

## Faith | Destiny | Par Brahm | Detachment | Initiation (Part 1)

October 28, 2011 — Chicago, Illinois

I'm happy to be here again after a very nice trip to Lithuania where I went for the first time. I was told that the Lithuanian people are very shy and that they do not ask questions for reason of their language being different and also, otherwise also, they're very shy to talk to a person coming from another country of this nationality. My experience was totally different. I did not meet any shy people there at all. They all asked questions. They were expecting about 20 people, but 50 turned up for the seminar there. And the one on one interviews, which they thought may be only two or three people, 29 people came in for one on one interviews. So that was a big surprise. The biggest surprise was that I had not gone there to initiate anybody, but one old man, he told me that he had seen a picture of mine some years ago and two days before I went there a spirit form had come to him and said that I will be coming in two days and will be initiating him. That was such a surprise.

I was going to suggest to him, like I suggested to many others in that meeting, that you wait for 2nd April 2012. That's the next Bhandara of Great Master, and this is Great Master's work I'm doing. It is Great Master's initiation. Indeed, I don't feel I initiate anybody, but I do stand as witness to Great Master's initiation. Since people cannot see Great Master, who has passed away in his physical body, they sometimes ascribe the initiation to me. The truth is, it's Great Master's initiation. When I was about to tell that man about the Bhandara program on 2nd of April, a *hukum* came to me, an order from Great Master: "This man and another woman with him have to be initiated the same day." So, plans were altered, and those two people in Lithuania were initiated the same day. So that was a big surprise, but it also gave to me an idea why I went to Lithuania. I went to Lithuania for those two people, and it was Great Master's plan.

Great Master is doing his work in a very strange way. Unseen by many of us. He is making sure that the axis of spirituality, the very foundation of spirituality, from which spirituality spreads to different cultures should shift, or is shifting from the East to the West. And he predicted a long time back that this axis of spirituality would shift from the East to the West and localize itself in a big way in the United States of America. I find that I am merely a transition of that process of spirituality shifting to the East to the West, and this is in the nature of things that many of the great, well known mystics and Perfect Living Masters had come in that part of the world, that part of the planet. Whereas, in this part of the planet, people have believed in spirits, believed in nature, believed more in things other than what the Perfect Living Masters are able to tell us

and what they're able to lead us to. So, in this transition I can now foresee that Great Master has already been able to see that a large number of Perfect Living Masters will be born in the United States of America, and the work will be carried on in this part of the planet, and I am one of the witnesses to that transition. So, this transition it took place in such a strange way that I am left wondering all the time. So, I am in a constant state of wonderment at what, how Great Master's work is going on.

There is no rational explanation for some of these things. When miracles happen in our life and we try to explain them, they defy explanation because they're based on a principle which is not the normal principle of logic and science, and that is why we don't understand sometimes. The mind tends to reject them. The mind does not accept something that is not logical, doesn't make sense. On the other hand, these great spiritual experiences we all have from time to time, they are not mental experiences. They are not sustained by logic, and they cannot be explained by the mind, and that is why we are often in a sense of doubt about them. The spiritual path helps us not only to identify those unusual experiences, which are not mental experiences, but to build faith based on those experiences. Faith as you know is a very important ingredient in the spiritual path, but it should not be blind faith.

There's a very thin line between blind faith and living faith. People say, "Believe only what you see." Well, if you've already seen, what do you believe then? You can't believe something you've already seen. You've already seen it. You experienced it. Belief itself implies that you are believing something that you are not seeing, and does it not amount to blind faith? It is very close to blind faith, but the reason why they say you should not follow blind faith is that if a statement is made by somebody and you begin to believe that, and that statement remains static as it is, nothing happens and you keep on believing it and die with that belief in your life, its blind faith. But if a statement is made by somebody and some experiences take place in your life—may not be directly connected to that statement, but hint at the veracity of that statement—then that faith in that statement is not blind faith. If experiences keep on multiplying, and more and more experiences come into our life showing that the statement was not totally blind, then that is not blind faith. That is why, instead of saying that against blind faith you should have faith that is not blind, they say you should have living faith.

The opposite of blind faith is described as living faith, and the reason why it's called living faith is that like all living things it grows. All living things metabolize, change and grow. That's the definition of life. If there is no metabolic activity, if there is no movement and growth, we don't call it living. And that is if there is a movement and growth in faith we call it living faith. So that is why when we have new incidents happening in our life on a daily basis, which we ascribe to something that we had heard, but which we had conditionally believed till we can have

experience, that would be called living faith. Perfect Living Masters have always advised us to go by living faith and not blind faith. If somebody says, "God is sitting on top this building, believe it," and we keep on believing God is sitting on top of this building...we die, it's totally blind faith. But if somebody says you can go on top of the building and see something that's divine and godly, you will know that God exists everywhere, including the top of the building and you go there and see a beautiful spark of light there, just because you're doing an experiment called picking up a gift from the roof it's not blind faith anymore. The same statement becomes living faith.

So, I'm emphasizing the importance of living faith that even the Perfect Living Masters say do not believe our own words. Even when we make a statement, do not go merely after the statement and say because he said so, therefore we believe it. That's not good enough on the spiritual path. On the spiritual path, you must have a sustained experience after that statement, which keeps on giving you new experiences, and that sustains your faith, and it grows, and it is alive. So, I thought I might clarify this and because otherwise just to say that you have experience and not faith does not make it living faith. That's experience. If you've already seen something, there's no question of believing in it. You've already seen it. So, you are believing in something that you haven't seen, but there are other indications showing that your belief is not static. It's not stuck somewhere but growing with new evidence that comes to you every day.

I have noticed, not only in my life, but in the life of my friends, that when they come on the spiritual path, these so-called coincidences which sustain our faith, these so called unusual happenings that come in our life, they keep on increasing. It's very strange that there's a direct connection between the number of coincidences that we experience after coming on this spiritual path and our progress that we make on the path. The more progress we make on the path, the more these experiences increase. Ultimately, when we have made sufficient progress on this spiritual path, our whole life seems to be a string of miracles and a string of strange coincidences. So that is an outward sign of spiritual growth.

People have a problem sometimes in judging if they're making any progress at all or not. Progress cannot be measured by one yardstick. You cannot say I have seen great light inside my head. I close my eyes and saw a flash of light; therefore, I have become spiritual. That's not spirituality. That's an experience which must be sustained by something else. Supposing a person says I have gone to the highest regions. I heard the music described in the books which only occurs in Sach Khand in the higher states of consciousness, and I have been to all these regions. And then at the least provocation that man gets angry, is attached to things outside and shows all of the signs of being very vulnerable to the senses and to the mind, that man has made no progress at all. It's just a mental game he's playing upon himself.

The mind can create delusions in which you feel that you are making spiritual progress. It's just a mental game. When spiritual progress is made in one direction, on one track, it effects all the tracks. If spiritual progress is made in inward experiences it will automatically affect the level of your anger, the level of your attachments, the level of your greed, the level of your lust, the level of your own ego and haughtiness. They all get affected simultaneously. So, you can measure spiritual progress and growth not only from one track but seeing the effect on several tracks. Sometimes it is not necessary to have any other spectacular experience inside but just to have a continuously developing faith in the master. Being able to see his hand in everything that is happening in our external life, to be able to notice what is happening outside. And why does that happen? Because our karma itself may be such, our past actions may be such that we are required to perform certain things in order to clear up that karma, in order to live through that karma. That if we only go into internal experiences we will not be in a position to carry out our duties and carry out the functions that we're supposed to perform in order to pay off our karma in outward life. That's why the masters themselves arrange this, sometimes, to block any internal experience that would detract you from performing things outside, but they do not block the signs of progress on all tracks. So, you can still see signs of progress on all tracks.

I have sometimes given to you the example of one of the great mystics, Great Master's master, Maharaj Baba Jaimal Singh. He himself was a disciple of Soami Ji of Agra, the founder of the Radhasoami faith, which has spread all over the world today. That Soami Ji there initiated Baba Jaimal Singh, who in turn initiated Great Master whose disciple I had the privilege to be. So, I know this lineage that Baba Jaimal Singh must have been a very strong Perfect Master to produce a Great Master like Baba Sawan Singh, but himself, Baba Jaimal Singh, was a great seeker, but he could not get very spectacular visions during his meditation.

So, he wrote a letter to Soami Ji, his master, saying, "Beloved master, I am missing you. I don't know what is happening to me. I miss you so much. I want to be with you all the time. I don't know what I can do. Will you give me permission to come to Agra?" (Which is a place about 300 miles away from where Baba Jaimal Singh was living.) "Would you give me permission to come see you?" And in those days mail was very slow. It was truly snail mail, and it took a long time for the letter to reach Soami Ji, another long time to reach Baba Jaimal Singh, the reply that Soami Ji sent. In his reply Soami Ji wrote, "Beloved son, Jaimal Singh, I am very happy to receive your letter and to know that you're making good progress and your soul is traveling around in the higher regions."

Now Baba Jaimal Singh says my soul has not traveled to any region at all. This must be a mistake. Maybe this letter is meant for somebody else, has been mistakenly mailed to me. So,

he wrote back again to his master, "Beloved Soami Ji, I received your letter. It was probably meant for somebody else because my soul doesn't go anywhere, and I have not had any of the experiences you are mentioning. So far as my request is concerned, I wanted permission to come and see you." After a month of waiting, a second reply comes from Soami Ji. "My beloved son Jaimal Singh, I am very happy to get your second letter and to know that your soul is roaming around in the higher regions in Brahmand." Puzzled by these two letters Baba Jaimal Singh carried both these letters with him and went to Agra. Soami Ji also said, "If you want to come and see me, you are welcome in the first week of next month." So, Jaimal Singh took those two letters and went to Agra to meet his master puzzled by the contents of those letters, and there he placed those letters in front of Soami Ji and said, "Master, you sent these two letters to me and in both the letters you are saying my soul is roaming around in higher regions. My soul was not roaming anywhere. I was seeing nothing in my meditation. I was just missing you so much that I felt that my love could not be contained anymore till I see you. That's why I made a request to come and have your darshan. Maybe this letter was meant for somebody else." And Soami Ji laughed.

He said, "Babu Jaimal Singh, let us go inside this room. There are ten or 12 people sitting here. Let us go inside and meditate for half an hour." So, Soami Ji and Baba Jaimal Singh went inside the room while the others waited outside, and after half an hour they both came out and there, in the presence of these ten or 12 people, Soami Ji says, "Now tell me, Jaimal Singh, when I wrote those letters to you, was your soul roaming around in the higher regions or not?" And Jaimal Singh says, "Yes, it was." Soami Ji says, "I am not asking if you had experience of higher region today. I am asking, when I wrote those letters was your soul going up in those regions at that time or not?" And Baba Jaimal Singh said, "Yes, I saw today that my soul was going to the higher regions at the time when you wrote those letters to me." Then, addressing those other ten or 12 people, Soami Ji explained that it is not necessary for us to have spectacular visions in meditation in order to know that we are making spiritual progress." In this particular case Baba Jaimal Singh was experiencing an intense longing. A great desire to meet his master. He was missing him so much. That desire cannot come unless the soul is traveling in higher region. It cannot come unless the attention and soul is being pulled to the region of the soul itself, which is Par Brahm. If it is not being pulled there, you cannot have that kind of feeling of love and devotion.

Therefore, his experience was outward in the sense that he was feeling a longing to see his master and missing his master, but the truth is at that very time he was having an inner experience which was blocked from vision. He could not see. It is like there were blinders put on his eyes so he could not see so he could do the work he was doing at that time, which was a military mission that he was trying to accomplish outside, that that would be interfered with

which was part of his karma from the past. So therefore, sometimes the masters block our inner vision, not because they don't want us to make progress but that we may be able to fulfill our obligations that are karmic in nature and have been created so that our body can survive in this world and fulfill its obligations karmically to others who are around us, to things that are around us, to a life that is around us.

We all have been born with a *pralabdh* or a destiny. The destiny was built up from elements picked up from past lives. They were not all picked up from one past life. It's not that one life just gets reflected in the next life. Elements of destiny or *pralabdh* are picked up from several lifetimes and those are assembled to constitute one lifetime, but they're all based on our own actions of the past. When the destiny is made up, it creates a birth, a life and death for us. It fills many of the gaps that we have in our life. It covers a lot of time that we live in this body, on this planet. It leaves some gaps, some areas where we are asked to make new decisions. And that is the small area left to us to make our own decisions, and that is when many options, many alternatives come into our life and we have to make choices. You'll decide to do this or that. We have to make important decisions, which way to go. Those areas where we have to make so-called new decisions are left open and the rest of it is fixed.

For example, where we will be born is fixed. You cannot change it by your choice. Who your parents will be is fixed. You cannot change it by your choice. Who will be your siblings is fixed. You cannot change it by your choice. Who your friends will be are fixed. You cannot change it by your choice. Who you will marry, who your children will be is fixed. You cannot change it by your choice. You can make your plans to do many things in between these. Where you will be falling sick and having accidents cannot be changed by your choice. What you will eat, what food you'll be served is fixed. Most of it is fixed. Very few areas are left. I'm glad the pizza option is still open. Anyway, the point I am making is that so many of these events of life are already fixed in our *pralabdh*, in our destiny. This *pralabdh* is called fate or destiny because we're born with it. When is it made up? It is made up before conception takes place in a mother's womb. It's not made up while we're being born or something.

*"Pralabdh pahle bani pache bana sharir."* That's what they say in the Indian scriptures, that the destiny is completed, the whole pattern is made up even before conception can take place to create a body. And therefore, the body structure, even during its creation in the mother's womb, follows the destiny already made up for it. The body will take that shape. The eyes will take that shape. The limbs will take that shape. The heart and the brain will take that shape, which is already prepared by the destiny and the *pralabdh* created for it. So that is why the whole destiny of life is made up before we are even conceived and before we are born, and the whole process of evolution of the embryo and the fetus and the process of birth and growth in

a physical body is predetermined. Yet, some gaps are left in it where we are asked to exercise a unique experience. A very, very unique experience exclusively reserved for one type of species. In 8.4 million species of life that exist on this planet only one species is allowed to have the experience which is called free will. Making choices. Deciding what to do. Alternatives and options are thrown in our life, in our face so that, whether we like it or not, we have to make choices. And those choices determine a future karma, a future life, a future pralabdh for us, which means that this is a very well-laid-out trap.

The trap is that you come already destined to go through certain events, and then the trap is you are forced to make choices in which you are forced to use your free will, and every time you use your free will you create new karma to come back again. This is like a strange prison house in which we move from cell to cell with no way of getting out. This decision making that we make in life, that we make choices through free will, is called *kriyaman* karma and is distinguished from pralabdh. It's not part of destiny. It's not part of what we are born with. I am explaining this because later on I will tell you that even *kriyaman* is predetermined, but not at the level at which this pralabdh is being created. The destiny that's being created is fixed. We have no options, but the *kriyaman*, the new actions that we are creating, and which leads to the further development of destinies, is left open to us, and we are given the unique experience of making choices, and that unique experience we call free will.

So free will is unique because only human beings in the human body can exercise it. Life is in many forms. A whole list of 8.4 million types of life, species, has been recorded in the scriptures in India. You can see the whole list. 5.4 million is in the plant world alone and only ultimately the last 400,000 includes a human being, includes angels, gods, various disembodied entities and souls living in other areas which are not visible to us. So, this last group of 400,000 contains only one species where free will is available. What about all the others? They have no free will. The plants grow totally by the DNA molecule, tells them what to do, how to grow, when to die. They never make any choice. The birds, the insects, the animals, the mammals, they go strictly by instinct, react to everything as programmed in their DNA. Never have a chance to make a choice. Their choices are predetermined and automatically played out by their instincts. Human beings also have instincts and play out a lot of their karma by instincts, but that is mostly pralabdh. But when it comes to the decision by the mind, when it comes to using your reason and finding out what is better for you, what is worse for you, then you come up and use free will, and that determines your morality, that determines and makes you a moral animal.

There's no other moral creature. Neither the birds, nor the plants, nor the insects, nor the mammals, nor the angels, nor the gods. There's no morality anywhere else except in a human being because a human being has been given this unique experience of free will, that you make

a choice. When you make a choice, you evaluate which option is better for you. Good or bad. You set up your standard of good and bad. A lot of the standards have been set by your environment, by your pralabdha, by your own destiny. Where you are born. What the culture is. What nationality you have come. What church you grew into. What religion you belong to. They're setting your moral standards already for you. Some of them you set up yourself through a process called conscience. You have a conscience. "I must not do something wrong, but I must first determine what is wrong, what is right." This whole moral being is being created because the human being has an experience of free will. If there was no free will there would be no morality. Then everybody would be just living like the plants, like the animals. They have no moral question at all, but we have been given this moral question to bind us down to a law of karma that is created by the choice we make. That means the choices we make determine where we will go.

We can make a choice and go into any one of those 8.4 million species of life. It's not that when we make a choice we decide to stay only in the human form. We can make choices in human form which will lead us to that. And imagine how active our mind has been, how active this process of choice making has been given to us. How frequently we use our free will in life. That in one short life of 50, 60, 100 years, in that one short life we can create enough karma, enough new decisions, which can be created, creating a reserve of karma for us for many lifetimes to come again in many forms. That is the biggest trap. That is why they say that this law of karma has been introduced in such a way that this world has become permanent. Who did it? Well ultimately, the whole show is of total consciousness, but consciousness created a negative part outside of itself so that it could be distinguished by the law of pairs of opposites. It could be distinguished as a positive force from a negative force and we often refer to the negative force in Indian literature as *Kal*. *Kal* means time.

Time as we're experiencing is what creates karma. If there was no time there'd be no karma. There'd be no beginning, no middle, no end. There'd be no cause and effect. Time is the creator of all negativity. Time is the creator of all destiny. Time is the creator of free will. If we didn't have time we wouldn't have any of these things. Therefore, time has been set up as a separate unit to give us the experience of the negative and the positive, and time was set up as a negative force against the positive timelessness and bliss and joy of being total. The totality of consciousness was a state of bliss and union and unity, which could not be compared with anything and in order to see the contrast between that state and this state which we are now in, to have the both experiences, time was generated, and time became the creator of all experiences. Time was the creator of events that have been placed into beginning, middle and end. Everything we are experiencing in time has a beginning, middle and end without

exception. So, time has been the creator of these three great events. The beginning of a thing, the middle of a thing and the end of a thing.

These have been given the names of gods in India. We call them *Brahma, Vishnu, Shiva*. We don't realize they are just names given to the very fact that time could be experienced only in these three forms. There's a beginning of everything, there's a middle of everything, there's the end of everything. Time creates all that, and we say Brahma is the creator. Vishnu, the god of sustenance and maintenance, is the middle, and Shiva, the god of death and annihilation, is the end. They're just different names given, and we worship them. We are made to worship the very system that has been set up to trap us. We are in such a big trap here of this beginning, middle and end of the nature of time that has been placed in such a way. What happens if you have a beginning, middle and end of everything? How do you begin? They have to have a cause. How do you end? You must have an effect.

Cause and effect get built into a system which has time, and which has a beginning, middle and an end. This cause and effect is called karma. The karma says whatever do you must be rewarded or punished. Why do they use two words? Because they know that in making a judgement, in order to pick up one option you will evaluate it. You will say what is better for me? What is good? What is bad? You create your morality right there. When you create your morality, you create karma. Therefore, you will either make good decisions or bad decisions. Every decision can be classified as good and bad that you have made, and therefore the good decisions must be rewarded. You have been good. Bad decisions must be punished because they were bad. Having done that, now the pattern of destiny can be very easily made. For all good decisions you made you'll be rewarded. For all bad decisions you make you'll be punished by the system itself. You don't invoke any God or any angel of death to do that. The system itself provides the punishment and reward for your actions. That's the law of karma. The karma itself will create the conditions by which you must be rewarded, and you must be punished, for the good and evil that you have perpetuated by your decision making.

The question is, that can you wipe out some decisions by atonement by good decisions? People would love to have that system by which they say, "I made a big mistake. I'm going to apologize and ask forgiveness. I am going to atone. I am going to give a big charity to my church to say my sins should be washed away." They're not washed away. The law of karma does not permit the cancellation of one by the other. That's another key element to make the law permanent. That if you do a good thing you must be rewarded. You do a bad thing you must be punished. One cannot be cancelled against the other. You can be a bad person for five minutes in life and be a good person the whole of your life and you'll get big reward. You'll go to heaven and have a great time in heaven—and then for five minutes work you have to go to hell. So, this is a

strange combination that perpetuates the system, that makes the system permanent here, and this is how the law of karma is operated.

Now this sounds simple enough that this is how it is set up. Can we really verify all these things that I am talking about? The Perfect Living Masters come to say yes. The Perfect Living Masters say even this explanation of time and karma and life should not be accepted on face value just because somebody has said so. You can view these things from a vantage point that can be attained in human beings, in a human body, by going within this body, exploring consciousness in the body and seeing that there are stages in the body. There are levels of consciousness in the body, which gives you a vantage point to see this operation of law of karma and time. Where is that point of vantage? The point of vantage is where you see who you really are. That is why all spiritual masters have said the secret of all enlightenment is to know who you are. If you can find out who you are, you'll have the answers to these questions. How these things have been set up and do not have to ask anybody how the system is working, you can see the system at work yourself. That vantage point has been called *Par Brahm*. Beyond Brahm. Beyond the creator. Beyond this creation.

That vantage point from where you can know who you are lies beyond this creation and lies beyond the creator of this universe. It's not that it is a simple thing somewhere you're floating around, and the creator is sitting on top of you and saying, "Come on, I'll give you some information about who you are." It's not like that. You have to go above this creation, above the creator of this universe, above the creator of this whole system in order to know who you are, because you are not part of this system. You have entered the system to provide it consciousness. You have entered this system to have an experience. You've entered this system to have an experience of the system. And just because you've entered it you got trapped into it. Now the trap is very heavily laid as I just explained to you, but no sensible soul, no sensible spirit would take such a big risk to go into an oblivion of a system that does not allow you to get out of it. So, it did make an arrangement in order to escape if you don't like the system.

Not all consciousness took part in that. If the consciousness got individuated into souls, which we believe it did because that's how we're experiencing this universe, as individuated souls, as individuated consciousness. We all feel we are all separate. We all feel we are looking at the world separately from different points of view. We all have different bodies, different minds, different sense perceptions. We all have a different set up with us, and therefore we feel that we are separate. So, where's the vantage point from where we can get this information about ourselves? The *Par Brahm* status, which is above Brahm, the creator, which is above the three worlds of beginning, middle and end, which is above time. At that point of view, you find that even the individuated consciousness can see the system was set up and as individuated

consciousness, if it occurred to you—now the word is not very appropriate, because occurred is used with the mind—but I'm just trying to use some word to explain the function of consciousness without the mind.

Let's imagine this soul or consciousness can have such a function. Like let me consider what's happening. That's a mental thing, but there's no other word to express the function of consciousness. I'm just using it as an example that if the soul could say I'm getting into this experience of a system that I can see in front of me. System of time. System of beginning, middle and end. A system in which karma will operate because of cause and effect. A system in which I can be trapped forever. The trap is visible before me. What if I don't like this trap? What if I want to get out of it? Shouldn't I make some arrangement before getting into the trap to get out of it? Well, such an event did take place. Such an event took place for individuated consciousness to say I should have some arrangement. So, all it could do was to see the total creator of the system above the creator of the universe. The creator of the system, which is only its own self in totality, the individuated consciousness in its own totality, or the total creator of everything, including all systems, including individuation of consciousness that had to turn to totality, that what arrangement can I make before I get into this system? So, if I don't like it, if it's too bad for me and I want to get out, how will I get out? A very excellent arrangement was made, and the arrangement was that in the very area of the system where you will have free will, or at least the illusion that you have free will in making choices, you'll be given the choice to seek and get out. If you seek at that state, that means that's the key you're holding all the time while in the system to be able to escape from the system. And what'll happen? If you seek you'll find your totality within the same system, within the same form of existence, within the same human body in which you have the choice making privilege.

What a wonderful thing. How will it really operate? If I'm already blinded by the system, how will it operate really? It will be operated because within the experience, within the illusion creating reality, an illusion will be created which will be like another being like yourself. Another being, which will be exactly like yourself. Coming into your experience and then talking about the system, talking about how to get out of the system and helping you to initiate your own journey within yourself and come back to where you are now. What a wonderful key was kept. It's even more beautiful than even the system that we're talking of. The system is so complex and so ideally crafted, but the arrangement to get out of this system is even more wily and more cleverly crafted. So therefore, when we find that we're trapped here, and we've totally forgotten who we are... We have totally forgotten where we came from, we are regarding covers upon ourselves as our own reality, we are regarding our being, our entity here to be a cover. Imagine what a mistake it will be if tomorrow I start thinking this jacket is me. "Oh, this jacket is me. The button is breaking. Oh, I am in a terrible state." It's a button on the jacket. I

am not breaking up, and I am beginning to believe that I am breaking up because a button on my jacket is breaking?

The body is exactly like that. It's just a jacket upon ourselves, and it's not only the only jacket. We are wearing so many undergarments. Each one of them looks like its ourselves. Besides the body, physical body, if we could have direct access to our soul living in the physical body, it might have been possible once in a while, in a moment of enlightenment, in a moment of inspiration, to forget the body and see who we are. Unfortunately, that's not so. This is not the only cover. Right behind this body, right behind the physical body, lies the astral body, the body of sense perceptions, which is no more than another body, another cover upon ourselves. It provides all the perceptions we have. Therefore, our whole life, our whole experience of this physical world and any other world that we can experience with senses exists because of those, that simple body upon us. It's a very wonderful machine. It's excellent. It's almost as good as the physical body, perhaps better in many ways. It's still a body. It's still a cover. It's not our self, but the mistake of thinking that this physical body, if it is not myself, something else in me is my soul that can move around even if I die in the physical body, gives me an illusion that the astral body or the inner body is my soul. This is such a big illusion. Such a big delusion amongst people that they frequently refer to, "This man died. His soul has gone somewhere else." Soul never moves. Soul never travels. It's the astral body traveling, and we call it the soul.

So, we make such a big mistake just by identifying ourselves, not only with this physical body, but thinking that our inner body, our body of sense perceptions is the soul. That's not the soul. Therefore, thousands of great seekers, thousands of yogis and swamis, thousands of practitioners of meditation have been fooled by this stuff, and they thought that just because they found something that was non-physical, that existed that existed around their consciousness, therefore they found the soul. They were far away from the soul. They just found other body with a longer life, a longer period of experience in this physical world and the other world, astral world, and therefore there's a big, another block placed upon our experience, placed upon our going into an insight to who we are. That's not all.

The worst is to follow, and that is that we have a thinking machine, which is itself another body, the thinking machine, which we call our mind and think that it's the brain, the physical brain, that's acting chemically in order to provide thinking and consciousness. What a big mistake that we don't even realize that the mind, the thinking machine, is just another body, just another cover. Like this one, like the physical body, it's just a cover upon our soul, and that's the biggest mistake that even great yogis and *yogeshwars* have made, even those that thought that they've reached the ultimate creator. They thought that the mind, which is the creator of this universe,

was the creator of themselves and therefore the reality. They did not realize that the mind itself is a body. We call it the causal body.

We call it causal body because it causes all things to happen. It's the creator. All universes that we can see in time and space are created by the mind in its own totality. To make things worse, because the consciousness individuated had its own reality in the totality of that consciousness, we created a big illusion by creating a totality of the mind so that when the mind is thought to be our soul we should see the totality the mind the universal mind as our ultimate goal. So, we blocked ourselves completely of knowledge of who we are. This is such a well laid trap. Layer after layer. It's not a one-way thing that you just go within and you find who you are. You have to go through so many layers. Peel like an onion. Keep on peeling and going to the center. This is not easy to go through that at all. And then the thinking machine, which functions in such a clever way, it occupies our consciousness 24 hours, 24-7, 365, 366. It thinks continuously and therefore by thinking continuously never gives a pause to us to see is there anything besides thinking. We never...we don't have time. Thoughts never stop, and since thoughts never stop we have no time to know if there's anything beyond thoughts.

So, it's very easy to say, "I think therefore I am." Philosophers have said that. Mystics have said that, "I think therefore I am." Nobody has said, "I think therefore I have a mind, and I am the one who is using the mind to think," which is the correct statement. I have a nice machine attached to me. I borrowed it, put it around myself. Just like I borrowed the physical body, I borrowed the sensory system and the sensory body, I borrowed a mind, put it around myself to use very well. The combination works so beautifully. The mind to think and create, the sensory perceptions to perceive what we've created, the body to experience it in a physical real way and make it its only reality. What better machine? What better arrangement can we make to experience illusion as reality? This is the best way we could have done it, and we've done it. But then it becomes a trap and we can't get out. So therefore, no amount of mental activity whatsoever, no amount of mental insight whatsoever can ever break the barrier of the mind itself. If the mind is the barrier, how are you going to you go to use the mind to break it? Therefore, something else has to happen to connect us with our own self, our own consciousness separated from the mind, separated from the sense perceptions, separated from the physical body.

That can only happen if we take up the key that we ourselves arranged, that if we get trapped in such a way that we cannot even see the way out, then another being should appear in even the illusory experience of our physical life, and that being should be able to talk to us, guide us to a level of consciousness beyond the mind. This is not possible with the mind at all. The mind cannot lead us beyond the mind. Therefore, a person who can come and talk to us of a situation

beyond the mind must himself be beyond the mind, and not only he should be beyond the mind when he goes into meditation, he should be beyond the mind all the time. If that person is not beyond the mind all the time, how can he guide us there?

If a sleeping person can't wake up another sleeping person. If the guide himself how will he wake us up? He should be awake to the highest degree. We want to awaken ourselves beyond the mind. The person who can awaken us must be awake beyond the mind while he is waking us up even though he's appearing in our dream-like state of a physical life here. So that's why the arrangement has worked well all along during creation, that while we have been trapped in this creation our initial desire to escape from this if we get fed up with is there provided through the appearance of a human being whom we call a Perfect Living Master. We call him a Perfect Living Master. The perfection is because of his going beyond the imperfection of mind. That's the reason for his perfection—he goes beyond the imperfection of the mind, the mind's limited abilities, the mind's limited ability not to have any experience whatsoever beyond time and space, beyond cause and effect. It's a very big limitation on the mind. The mind's limitation that cannot think beyond that. It should be able to break that and go beyond it, and therefore this limitation makes the mind imperfect and the Perfect Living Master comes from beyond the mind, functions beyond the mind, functions and his consciousness is operating beyond the mind while he's sitting right with us in a physical body where we have closed up everything, including our sensory systems, including our mind, including our soul. We don't see anything, and he should be able to see everything while sitting with us.

It is with that ability that a Perfect Living Master can see the whole show that's going on and our role in that. He can see how our karma was created, how we are placed in this whole life, what else needs to be done so that we can continue to perform our functions but not get trapped forever. How to resolve all the big reservoirs of karma we created in so many past lives, which are all settled as a *sinchit* karma. Reserve karma. How to get rid of that and how to get the soul out from this big misery of entrapment after entrapment. So, the Perfect Living Master devises a system. He devises a very simple system. He sets up within the system of this creation. He sets up a subsystem and calls it initiation.

This initiation by a Perfect Living Master, what does that do? What does that system, which a Perfect Living Master has created in order to perform his function of taking us beyond the mind, senses and this body? The system, he says, is, "I initiate you into a spiritual path that takes you beyond the mind." What happens when you get initiated? First step, the accountability to the law of cause and effect is immediately transferred to the Perfect Living Master. A human being who has come into this life like ourselves has taken on a responsibility so that we are no longer liable to the law of rebirth, no longer liable to the law of cause and

effect, no longer liable to the law of karma, no longer liable to be born where the past karma can be used to create a new life. It's a very big change. Who are you accountable to? To the master. And he takes full responsibility, not as a human being. He's taking full responsibility as a human being, as a companion at the astral plane, as a companion at the causal plane, as a companion at the spiritual plane and as a companion in Sach Khand. At the same time.

This is a remarkable thing that happens. This shift of accountability to Kal, to time itself, accountability to the law of karma being shifted to another friend, a human being, who turns out to be a friend of ours right to the end, forever. Not a temporary friend, permanent friend. Till eternity. That friend takes on this responsibility. It's a very big change. Then what next happens by initiation? The sinchit karma, the reservoir from which all new karma was being created, all new pralabdha being made, all new destinies were being made is burned out and destroyed right there and then. It's not burned slowly. It's burned at the time of initiation. There is totally no reserve karma left from which any principle of reincarnation can produce a new life for you. If any new life has to be created it will only be created under the direction of the Perfect Living Master and using only the elements from this life. Not from any other past lives. That's a very big change that takes place. Therefore, because the elements from which you can make a new life are so limited now, every future life, if necessary, will be better than the previous life. More conducive to enlightenment and more conducive to realizing who you are.

So, such a good system has been set up that Perfect Living Master can come and do that instantly by a subsystem within the system without disturbing the system as a whole. The whole system can keep on running. The whole universe can keep on running, law of karma can keep on operating. But when your seeking has created the experience of a Perfect Living Master in your life—so far as your individuated soul is concerned you found the way to discovery of the self, who you are—it's guaranteed. It's not conditional on your actions. It's not conditional on your mind. It's not conditional on your body. It's not conditional on anything. It's unconditional. When a Perfect Living Master initiates somebody, he's not judging him. He's not saying, "Well, you've been a good boy, I'm going to give you a lollipop." It's not like that. Initiation is, "You have sought. You have been seeking. I've come to help you get out. You made this arrangement with me before you ever entered into this system, and I have come to fulfill that arrangement that you have made—and take you back home."

It's a very different thing. So that is why it looks sometimes strange to us when we see a Perfect Living Master in the human body working with us. We wonder why is he non-judgmental? Why doesn't he bother how good or bad we are? Why doesn't he say, "Be a good boy and do this or be like that and I'll help you more? Why doesn't he lay all those kinds of restrictions? Why has

he simplified the path so much for us? That's because his initiation has guaranteed our going back home. There is no condition left at all. It's a total unconditional guarantee, and that's why the experience of initiation is the most unique experience a soul can have in any one of those 8.4 million species that you can take form in. So, this is a great arrangement that has been made and, I must say, so many of us, indeed all of us sitting here, are so lucky that we have been picked up and called to get on to the bandwagon that's going back to Sach Khand. That we were called because of our own seeking. That the response has come to us, and we are being able to get initiation from a Perfect Living Master.

They say that even initiation is a secondary thing that happens in life. Guru Nanak says in holy *Granth Sahib*, the holy book of the Sikhs, their scripture, he says, "*Jin Satguru didtha tis ka lekha nibbraya.*" One who has just seen the Satguru, one who has just seen form, the shape, the form, face of a Perfect Living Master in a human body, his account is over. That means he will be initiated. It's that simple. He may not be initiated by the same person, but since that person who he has seen is operating from a consciousness beyond the mind, from a consciousness of reality, total reality, therefore, having seen that person has answered your seeking. And your seeking may not be earnest and strong enough. Your distractions in this world, your attachments may be too strong to permit you to take advantage that *darshan* that you just had, but one day you are bound to find a Perfect Living Master down the line.

Perfect Living Masters don't come as individuals. They come as a physical manifestation of the power of the creative Word of *shabd*. There's a link between all these levels of consciousness I've been speaking of. This physical body and the physical experience we are having is not running independently from the astral system. The astral body is working within this body. Has to work in this body for the physical sensations to take place, a physical sense perception to take place. Our eyes will not see. Our ears will not hear even in the physical body if the eyes of the astral body are not open. If the ears of the astral body are not open. Therefore, they both work in conjunction. This physical body cannot experience the functioning of the mind as a thinking machine if the causal body is not working. The causal body has to be working at the same time as the astral body, as the physical body, for us to be able to think.

They work in conjunction, but the experience of the body becomes different. For example, in describing the mind in the physical body when you think the physical body is yourself, the mind functions differently and we call it the *pindi man*, which means the physical mind. If you do not have the physical body either by death or by meditation, and experience your astral body, the mind functions differently and is caused the *andi man* or the astral mind. If you do not have the experience of the physical and the astral bodies and have found your causal body, which is the mind itself, then the mind functions at *brahmandi* body, *mandi man* or *mandi*, that means the causal mind. So, the mind functions differently depending upon which body you are thinking is

your reality and your being. So, as you grow in your spiritual knowledge, in your spiritual awareness, the mind's function keeps on changing.

The mind's functions are changing towards your advantage. If you are stuck here in the physical body, and the mind is functioning as a pindi man or a physical mind, the mind is looking for joy, pleasure, happiness outside in the experience being generated by the sense perceptions and by the thoughts outside of itself. Therefore, you are seeking everything outside in the experience outside of your body. Therefore, the whole world must be the only reality you have to look into. All joy and experience and pleasures you're trying to search and experience around you outside. What happens? You get tied up more and more with the experience outside. You get attached. You like something. You want more of it. The mind loves more of it till it gets fed up, then wants something else. The nature of the mind to first not be satisfied with what it gets. I want more, I want more. And you give the mind more? I am fed up now. I want something else. The nature of the mind. What happens as a result of that nature, that we're constantly looking for a variety of experiences, a variety of pleasures and all out in this physical experience, out in this physical world? So, as we want more and want more of the same thing, we get attached to that and the attachments draws and pull our attention.

The attention, which is the only evidence we have of being conscious—we have no other evidence we are conscious people. How do we know we have consciousness in us? How do we know we have a soul in us? The only evidence we have is that we have the power of attention and by attention we can experience something. Wherever we put our attention, we experience that. So, if our attention is looking for pleasures and joys in the physical world and gets rebuffed by many of the experiences, it experiences pleasure and pain, experiences happiness and unhappiness, disappointments and appointments. It experiences both. So, as it experiences these things, the attention gets scattered, and then somebody who's going to help us to go back to Sach Khand in the form of a Perfect Living Master comes into our life and says put your attention back. Meditate. Put your attention within yourself—and yourself is inside you, not outside. Consciousness is operating from within this physical body, not from outside. Go within, behind your eyes. We close our eyes, go within. All those attachments, all those things pull us. Our attention has been scattered so badly. All those things come up. We will remember things we have forgotten. They come up in meditation. The attention is so scattered it takes such a while just to bring the attention back one by one, and if we try to pull it too fast it breaks us. Creates nervous breakdown. Creates unhappiness. Creates shakiness of the body. Creates other problems. We try to pull too fast thinking it's a short trip, let's go inside. It's not like that. Great Master used to give an example that if you're walking in a forest and there's a thorn, a bush of thorns, little thorns sticking out and your garment gets trapped in that and you try to pull out it'll get torn. You can't just pull out of it. The garment is stuck with so many thorns. You have to

take each thorn out gradually. Then the garment is safe, and you are away. It's the same situation with us. Our attachments in this world are like thorns planted in our attention. Our attention has been captured by those. When we try to pull the attention back, either we crack up if we try to do too fast or it takes too much time to go over this one by one and gradually move over. Therefore, the problem of distractions through the scattering of attention is the main problem for starting up on the pathway towards Sach Khand. That means: how do we gather our attention back when we are so scattered?

Now there are many ways of doing it. What looks like the simple ways—look at every thorn and try to get out of it. Every time we pull out of a thorn the other thorn catches us. We pull out from that one, the first one catches us. Doesn't that happen to our attachments in life? We think we are not attached to that, something else comes up. We say, "No, no, we are pulling out from that"—the first one comes up again. And when there are thousands of them—no way to get out. So that's such a slow process. People have sometimes spent their whole life trying to pull their attention out of these distractions and try to attain a state of detachment from all the attachments that they've created with their attention. And they failed. Mostly they have failed by that effort. That's why they have said that effort itself may be a failure, because the effort is being made piecemeal. It's being made one thorn at a time, one attachment at a time. It doesn't work. Every time you want to pull out from one attachment, the other becomes stronger and pulls you back.

This practice of detachment has never led to detachment. We know of no known cases where a person said, "I have decided with my mind, mental will, [that] I am going to detach from this world, and I am not going to think of anything that I have been thinking about." You try that, the more you say I am detached, the more you will think of that thing. It's amazing that you miss something so badly to which you are attached that by saying I am going to be detached you never get detached to that. I used to give an example that when I came to this country I loved Shakey's Pizza, Ye Olde Pizza, and I said maybe I am getting too attached to this new food that I've found out in the United States. Shakey's Pizza. I'm not going to think about it. So, every time I said, "No more Shakey's Pizza!" more pizza would come in front of me. That's the nature, that you cannot push our attachments away like that. And that's why the story was told of an American seeker who found out that there was a yogi living in the Himalayas, in India. He had the power to give you a special mantra. A special prayer or a special meditation. Words to repeat, simran. By repeating that you can get enlightenment. He said that's a shortcut and Americans love shortcuts. Americans like instant knowledge, instant coffee, instant everything. So, he said that's the place for me. So he took the long trip to India, went to the Himalayas and found out that the yogi was sitting in a cave. He waited outside the cave for the yogi to come out. Eventually the yogi came out, and this man said, "I have come all the way from United

States, thousands of miles away, to come and have a mantra from you, and I believe when I repeat the mantra I'll get enlightened." The yogi said, "Certainly. I have a mantra like that, and I can give you since you have come from such a long way. Come near me. I'll tell you. I'll whisper the mantra in your ear." So, this seeker goes close to the yogi, and the yogi says, "The mantra is abracadabra." He says, "What? I have come all this way to hear abracadabra from you?" He says, "No, no, no. There's a catch to it. When you say abracadabra, don't think of bananas. That's the only catch. So now go and practice." The man tried all his life. Every time he would say abracadabra, bananas would come in front of him. Just the power of suggestion. The suggestion made by the yogi that when you will say these words bananas will come in front of you was enough to hold him back and not get detachment.

He was making a point. You cannot detach yourself by trying to detach. It doesn't work. So, what is the answer? The answer has provided itself in this world that when we are attached to one thing, and we get more attached to something else, the first attachment fades away. Little girls play with dolls as they're kids. "This is my doll. This is my baby," and they're so attached to the dolls when they grow up they're still attached to the dolls. They get married they want to carry their dolls with them and then they find a husband. Their attachment goes to the husband. They're in in a new life, and the dolls are lying in a closet. Nobody remembers them anymore. What happens? It's not that they have got detached to the dolls by practicing detachment from the dolls. They got detached from the dolls because they found a bigger attachment. That's the secret of detachment. You cannot have detachment by practicing detachment, but you can achieve detachment by attaching to something more attractive, more attachable.

So, the Perfect Living Masters say that if we want you to draw your attention within, get attached to something within. If you can get more attached to something within, you don't have to look at each thorn separately. Things will be pulled out smoothly like a hair being pulled out of butter. That's the example they give. They're so smooth you don't even know the butter hasn't moved, the hair is just pulled out like that. Similarly, your attachment to the world will be pulled out when your attachment within is so strong. But to what do we attach ourselves? We close our eyes, there's darkness there. How can we attach ourselves to darkness? Therefore, they say, "All right, in the meditational technique itself, in the simple methodology of discovering who you are, the simple methodology of bringing your attention back within yourself in the head behind the eyes, we will give you a little method, that we will manifest our own form, the master's form. We'll manifest that form in a very attractive way, radiating so that it will be so attractive that you will say, 'I don't want to see anything else it's so beautiful.'"

While you are practicing the contemplation of the radiant form inside your head in meditation, you will also experience a growth of your love and devotion for that form, and the love and devotion for that form will take you much faster on the spiritual path because of two reasons. One, your attachments are being now transferred from outward things to the more attractive being inside you, which you love more than anything else, and also because when you have the experience of love and devotion, that comes from the soul itself and not from the mind and not from the senses and not from this body. Therefore, they're two pulls helping you to go within through the contemplation of the radiant form of the master within yourself. "But master, I close my eyes, I don't see any radiant form. I don't see any form at all. I only see darkness." "Well, you have to have a little practice, and for that we'll give you an aid, an aid that you already have. Use the power of imagination to start with."

Use the power of imagination. Imagine you're seeing the master inside. It won't be a radiant form, but at least it will be a form, and because the form is there and if the other experiences of your life, the coincidences of your life are creating love and devotion for the master, that form will become more and more real. Ultimately when you're able to concentrate your attention you'll see the radiant form even better than the form that you've formed with your imagination. There's a way. Start by pretending you are seeing the master, and you'll see the master one day. "Master, what about love and devotion? Can we practice that?" "Sure. Pretend you are in love and devotion." Soami Ji says in one of his poems, "*Jhoothi sachi kar Bhakti*," that it's not necessary to have real devotion. Have false devotion. Pretend you are devoted. Pretend that you are in love and devotion to the master, and one day it'll become real love and devotion.

So, these hints have been given by these masters to help us overcome our attachments that are stopping us from going within and finding the truth. Arrangement has been made so beautifully that if we just follow simple directions of the human being who has come as a Perfect Living Master in our life and follow simple directions which can be understood by a human mind, can be understood by simple, ordinary and direct. Does not require too much training. An illiterate person can understand it. A child of five, six years old can understand. Old man of hundred years can understand and everybody in between, of every gender, of every nationality, every culture can understand it. It's such simple steps to understand the process of meditation.

If you follow that, you'll see things, experience things, which are beyond understanding. You'll see things and experience that you'll not be able to explain to anybody else. It will be like a dumb fellow who has very good candy and he tries to tell people what it's like, but he can't speak. The inner experiences are so wonderful, so great, so different that you are dumb in trying to explain to anybody what they're like and yet they are your experiences. They create

genuine, living faith. They do not create blind faith. So that's why this path itself is a path of practice, not a path of contemplation, deliberation, argument or study. We have done plenty of that. We spend several lifetimes reading, studying, discussing, arguing, trying to prove our point. We spent our life in that. Fighting. It's time to stop all this and just follow the simple directions of the Perfect Living Master. Go within with the best of seeking that we can have, the best of love and devotion that we can have or pretend to have, the best of dhyān we can do by seeing the master and literally a radiant form or in a pretended imaginative form. It will take us ultimately to the very method which masters have laid down in us, and I can tell you this—and I have heard it from Great Master and can tell you from experience—if you take one step towards that destination, master takes ten steps to come forward towards you from within. So, it's a win-win situation. When you have a Perfect Living Master, you are in a win-win-win situation.

So that's why I congratulate all of you who are here, and I'm sharing all of this information based upon not only the teachings of Great Master but the experience of those teachings that I myself had. Next month I'll be 85 years old. It's not that I'm trying it for two years or two months, some new experiment. I've lived my whole life for this. Therefore, I'm talking from an experience of a lifetime, and therefore it's a proven thing. I'm not saying something because I've read somewhere. In fact, I read no books till I came to this country. I never read any spiritual books either. So, I was amazed by people asking questions from books, so I had to read those books to see what questions there are. Otherwise you don't need books for this subject. The books can often confuse your mind, because books contain contradictory statements. On one page you say it's all the grace of the master and you then lay down your hand—why am I wasting my time making effort? It's all grace. Another page it says you must put in your effort, two and half hours of meditation. Without that you'll get nothing. Too many contradictions. The books...and we can't understand that the contradictions are arising because those statements have been made at different levels of our own consciousness, that what looks like effort one day becomes grace, and it becomes as a part of our own experience. We don't know that. Therefore, we see the contradictions. The mind is confused. Books are not always helpful. Some books confuse us too much. But a simple practice based on the teachings of a master who knows us better than we do ourselves—let me tell you this.

Don't think that the master only knows what we tell him. We tell him very little, and we don't want to tell him the rest, but the master knows much more than what we tell him, and therefore he can advise us in a way that we can never advise ourselves. We are confused by our minds, but the master is not confused. He's not confused about himself, nor about us and therefore follow simple directions. If you have a problem, go to him. Ask him. You have a question? Get the answer from him. Don't try to find the answer on your own with your mind.

Just go to the master. That's why they say so important to have a living master. You cannot get answers from a dead master, no matter how perfect he was. Therefore, a living master, who is living in a physical body like us, can speak like us, lives like us, can be a friend as a human being like us—can only be a Perfect Living Master for us. And one who has gone, has gone. He did a good, great job for the marked souls that were on his list, and the new master on whose list we are will do his job, and therefore a living master is necessary to avert the danger of being misled by our mind again and again even about the master and his teachings.

So that's why I say you people are lucky. Congratulations that you have somebody to guide and take that guidance step by step and go on this path stage by stage. There's no hurry. We have spent millions of years here in this incarnation. We have spent millions of years already. A few short months, a few short years is not a big time. Now don't worry that "I'm not making enough progress." Measure your progress in the different yardsticks that I mentioned earlier, and you'll find that you're taking good care of. Master takes care of us even when we can't see him. The master takes care of us in our difficulties. He helps us to go through our karma the best possible way for us. He sees our past, our present and our future better than we can see, and therefore his guidance is always a total guidance for us and we just have to follow simple directions, which are...an illiterate person can follow. Follow those simple instructions, and we'll be on the path to our truth home, our Sach Khand. Thank you.

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