take you back home. His purpose is to draw you through a practice, to the threshold of the astral stage where he plants himself by initiation, by making friendship forever—and then takes you back home from there.

His purpose is totally different. He says, "What am I going to teach these people? I want to teach them how to unlearn what they've been taught. I'm trying to make them unlearn; I'm not trying to make them more learned. They've become too learned already, and the learning is capturing them here. They've become too wise in their books, too wise in their words, too wise in their language, and therefore they think they're wise. They're caught up in their very wisdom of this world. They don't know anything about their True Home. They're trying to polish up everything here. They're trying to build houses here, build machines here, build life here, build relationships here, and even when they're doing that, they still don't realize that they're just in an actor's costume and they have to throw the costume away very soon. They don't realize they're making long-term plans as if they're going to be here forever. And we understand why they're making long-term plans, because inside that human body the soul is still saying, 'I am immortal. I will never die.' They make long-term plans. They see people dying, but they don't feel, 'I'm going to die.'" How does the feeling come? That when I'm seeing people dying, how do I feel? "I am going to live. I am going to do this, that and all my plans." Because the soul speaking inside, telling inside, through the mind that, "We're not what we think we are, we are going to live."

That's making us feel we live here, and the more we study books the more we live here—and then we die—and then suddenly we say, "What happened?" Then we cry. We cry when we are born, we cry when we die. But if we can be born to have a suffering, projected suffering, anticipated suffering, [it's] reasonable to cry. I always feel when a baby cry to expand its lungs at birth, it's okay. He's crying he's going to come into a stage where he will have suffering. He even had suffering in childbirth. He started with suffering. He started suffering when he was suffocated. I mean, he wasn't breathing, but he was all tied up—claustrophobic state of being in the mother's womb, mother's stomach, mother's belly. He was already suffocated there. He should feel, "Ah, very good, I've come out." But he knows at that time, "I'm

coming into fresh air, but the fresh air as I will grow has a lot of ups and downs. I cry, "I'm going to go into this? It's worthwhile. I came deliberately to cry, so I can cry and live through the point where I can go back home."

The soul is still happy about it. But you should die laughing, should be born crying and die laughing so that you say, "Now is a good time to go back home. I came into this world crying, so I could cry out my experience of this life and go laughing back to my True Home." That should be your life.

So, we are all in that state where we can do that. We can all die laughing by knowledge, by knowledge of what happens when we will die physically. If we have no knowledge, we are afraid. Fear essentially is fear of the unknown. Something we don't know, we are afraid. Psychologists have tested out fear, that when they produce something in front of you it's unknown what will happen. It's a mysterious thing, could be very dangerous, could be shocking—you're afraid. If the thing is already there, no matter how dangerous, you're not afraid. You have some other instincts coming up.

They even say if you go into a forest and there is a lion lurking there, a man-eating lion is in that forest, you'll be very afraid. "Lion can come from this side, lion can come from this side." You're so frightened—fear. Lion comes, fear disappears, and you try to run, try to meet it, the whole emotional process undergoes a change. Now you have to face a situation, and you were only afraid till the lion appeared. Because didn't know where the lion is coming from. The fear came from not knowing, not from knowing.

Even the world, "We have afraid. This can happen." When it happens, we meet it. We meet it, we're beaten down sometimes, we beat it there sometimes. We can meet the situation, but fear is replaced by another emotion at that time. So, because we don't know what will happen to us after we die, we're afraid. There is no other reason. The moment you can see that'll happen after death, you become pleased with it, you become happy. We get testimony from other people who had near-death experience. "We saw light, we saw this, we saw a figure clad in white, we saw angels, we saw this, and we felt so much at peace." All of them who saw different things at least report that they felt so much at peace, and there was no fear. They all report that in near-death experiences. That means it is not something of which you should be afraid. But it hasn't happened to us—we are still afraid. But we need not be, because we can create an artificial death experience right now by pulling our attention behind the eyes and making this body as if it is dead. And have the same experience. And remove fear forever.

These are all things that are possible right here. I am sure those of you are seeking what I've been speaking about will be helped to get that. When they are ready, they'll get it. Sometimes we cannot judge ourselves if we are ready. We think we are ready, and we are not. Sometimes we're ready but not fully ready. We feel we have a great seeking, but there are little, little things distracting us which pull us away, and although we want to be ready, we're not ready, because our attachment is too strong with things here.

But a Perfect Living Master, who when he looks at us as a human being looking at another human being—looks at us, he's not seeing our body, because he knows body is merely a uniform, a costume being worn by you. He's not looking at the astral body. He is looking at the karma pattern that you are wearing from the causal self, and he's seeing it right into your eyes and on the forehead of your eyes. He can see that. By the way, so can you with a little practice. When he can see that, he determines your readiness based on that information, not on what you say, what you look like.

When he determines you are ready, he accepts you. His acceptance is called initiation. His acceptance is called permanent, eternal friendship. When he says, "I accept," he becomes a permanent friend of ours here in physical world, in the astral world, in the causal world, in the spirit/soul world, in Totality. This kind of friendship you can never find anywhere. It's so immense, so amazing that an ordinary person with ordinary clothing, ordinary body, ordinary talk like us can become a friend who will be a friend forever, who we can access inside even when we're in the physical body. And talk to him. Walk with him. Do anything with him. Isn't that amazing that such a friendship is possible while here? It is amazing, but it's possible—it also happens. Initiation by a Perfect Living Master is not teaching you how to do meditation. You can learn from anybody. You can even learn from books how to meditate—and people are meditating in different forms. All seekers are doing some kind of meditation. In fact, even non-seekers are doing meditation, only they're doing meditation of other things.

Meditation means thinking about something. Meditate in your head. Meditating about our desires, our duties, our obligations—we're constantly meditating. What meditation in spiritual teaching means is, "Don't meditate on things outside of yourself. Meditate on what is inside." That's the only difference. You meditate inside yourself. Think about what is inside. Feel what is inside. Put yourself inside—that's meditation. The technique of meditation is the simplest thing possible. Put your attention within yourself and pull it out from outside—simplest technique.

We ourselves make it so cumbersome and difficult because of our attachments...and then we have to go through the process of using mantras, repeat words so that we can hold our attention here—not think of other things. We have to listen to what is happening inside, listen to sounds, words inside, just to pull attention inside. These are very minor things. Also, it's a very minor thing whether you eat meat, or you eat fish, or you eat this thing. Are you thinking that changing of your diet will take you inside? It has never happened.

People begin to believe, "Oh, you're a vegetarian. Oh, you're on a spiritual path." Some of the vegetarians commit the most heinous crimes and are further away from spirituality than anybody else—than even meat eaters. Then what is this whole talk about the diet is to be changed? And this particular practice should be changed? We should not drink alcohol, we should not drink all this? Why? If it is...this is not going to lead to any spiritual uplift, why are we doing that? The only two reasons why we are required to do that is: one, if you are a real seeker, what is your priority, your taste for meat or your taste for spiritual enlightenment?

If you say, "I want enlightenment but, you know, I like a little meat also." That means your priority is not meditation, not spiritual life even. A very simple, easy test. I think it's the easiest test possible. Can you become a vegetarian if we let you have enlightenment? A seeker will say, "Of course, no problem." But we'll say, "No, maybe that is so delicious and tasty, my old dishes." Then you have no priority for spirituality. Can you stop drinking alcohol? "No, but I like it—a pack or two once in a while. Why should that interfere with my meditation? Meditation is inside, whiskey is outside. Why are you stopping me?"

No, just wanted to know that if you have to give up one or the other, which one will you give up? "Oh...in that case then I'll give up whiskey." Then you're a seeker! Say, "No, I can't give up my whiskey." Okay, enjoy your whiskey then. A simple test. It does not mean that change of food and drinks is going to give you any enlightenment. Nobody's gotten enlightenment by change of food. All it means is how serious are you about the spiritual path? What is the intensity of your seeking the truth inside? If you're intense, you'll pay any price. People like King Janak paid a big price.

People like my own colleague Trilok Chand paid a big price for enlightenment, was willing to do anything for enlightenment...high priority. He got enlightened. He was willing to pay the price. If we are dilly dallying about a simple little introductory price and can't even give that, we are not serious about meditation. That's the first purpose of a few simple questions being asked if you're ready. Second purpose? That if you do get initiated, what happens is that you have to concentrate your

attention behind the eyes. It is the same power of concentration that you use when you read a book. It's the same power of concentration that you use when you talk to people. You can't think of other things at that time. Now if you drink alcohol, your mind is scattered. Your ability to concentrate is suffered. Immense tests have shown, you don't become more intense in concentration after drinking narcotics—alcohol. Anything that is spreading your attention out and not even letting you put together—concentration suffers. Since the method itself of spiritual enlightenment is to concentrate your attention, it's good, preferable, that you don't take those things.

Meat, what about meat? Well, "Meat is something we can take because we don't kill." You know who told me this argument? His Holiness Dalai Lama. He came to India, I had to house him. I was a deputy commissioner of the very place where he had to be housed. I was disguised to meet him first time to know his habits. Then I discovered he eats meat, and he meditates eight hours, and so when he came there I got a chance to talk to him. He loved to ride in my Land Rover, and we would go out and discuss meditation, and he would say, "Buddha says, 'Don't kill.' I don't know Buddha said don't eat meat." I said, "If you don't eat meat, nobody will kill."

Isn't that a good argument, that if nobody was to eat meat, none of the animals would be killed? They're killed because we eat. Don't you see a connection between the two?" "No. I don't see. If there's karma involved, whoever killed the animal, let him suffer. I eat dead meat. I eat which is not being killed by me." I said, "But do you know that when you eat anything, your idea and your subconscious is connected to what you've eaten." I gave an example. I said, "You go and pluck an apple from a tree and eat. Measure your rate at which you read a book. You take two minutes a page for this particular book. Try it out again. Yes, two minutes each page. That's my normal way of concentrating on the book. Pluck an apple and go—it'll be more than two minutes. Kill an insect and go—it'll be more than that. Kill a bird, it'll be even more. Kill an animal it'll be more. Kill a human being, it'll take days for you to be able to read in two minutes."

What is happening? Why this delayed recovery of your own power of concentration? Because the subconscious is realizing all the time what you're eating, where it's come from. It sees the whole history of everything all the time. Therefore, depending upon what you eat, it affects your subconscious which affects your concentration, it affects your power to meditate properly. That's why I say, "If you're serious about meditation, then give up meat, give up fish, give up these. Survive on what is the least form of life which does not affect your consciousness to that extent, your power of concentration to that extent, which are vegetables."

Even that is life. You can't live on stones. In the whole this universe, physical universe, life subsists on life. You go to the forest, big lions eating small prey. Go to the sea, big fish eating small fish. It's all surviving on life. As human beings, we also—we take everybody's life. We don't care. They take specific lives. We take everybody's life. We kill. Sometimes we kill for sport even. We don't even eat, just enjoy killing.

But when one—somebody is on the spiritual path and is concerned about the power of concentration of attention, he will avoid all these things. The second reason why they say, "Avoid these kinds of foods, stick to that which is least form of life, the life or form which has the least effect on your subconscious and the power of concentration," and then you do it. It's a helpful thing.

Then, supposing your power of concentration is not affected, and I told the same argument to his Holiness Dalai Lama. When he did not agree to any of my arguments, I put on a trump card, which I normally do. The trump card was, "Try your meditation the way you're doing for one month; try your meditation one month on vegetarian food." After two months he became vegetarian. Not from argument. Not from anything. By experience—his own experience. That is why there's nothing like our own experience to convince ourselves. If people try to convince you, you don't get convinced. Alexander Pope, the English poet says, "A man convinced against his will is of the same opinion still." He may say yes to you. When you give unnecessary advice to somebody, he says, "Yes, yes" and doesn't agree to your advice at all. But when it's personal experience, we follow that—and that is why we say, "If you can't do these little things which are beneficial for you in meditation, you're not serious enough." It's not a condition for spiritual growth, it's a condition to test your intensity of seeking. Are you intense enough to pay very small price? And don't forget the price has been changing. We have the greatest discount on this price in the history of mankind. People had to go wash floors of their gurus for lifetimes before they would initiate them. People had to do preliminary meditation in the forest for long time before they even thought they were fit. Look at us living our very busy stressful life—the middle of it, by some simple price, the smallest price and intense seeking—we can get initiated. This is the most wonderful time to take advantage of this bargain initiation. I call it a "bargain" initiation at this time. But do not think of initiation if your own evaluation does not confirm that you are ready. Prepare yourself more. Prepare and be ready. How do you prepare? Continuously check how much your seeking is, how intense has it become.

When you feel, "I can't stand it anymore, this life here. I want to go to my real True Home." When that convinces you, you're ready—and the rest, whether you're really ready in terms of your entire spectrum of past and future lives, leave it to the

Master. He can see that in your eyes and your forehead, and then determine if you're ready. I mentioned all these things because people don't know that initiation is this stuff. They think it's just a way of teaching how to meditate. That's not at all it. It's very easy.

Once a very poor man, extremely poor, in a village in India, had a dream. In the dream he saw a white bearded man telling him to come. He checked with people, "I had this dream." By chance there was a disciple of Great Master, his disciple, in that village. When he was talking to him he said, "This is that Master calling you. It is not a past Master picture or anything. A living Master is calling you. That's why you had that dream. Go!"

He said, "Okay, where do I go?" They gave him the address of the Dera Beas in Punjab, on the river Beas, and he set out. Little bundle of his personal things tied up in a cloth, hanging on his back, no money to buy a bus ticket, no money to buy food, little bit of grain or something he carried with him. He survived, took almost a month walking. Walked all the way to the Dera. Arrived there, and we could see, I was there to watch this great spectacle, that here is an old man walking like this, Great Master just stepping out of his house and is in front of the door, and this man drops his bag, runs... and that's all we saw is running, an old man running and falling at the feet of the Great Master. "Master initiate me." In Punjabi he said, "*Naam Daan. De deyo mujhe Naam Daan.* Give me initiation." Master looked at him and says, "What, once again?" He has never seen the Master except in the dream, and Master never seen him, and he says, "What, once again?" and immediately pulls back himself. Master says—and we all hear it around the Master—he says, "You were initiated when you left your village. You were initiated when you had the dream. Initiation is not what you're asking for now. It was given to you. But I'll tell you the method to meditate now. I'll do it tomorrow morning." Next day he was formally initiated. Master explained to us, "Initiation is something internal. It happens inside. Outside is a confirmation to us because we only see outside. We only get confirmation— Master has said yes—in a physical body. He's telling us that his radiant and astral form has initiated, manifested itself inside us at that time of initiation, whether we were taught or not. We don't understand. That's why we have to go through external formality." It is not telling you how to meditate. It is telling you, "A Master has become your permanent friend, companion and co-traveler to your True Home forever." That's the message that's being given. Initiation means that. So therefore, don't think that initiation is what we normally think—teaching a method to meditate by a particular teacher. Not at all.

The power that initiates is the power coming from our True Home. It happens to be manifest, happens to be visible in a human being, and therefore he becomes a

Master and can do this to guarantee our going back to the True Home—and yet it is not he who's doing it. If you see the show from the top, you'll see you arranged it yourself. You made the arrangement before you even left your True Home, and this is just an event placed into your particular life when this will happen, and you got it.

So that's why a Perfect Living Master who is in touch with all levels of creation at all times, even when he's in the physical body, who is able to see our own life, past, present and future, who can see our state of readiness—that's a Perfect Living Master. If a human being cannot do these things, I can't term him as a Perfect Living Master. I might recognize him as a Master, somebody who can teach you and even help you to go to various levels of experiences.

Many of the Masters are only giving you emotional experiences below the eyes. Energetic experiences of energy. But never forget that all area of the body below the eyes, into which our attention and life force has spread out, are divided between the eyes above and below. Below the eyes are all energy centers. Energy centers which distribute the energy to sustain you. They give you energy to be in an environment of creation. They give you energy to experience things within a single frame of your body. They give you power to imagine and go outside of your body. They give you unusual experience of lights and sounds. They give you similar experiences, many of them, as enlightenment gives you. But they're all energy—experiences inspired and brought out by energy centers through energy. Energy is different from awareness. Awareness is knowing who you are; energy is using what you have and having experiences. To have unusual experiences is not awareness. Nor enlightenment. Enlightenment is when you're enlightened to what's going on.

Who are you? Why are you here? To get definite answers through experience to these questions is enlightenment. But to see strange experiences and say, "I could see the red color of the wall. They all approached me. I saw color doing this thing to me. I was being pulled out here and there. I knew this is not my body. I was out of body." So what? What have you learned? People say, "I had out-of-body experience." Good. What did you get out of it? "Oh, nothing, I got an experience." Did you make any use of it? Did you say, "If I'm not the body, I could step out of the body, then who's that? Who was the one that stepped out?" Did you go any further, one step further than that? "No, I was pulled by the silver cord back. Your silver cord attaching me to this body. I had the experience, the cord pulled me back. I never got the time to find out anything more."

Now this is...these are all unusual energy experiences we get through the energy centers that lie below the eyes. But above the eyes lies levels of being totally unaware of this physical body and opening up a new body. Totally closing the

functioning of the nine doors of this body—two eyes, two nostrils, mouth, two ears, two lower apertures—the nine doors that are totally all the time connecting us with the world. Totally withdrawing, not knowing they exist and opening up a tenth door to see there's another world existing—that's awareness. These Perfect Living Masters don't want us to go down below. Sometimes some yogis would come to Great Master and say, "Master, we're used to going...taking our...taking our attention, taking our life force to the bottom. Then we rise slowly slowly up and we use these mantras at every level." Then they will tell all the mantras that they have to use.

They change one mantra for another as they rise from the lowest chakra to the next chakra, to the next chakra, to the next chakra. Ultimately—Master says, "Ultimately where do you come?" "We come from the four-petaled lotus of energy, at the bottom, to six petal, eight petals, twelve petal and then two petals." "And where do you start from?" "Two petals." What was the purpose of this journey? You did all this, traveled all over and came back where you were? This is funny that you started meditating from the eyes and dropped yourself down—and eventually felt very happy, "I am back at the eyes. I'm back where I was" And Great Master said, "This is not the way to have enlightenment. Start from where you are. Don't go down. Start from where you are. Go behind, not down. Go further behind, go upwards. Go what centers open inside. These six centers are only meant for energy—energetic experiences. But you have centers of awareness like these which open up your inner knowledge of who you are, and other worlds open up. You go back into that"

They said, the yogis said, "Master, every time we do that—what you're telling us—our soul automatically goes down." "Okay, I'm sorry to hear that." "Why are you sorry? We enjoy that practice." "I am sorry that you still have to do it, but gradually, gradually you'll pull yourself up." And then they...they take longer time than people who have never done yoga, never done the attention on the six centers. They move faster than those who have been doing yoga.

Although yoga has led them to intensify their seeking, and they're looking for a Master—Perfect Living Master. So, then those yogis, some of them, would say, "Master, but the *Pranayam* helps us—and when we do the breathing exercise it's so easy to concentrate on it. We take one breath, we take another breath, we do—hold the breath in. It's so easy, Master. Can we do that at least? Can we do that as a preparation for your kind of meditation?" And Master said, "No, because if you keep on putting your attention on the breathing, how would you take it out? From breathing you will get the experience from the eye center of an eye experience, or a thyroid, from the throat center. Dream-like experiences. But it won't take you away because you're still concentrating on something. How can you concentrate on

something that is below your eyes and expect something to happen above your eyes? Therefore, it's not useful." Some people still say, "We're so used to breathing." It's good for exercise. Yogic asanas, yogic postures are good for exercise. If they ask me, I say, "Go ahead, do it. Just keep this in mind: you are doing it for exercise. The yoga postures taught in the yogic books are for exercise of the body and exercise of the lungs—and you breathe deeply, it's good for you as an exercise. To make the body more fit, it's always worthwhile. But don't ever start believing that this is going to give me spiritual enlightenment. Even continue to do when we have got the teachings of Great Master, for exercise and for fitness if it helps you." People think there's something spiritual about lying flat, or making your shape like a peacock, or making your other kinds of postures, to moving your arms and legs around in different forms.

They listed eighty-four pictures. I saw eighty-four pictures of yogic asanas and postures, and then I realized, "These strange antics, if we keep on doing with our body, do we get enlightenment?" No way. But then why are they written there? Why are the yoga books saying do this? I had to study further. Because the yogis practiced meditation to pull their attention in small caves, away from civilization, away from people. They hid themselves in caves and continued to do their meditation there. The body got tired. They could do exercises within the cave, did not have to go jogging outside. Did not go to have treadmills outside. Did not have to go to clubs for health outside. They could change the positions of their body and get all the fitness inside the cave. Have we forgotten all that? We've forgotten that was the purpose—and we still think that's a great enlightenment we're getting by putting our body in these positions? Of course not. But for fitness, sure, do it. If that is better for you than running, jogging, and doing other exercises, weight lifting, then do these. But don't ever start assuming that by doing these physical exercises, you're getting spiritual enlightenment. Spiritual enlightenment will come when you advance towards your spirit, advance towards your soul. By going within, further within, it'll be there.

I'm happy to spend this time with you sharing my experiences and the teachings of this Great Master. I hope you'll benefit from this. We'll take a break now, and there are some people still on the list for interviews and there are some questions I think which are still there. I'll take up questions first, then interviews. We'll break for lunch and reassemble again for final session.

Q. Why do I need to be initiated? Can I still not meditate and reach the True Home like Buddha and others?

A. True Home, to reach without initiation? No! Very straightforward flat answer, No! Because all meditation that we can do is with the mind. You cannot expect to go beyond that through which you're meditating. All meditation that I've ever heard of, without initiation, is done with the mind. You think with the mind. You repeat with the mind. You do mantra with the mind. You focus yourself with the mind. You do everything with the mind. And you reach the top of the mind. Can't go to True Home.

But you will start thinking that is your True Home, because you can't go any further. So, therefore, if you want to go to the True Home I am talking of, which is beyond the mind, beyond time and space, you do need initiation, initiation by a Perfect Living Master—not any initiation. Only initiation by one who, when he initiates you, he's operating from a point above the mind. If he's initiating you from within the mind, it's as good as meditation with the mind. But if he initiates you, places himself as one with awareness above the mind at the time of initiation, you'll go beyond.

Because the power of unconditional love of that person will pull you starting from here, pull you at every stage, takes you back to your True Home. So sorry, can't go True Home without initiation. Buddha had teachers too. Buddha had enlightenment with teachers. Of course, he reached the state... When some of these monks who are around him, who were not his teachers—they left him on a very small issue. Buddha happened to receive a girl and allowed her to wash his feet. Did you know that? And these senior monks sitting around him, they thought he is no longer enlightened, that he allowed a woman to wash his feet, and therefore they left. That was the impact of a little incident of allowing a devotee to wash his feet. Buddha didn't care. Buddha set up another whole *Sangh* of women. Let more women come in and he made it. He said, "There's no difference for enlightenment between a man and a woman." And the monks thought so. Later on, when they found nobody around to give them enlightenment they came back to Buddha. So, Buddha also had teachers who taught him how to go, and he mentions them.

Q. How do we try to reach where we will meet the Master, and while doing our regular duties we tend to get trapped in good and bad karmas. Is it bad and now to get out of it?

A. We meet a Master after initiation at the threshold of the astral plane, which is where we forget the use of the senses through the body, through the nine doors of the body where we withdraw—forget they exist—and we open up the tenth door. Attention gets turned over into the tenth door. Master can be seen there, the radiant form. It does not mean that he comes at that time. He's there all the time. We're not ready. We're going there now. He's waiting. After initiation, he's waiting exactly like we'll meet him. But we meet him when we're able to pull our attention to that point.

Which sometimes take little time. Sometimes takes a long time—takes a whole lifetime. Depends on how much distracted we are by outside things. All our outside duties and work that we do as part of our karma we have to do. If we don't do it now, we'll have to do it later. So, one should not withdraw from performing his duties, carrying out his obligations, doing what is required to be done based on the karma which has created this life. So, he should give all the skill and attention to do what is outside, but at the same time he can start putting his attention inside by doing things with a little attachment to it.

Attachment being, "I'm doing it for my Master who's waiting for me." You're doing the same thing. You're doing your job, and you're doing your job to make money, and you're always thinking, "This will give me money." Shift a little. "I'm doing my job for Master." And forget the money part. It'll come anyway. "I'm doing this cooking of food for my family and really for the Master." When you begin to associate the Master in your thought with every action you're doing, you're meditating all the time.

When do you find that this has worked? When you sit for a little few hours in meditation, you find progress coming from what you were doing during the day. And why is that? Because if you are remembering the Master in every action you're doing outside, a love and devotion is automatically developing further. People ask me "How can you develop love and devotion for a Master?" The easiest way: do your things and think of the Master. Do service of people and say, "Master I'm doing your work." Help people. "Master, you told me, I'm helping."

If you're constantly...mind is thinking of Master, are you not devoted to him? So even by practicing this we get love and devotion, which is essential—essential for going beyond the mind into our True Home. Therefore, we can practice this kind of meditation while doing our duty. While doing our worldly duties.

Running away—running away from our duties is not a solution. The law of karma, the law of action and reaction with which we're living in this world forces us to do those things. It uses five vices, vicious patterns in us to do them. When we say, "We don't want to be angry"—anger, lust, possessiveness, greed, ego, haughtiness, all these are vices, and we have to get rid of them—yet we have to use the very vices to pay off our karma. It's a two-edged sword. We use this to pay off karma and regret afterwards. "Oh, I should not have got angry, I should not have done that."

We add more karma by our guilt to the karma already we're paying off. That's no good advantage. Then how should we do it? We don't have to be angry; we pretend to be angry. We know all the time, "Master is helping us to go through this karma." Remembering this thing is good itself. Remembering that everything that we

happening here is because of Master. No guilt, no thinking of the past, move forward. We're getting rid of karma, paying this account, paying off that, paying off that. Happy to pay off your bills. Aren't you happy to pay off your bills, and have credit free history of yours? I mean no loans and no thing—these are loans we're paying off.

So, karma should be treated like you're paying off your old debts, and when you are paid off—feel happy with every event and say, "Master, done it." Keep this communication with Master even when you're doing everything, when it looks good and bad out here. If you follow this method of remembering Master in everything, you will much faster reach the tenth door and meet the Master inside.

Q. If we are living a pre-written play, is there any way to change it? How does free will affect it?

A. As I mentioned earlier, we wrote the play, but not as human beings—not as in the human body. We prewrote it, predetermined it, pre-figured out where we are and then installed it into our astral and physical bodies. We are going by the script. In order for an actor to go by the script, he should feel he's the character, then he'll go automatically. Otherwise he has to constantly remember, "This is my act, I have to remember how to speak, how to do this." He has to remember. When we go to see a play... There's a street in New York called Broadway, and Broadway plays you pay \$200 for a play. In ordinary streets you can see a play for one dollar. They're charging two hundred dollars more. What's the different between the two? The actors on the street are acting their part so easily we can see, and they can see they are only acting. But those Broadway, they prepare themselves as if they're really characters, and that's how they act. There was a movie made Gandhi, story of Mahatma Gandhi. It was played, the Gandhi role was played by a British actor. He was interviewed after the movie got good awards, that "How did you play Gandhi?" He said, "Before they could...I could allow them to shoot the movie, I held them back for almost six months. And every day I began to feel, 'I am Gandhi.' When I felt 'I am Gandhi,' I said, 'shoot now.'" That means he said, "I don't want to remember who I am when I want to act well." That means, if you forget who you are, and think you're the character, you're best player, best actor. Aren't we the best actors in this movie? We are really best actor, we've forgotten we're actors. We're automatically doing this. The very natural course of creation has set up this for us, that we act and think it is us acting, so makes it a nice show. The best show.

See it from outside, very good acting...very good show, we'll all get awards if we were to get awards for acting. So, is there a way to change it? Of course. If you wrote it, you can change it. Go back to the same place where you wrote it. Go back to the

top of the second stage, the Trikuti, where the akashic records are written and say, "I don't want this one, I picked up another one." Sometimes you're sorry you picked up the second one, but that's a different matter. The point is that you wrote it, you can change it. Supposing you want to change all of them, you can change that too. And you can go still higher, and change all the destinies of all the people, and they'll all be changed here.

Then you'll say, "But why did I change? What was wrong with it? It was perfect. Why did I change? Because of one foolish character down on the stage telling me, 'Change it.' No, no, no, no, I restore all that back." If you get a chance to go back and look at the destiny you created for yourself and say, "Let me change it," I can guarantee you will not change it. If you look at the creation itself and all the destinies, go to the top, you'll not be able to change anything. You'll see perfection in what you created. You'll see, "I couldn't have done any better the way I've placed things."

That'll be your experience. Sitting as a character we're saying, "Yes, can we change it?" Of course, we can, but not here. You can't change it sitting here. You can change it from different levels.

Q. Sir, in which plane do we see the sun and light? What is the form of communication with the light and sound? What is inside the light?

A. Light and sound are physical experiences. We see light—there are bulbs lit up here. We go out, the sun is shining this light. These are physical experiences of light. Sound, also physical experience. Some sound is struck. The sound waves travel. They hit our ear drum. Ear drum carries the system to the brain. Brain says, "Yes, it is sound." We hear the sound. These are physical phenomena. But when we say in meditation we go within, we see a different light, not this light. In fact, a friend of mine who got initiated with great intense desire. He put himself under a blanket to meditate so his wife couldn't see what he was doing. He put himself—blanket. He saw intense light. He took off the blanket to see where it's coming from—the light disappeared. Put the blanket back, the light came. He said, "What is going on? Such a bright light." He closed his eyes with his hands under the blanket as much as he can, light became bigger. He [was] frightened where the light has come from and there was no light. So, he came, told me this experience, and I said, "There is more light inside than outside. You just saw just a little stray—streak of the light that is coming from your own self. Your own soul is producing that much light, much more than existing outside.

This light percolates down and can come when your attention is behind the eyes at the eye center. Light automatically comes, because you are the light. Your own self is lit up...and that light keeps on changing in its intensity. You can see that light, feel

that light and be that light. This you can't do here. If I want to become this light I can't. I'm just very dense physical body. I can't become light. Inside you can, very easily be the light, because you are the light. Therefore, inside light is your radiance of your own self that comes.

What about sound? It's not the outside sound which your eardrums here. The inner sound you hear with your soul. You here with your true self, not through your mind. The mind speaks. The mind can make sound. That mind can create words, the mind can repeat words. The mind is a speaker inside our consciousness, soul is a listener. You listen with your soul. Then when you listen to sound with your soul, it's the same power that's the light. And once you transcend that causal plane, light and sound becomes one. You can call it light, you can call it sound, it's just a power that is creating the experience of a self.

Or it is the emanation—radiance of the soul, looks like light and sound. So that is why when you want to see inner light and sound, you can start seeing it very early. You can start having glimpses of it, little streaks of it. Even the beginning of your meditation. And as you concentrate more, more and more comes. And at the end when you're no longer connected with these eyes, no longer feel connected with these ears, and you're concentrated on one point, like the eye, the third eye, single eye, one eye, one power to see, not spread out. You reach there, the whole thing gets filled up with light including your whole body and your whole world.

I read in the bible, "If thine eye be single thy whole body shall be filled with light." At that time nobody understands how can be filled with light. Experience it, it will be filled with light. Not only the body, everything around the body also. This is, "If your eye is single." That means you're no longer aware of the two eyes of the body. Your attention has gone that deep into it. It's all a matter of concentration of attention and seeing these.

What is the form of communication with light and sound? The communication at this stage is put the switch on—it comes on. We're communicating with light. Put a...ask Mark to put the volume off, we're communicating with sound. This a mechanical communication with light and sound. They're not beings. They're not people that we communicate. Inside they're like people. Inside we can communicate with light. One light communicating with another light. Therefore, at some point the light communicates. How do they communicate? The same way like we communicate sometimes in this world through what is called telepathy. That means we think of something, the other person knows what we're thinking. Did you know this telepathic communication takes place in our lives almost all the time without our knowing it? We're thinking something, people our catching our thoughts. We

don't because we don't even know it exists. Some people know they exist, and they deliberately channel the telepathic communication to a particular person, and when they think, the other person gets the same thought.

It's a communication—telepathic communication. But then they can't sometimes do it voluntarily, and also, they think in a particular language. They don't realize that if you want to communicate a thought in words, in your head to a friend who's in Germany—doesn't know your language—he or she will understand it in German. Did you ever know that, that telepathy does not make use of the language we speak? It uses the meanings of language that we're putting into words, and the meaning is transferred, not the words.

In the astral plane that's the most normal form of communication. We communicate with thoughts—and no matter what language you know here, the only language there is the meaning of language, the meaning of what you're trying to say that gets transmitted. You communicate between light with that method of telepathic communication. And how do we communicate the single light that we are with the total light? You merge in it and become one. Final communication. Final communication is when the light of a soul by communicating through love and devotion of the total, becomes the total, becomes the same. Final communication.

What is inside the light? The soul. The inner light is emanation from the soul. Inside the light is the soul.

Q. How do you know you are ready to walk the walk?

A. How do you know you're ready to walk the walk? When you start walking. Till then you can't know it. A little baby tries to walk, is struggling, crawling, all that, one day is able to stand up, but then falls—stand up. One day takes a step—he's learned to walk. That's how we learn to walk. When we learn how to put our attention within and get experience, we have walked. Till then, we have talked. We talk all the time. Walking is rare, but we should walk the walk.

Q. Guru Ji, in our dreams do we visit astral planes? How do we differentiate between a normal dream and an astral visit? When we die do we visit the astral dream first?

A. Dreams are of many kinds. Even dreams that we have here in the human body when we go to sleep are of different kinds. Some dreams are a continuation of your thoughts and events of the day before you go to sleep. You're doing something, you haven't lost that thought, you go to sleep, that continues and become your dream. Some dreams are from past memories. Something happened years ago, they replay, and they look very funny. You start seeing people who died long ago still living and

coming, and makes you sometime wonder, “Weren’t you dead.” They say, “Not really.” A person who actually died—and you believe him? When you tell somebody who is dead and appears in your dream, and you say, “I thought you were dead.” “No, you’re mistaken.” Okay, you believe he’s alive. You wake up, “No, he’s dead. It was just a dream.” And then dreams can pull up images and events even from past lives. And you get very strange dream with people you’ve never known, and they come into your dreams. But dreams can pull up—dreams are not confined to this life only. Dreams are coming out of the mind which is carrying the impressions of all previous lives. You can have dreams of previous lives.

So, these dreams which comes from your subconscious come from your past, come from your current affairs, are generally mono colored dreams. They...most dreams are in the color of the skin, buff color, light and dark. They don’t have other colors. Some dreams which are deeper, coming from the past, have some color in it. But they don’t have color blue and yellow. Then there are some dreams which are so clear, a blue sky with yellow flowers growing—you see them. They’re astral dreams. They’re coming from the astral plane. Some most colorful dreams are coming from the astral plane. And you can pull a dream sequence from any place.

You can have dream—but dreams cannot pull out something that is outside of time and space. It has to pull out something within that. So, some dreams can pull out even experiences of the causal plane, and astral plane—and then you wake up, and you wonder, “Was is it real? Was it a dream? No, but I was sleeping. It was a dream. It was a dream.” That’s the only way you figure out it’s a dream. But I’m giving you more hints about what a dream at the astral plane or not. Watch out for the colors. So, there’s a reason for that, which will take a long time to explain what colors are, why they exist in the astral and causal plane, but that is where you pull out these kind of dreams from.

Q. Master, I don’t know you. I don’t know why I love you.

A. If somebody doesn’t know me and loves me, I must tell you—very straightforward from my heart—I love that person and know it. That person may not know, but I know it. If you love me, I definitely, certainly love you—and whether you know it or not, I know it. I know both, before you said, “I love you, but I don’t know why,” I loved you at that time and I love you even when you don’t say that. Therefore, love is something coming from the soul. It has nothing to do with the mind and the speech that we make. Sometimes, actually we have an experience of loving somebody and the mind is even hating.

It’s amazing that the two can operate so differently and separately at the same time. That “I hate that person, but I love also. I don’t know where it comes from.” Love

from the soul, hatred from the mind. So therefore, love is not something that we can verbalize, that we can make it into a thing that we can see, or that we can always feel the way is actually feeling inside. Soul is feeling love and our mind is covering it up. “No, no, no. Don’t be fooled.” But something is loving you anyway. “What’s happening to me?” You are turning spiritual, because you are turning to that which loves, which is your soul, our spirit. So that is why it is not necessary to know why you love. If you love, you’re turning spiritual.

Q. Sir, is meditation used by psychologists and psychiatrists? How is meditation different from concentration, relaxation, thinking or self-hypnosis? What are the benefits of meditation?

A. I’ll have to make it the last question because of the time factor. As I said, we’re all meditating. We’re all thinking about something, so we’re meditating. Do psychologists, psychics there meditating? Yes. They’re meditating—and sometimes they meditate too much. Do you know, the suicide rate in the United States among psychiatrists is three times more than the average suicide rate. The psychiatrists kill themselves more often than people kill themselves. Why is that? Because they’re meditating on the problem of their patient.

They take it upon themselves. They meditate so much. They have still to learn and have come to me for that kind of learning. They’ve still to learn to be completely objective, and completely loving for a patient and not assume the symptoms of a patient which the patient is describing is their symptom. In normal cases I say it’s very nice to feel like the other person—and people say, “How can we deal with people and still feel good?” pretend you’re that person, feel like that person, not for psychiatrists, not for hypnotists, not for these people. Because they’re taking up the feelings of that person, almost introducing the experience of that person into themselves, and since most people who go to them are depressed, they get depressed too, leading to a high rate of suicide. So, certainly they meditate, but they don’t do the kind of meditation we’re talking about. They don’t say, “Meditate upon yourself.” They meditate upon their patients, and that’s not too good.

Friends, we’ve come to the final session of our three-day program here in Brisbane, Australia. I am very happy to be able to visit Brisbane. I’ve not been here before, though I’ve been to Melbourne and Sydney, even Auckland on my last trip, but this was good to visit this beautiful city, lovely weather, wonderful people and great seekers here. So, I congratulate all of you for being here, being in a place which is very conducive to good meditation. If you’re living in a mountain with snow covered there, no chance of getting out, no chance of knowing anything, you wouldn’t have

an opportunity. So, it's grace that has given us opportunity to be in a place where we can make some spiritual growth and progress. I'm happy about that.

I mentioned to you that the ultimate meditation that can take us to our True Home is a meditation with love and devotion. Without love and devotion, we remain within the realm of the mind. Nothing can pull us out from the three worlds of the mind, the physical, the astral and the causal, except love and devotion coming from a Perfect Living Master who pulls us through the darkness that occurs even after the mind has been left.

We have a short darkness, we have a temporary darkness here, we have short darkness, and we have big darkness. The darkness beyond even *Parbrahm*, darkness even after we become an individual soul, is so dark that, with our light of sixteen suns we can't see through it. And then that darkness does not stay dark that we can walk through darkness. It's just an example to compare it with physical darkness. We cannot walk through that darkness because the darkness revolves all the time. When souls want to go with imperfect masters they're thrown out because the darkness revolves, and they come out the same way where they went in.

It's just a picture of what kind of darkness we go through. Only a Perfect Living Master pulling us from our True Home beyond the darkness can pull us with his light and with his power, beyond that darkness. I'm very happy that those Perfect Living Masters are still here on this planet and are always on the planet for seekers. They appear wherever there are seekers, wherever there are seekers for their True Home. Home beyond the mind. Home of Totality. These Masters come there. And therefore, now what will take you beyond to the True Home is love and devotion.

It's good to start practicing a meditation with love and devotion while you're still here. Not wait till we go to the end of the mind then start. We can start right here. So that is why I said that the meditation with love and devotion is the most important meditation. Are you ready to do it now with me? Let's do meditation that can take us to the highest place, and that is meditation with love and devotion. Which means we'll follow the following steps. We'll sit still in our body. We will close our eyes. We will seat ourselves in the center behind the eyes, at the third eye center, at the single eye center. There, we will meditate by repeating words which will drive the words of thought away. Those of you who already have a mantra, a Simran, will use that. Those who do not yet have that, they can temporarily coin a small mantra today—a mantra which expresses their love for somebody that they want to love—and they can use a short phrase, repeating that continuously will be your temporary mantra today. When you repeat that, if you can hear any sounds, you'll listen to the sound. If

the sound is strong enough to begin to pull you or is melodious enough to draw your attention, you can give up the mantra.

If it becomes weak, go back to mantra. During this period, visualize the face of your beloved, the face of your Master and talk to the Master. Tell him what you're thinking. Express your love and devotion for the Master. From time to time during this exercise have that personal conversation, personal interaction with your Master inside the head, in the third eye center where you're sitting. That's how it has to be done.

So, close your eyes and go back to the meditation chamber behind the eyes. Make sure you're there and no longer in any lower part of your body, that the lower part of your body is the lower part of the house in which you live. You are on the sixth floor behind the eyes. Push your chair backwards so it comes right to the center. Sit on it and relax and await your Master's appearance. Meantime, repeat the words of mantra, slowly, very deliberately, so you can listen to it.

Any sounds come, drop that repetition, listen to the sound. Sound becomes weak, restart the repetition. If you can visualize the Master, think of him. If you cannot, still talk to him. He's hiding behind the curtain in front of you. Still talk to him. Tell him what you feel. Tell him what you want to do. Express your love and devotion for your Master. If he replies to your questions, repeat the five words of the Simran or any mantra you have to check it is the Master's voice, Master giving you the answer. If not, continue your conversation from the Master behind the curtain. If you can see him, look at this eyes and forehead.

If you can see the eyes and forehead it is the Master. While repeating Simran, if you see the eyes and forehead it is the Master himself there. Express your love and devotion. Tell your Master whatever you want to tell. This is the best opportunity. Request for anything that you want. Say steady with any request that you have.

How many of you were able to successfully do this? How many of you enjoyed it? Very good. I'm happy that this has been a successful session, and I'm satisfied my visit's purpose has been fulfilled. Now you have to keep on practicing this regularly. Regularly means every day. Don't, "It's a weekend exercise. We'll do it on Sunday or Saturday." Do little. Do five minutes. But do it every day. Keep the momentum going. If you do every day, even a short time, you will keep the momentum going.

So, I am very happy that you were able to join me in some of these meditation sessions, and we'll be able to walk the walk now instead of merely talking—listening and talking to others. I am very happy to tell you that for some of you, there are some astral gifts brought from the astral plane by Great Master—and he has placed

them on top of this house—this building, right on top. You can go and collect them. All of you can try and go and see if you have a gift—package there. If you find a package you can open it there or bring it down.

Now you can't go with these bodies. You have to go with your imaginative bodies, or astral bodies. Therefore, to go to the top of this building either by going outside and climbing from outside—there's a ladder outside. Or flying outside or flying through the roof. All that is possible, and you can experience it—and then you can go and see if there's a gift for you. You can bring it down, open it here or open it there and then come down. Are you ready? Close your eyes. Go back to the sixth floor.

How many of you were able to find a gift up there? Very good. How many of you liked your gift? How many of you saw something you had never expected? Very good. These are gifts not from the physical plane. Keep them carefully. You're very lucky you got them—and keep them. People who had these gifts sixty, seventy years ago. They are still share...they're still keeping it and finding more and more meaning in those gifts as time passes on. So, I'm very happy so many of you were able to get these gifts. Those who could not get gifts, I'll still console you by giving you something physical. Yet it will have the same blessings of my Master, Great Master.

We call it Prashad. Prashad means blessed substance. Generally food, it can be anything. Master has blessed some food, and I'd like to come and give it to you. Even those who had no gifts are still—can still get it also. It's an additional bonus. I wish I could come to you personally and give the Prashad myself, but I think, considering my age and my health—I carry a cane around, a stick, walking stick around—so, I'll be very grateful if you come to me. And are you willing to do that? One by one. If one by one you can come to me, be very happy to give you Prashad blessed with the power of the Great Master.

<https://youtu.be/hBvxTn4wU1k>

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