

Find Radiant Form of the Master

Rice Lake, Wisconsin — September 14, 2014

Welcome, friends to this third and final day of our three-day meditation workshop in Rice Lake, Wisconsin. I'm very happy that we were able to have these three days together and we were able to spend some time in meditation. The time we have here in these workshops is always very limited. So, what we do here is a sample meditation. That means we just see how we can meditate. So, the idea is that you carry this system of meditation, this style, this method of meditation back home and continue to practice it there. I also want to now finally tell you that meditation is not merely an exercise at a certain time of the day. It's a way of life.

Great Master was once asked how many hours should we meditate in every twenty-four hours? He said, "The ideal would be twenty-four out of twenty-four." He said, "What about this two-and-a-half hours we hear about, that you should meditate two-and-a-half hours?" He said that is based upon an old principle of charity, that you should give ten percent of your net income to charity, and the tithes or the one-tenth principle has been followed in many cultures and many religions, that this should be a tithe or a charity should give, and on that basis they said ten percent of your total time out of twenty-four hours. Ten percent is two-and-a-half hours. But that is just dedicated for charity. It's an offering. Two-and-a-half hours of meditation is just an offering. But how can you say that two-and-a-half hours of meditation is enough as against twenty-one-and-a-half hours that you're going to spend on other things? Where's the balance? There's no balance if two-and-a-half hours is given to spiritual mediation and twenty-one-and-a-half hours given to sleeping and working in the world and putting your attention here. There's no balance.

Therefore, you should create not only a balance, you should create a surplus of meditation so that you should have meditation more than you spend time elsewhere. And the question was, how do you meditate more than that when you are still working in your jobs, taking care of your families, doing other worldly duties that you perform, that you have to perform, the obligations that are created by your karma? How can you balance with more time than two-and-a-half hours? This is plenty. Most people can't even do two-and-a-half hours. "When I try to meditate, and I meditate half an hour, looks like two-and-a-half hours to me and sometimes it is even ten minutes can look two-and-a-half hours." If your mood is not on meditation, you are forcing yourself to meditate, and that is the meditation that yields the least result because you're forcing yourself. Your mind is not on meditation. So even if you sit like that for hours it doesn't matter.

The best time is when you are really feeling like meditating. It's interesting. It gives you something. It makes you feel good. After meditation you feel refreshed. Then you can do meditation and more meditation. But how do we balance two-and-a-half hours against twenty-one-and-a-half hours? Great Master explained that you *can* balance it. First of all, if you think of your master and do the repetition of words, of mantra which he has given you, you are meditating. You can be walking, you can be cooking, you can be doing other things. That's meditation. If you meditate for half an hour before going to sleep, if you are repeating the words for half an hour before going to sleep, the words continue through your sleep. You can wake up in the middle of the night and you find you are still repeating. The mind picks up. The mind is a habit-forming machine. It forms habits, and even this can be habit that it continuously repeats those words. So, if that happens all night, you are meditating. If all the things you are doing all the time you are remembering your master and repeating words, you are meditating. Then when you need to really concentrate on something, which requires so much of concentration that you give up those words, that is not more than two-and-a-half hours. If you live that way, then you can be meditating twenty-one-and-a-half hours and doing other work for two-and-a-half hours. He said you tilt the balance immediately.

So, the point he was making is that mediation is not merely sitting with your closed eyes, not trying to do something in a formal way. When you think of the master it's meditation. When you think you are doing your job, you're doing it for your master, it's meditation. The Great Master's grandson was in the army, was posted to some station outside, and he came back to Great Master. He said, "Grandpa, you are my master, and I have been posted somewhere far away. I won't have a chance to meditate properly. I won't be able to serve you properly. If I stay near you, I'll sit on your feet and serve you." Great Master said, "Go back to your post. Do your duty well and say you are doing it for your master. It's as good as meditation and as good as service to the master."

If you are doing your work, if you are doing your job with the thought I am doing it for my master, it's a service and meditation. Therefore, don't take meditation to be merely a formal exercise in sitting with closed eyes and trying to either listen to the sound or trying to repeat words. Those words can be repeated all the time and you can be thinking of the master all the time. Good things happen? "Thank you, Master." Bad things happen? "Why was that, Master?" Both ways you are meditating. Then you can be meditating all the time. So that is why true meditation, which takes you on to a spiritual path and takes you on to a faster, accelerated route to your destination, to your true home, is meditation all the time and that can be done and that is real meditation, a life of meditation, a life of spiritual thinking, spiritual thinking, continuously associating with the master by thinking about him. If you think about the master you may not know it, in the beginning you may not know it, but the master is with you when

you're thinking about him. The master is with you when you're talking to him. You, if you sit closed eyes and talk to the master and visualize him and repeat the words he's given you at initiation, he is with you at that time. You can ask the same questions without waiting to have the company of the master.

What about the time when you haven't been able to visualize the master in your meditation to the extent when you feel he is really there and you are also feeling he is hiding behind somewhere, but you want to see him? During that time of course it's is good to actually physically meet the master as much as one can, and once again somebody had asked, a somebody from the United States who was visiting the Great Master, asked him, "Master, how often should we come and see you? Which is the best deal for a person like me? How often should I come and see you, because I want to see you all the time, twenty-four hours, but physically also I love to see. It's a great time I have when I am with you. Somehow something happens to me and I feel in bliss just by in your presence. I would like to be in your presence as much as possible. How often should I come and see you? Great Master said, "The best is to see me every day. He said, "But that is not possible for somebody living away." He said, "For those who are living little far away they can come once a week." He said, "What about people living overseas?" He said, "Then they can come once a month." He said, "But you know, it's very costly to come from a country like United States, this country." He said, "They can come once a year. Good enough." "What about those who cannot come once a year?" Great Master said, "Then they may have to wait for their next life to find the master who will take them finally."

He's emphasizing the importance of physical contact with the master till you have manifested him within yourself. When you have manifested, you're seeing him every day. There's no question about it. You're seeing him exactly as you're see him outside physically. So that's why master's advice to me was, since I was young, he said the best thing you can do—I am getting old, you are very young—the best thing you can do is, before I pass on in this body, at least manifest my radiant form in you. Do as much meditation as you can to get to that point. Thereafter I will never die for you. I'll be there for you all the time. He kept his promise. That's why, when the master's radiant form comes into us and we can see and talk to him like we talk to him physically, he's with us all the time, 24/7 and that's a friendship and that's an association, a companionship of which there is no other that I know of. A companionship where you travel together, you go together, see things together and also your mind is always on high alert not to do anything wrong because master is with you all the time. So, it's a very wonderful situation to have the radiant form of the master.

Why we call it radiant form? It's the astral form. The astral bodies are radiant by themselves. So when you have the true astral form of the master he's with you all the time, and when we don't

have it we should spend our time as much as we can to get that by spending as much time as we can with the physical form of the master and meditating enough and visualizing him enough to make him visible and we can talk and feel that his presence is fully there in the same way like he's physically with us. So, I am giving you these hints about true meditation. It is not a two-and-a-half hour affair. It's a style of living. It's a way how we conduct our life itself, and we can make our entire life like a continuous meditation if we follow these steps. So, don't take meditation only to be what we are practicing here. That is a formal way of establishing a connection inside, a formal way of discovering where the master has implanted himself at the time of initiation, to discover and find him there. Go there and have conversation with him there and talk to him and express our love and devotion as best as we can and go forward on the journey within with the master.

For a Perfect Living Master your journey is only up to the tenth door. Behind the tenth door, when you enter you'll see the radiant form of the master. You will probably sometimes cross a sky, another sky, a grey looking sky, but it's a beautiful sky. It's got stars, and it's got moons and it's got a sun, primordial sun, which creates many suns and different kinds of experiences. You can pass through them and find the radiant form of the master. When you find it, looks like master's at a distance, comes near, goes away, comes in, in the beginning. And that's only an experience because our attention wavers and doesn't stay somewhere. When our attention is concentrated on the radiant form of the master he stays with us forever and that's the most beautiful thing that can happen. After that you don't have to worry about the various levels. He will take you up to his level. He will take you like, where he is. A Perfect Living Master does not come here to make us better people. He comes here to make us like himself.

They say there is a philosopher's stone which, when it touches iron it melts into gold, but the master's not that kind of philosopher's stone and when the master's stone touches iron it makes it into a philosopher's stone itself. So therefore, a master does not make us just better, he makes us entirely like himself and no difference is left. Ultimately you merge and become one. So that's a much greater experience, a bigger experience than anything else you can think of. So that is why this meditational technique we're talking of is just a stepping stone to the real journey, which takes place with the master and it's very interesting when you go with the master because seeing our own tendencies, seeing our own tendencies in this physical world and our desires and aspirations here, he adjusts them. What can be fulfilled here so that they don't bother us on the journey? What can be fulfilled in the astral stage so they don't bother us? Sometimes one can be stuck in these places because of the great desires we have here, but the master will not leave us no matter how long it takes. No matter how many years pass, how many thousands of years can pass. He will not leave us in spite of all our tendencies to be attached here till he takes us straight back home.

If a master is not a Perfect Living Master, he will take us as far as he has gone. There's several masters. For us they are perfect because we have gone nowhere. They have gone somewhere. So even if they have taken us part of the way, it's a great thing. So, one should not worry, "Is he a perfect master or he a perfect master?" because a master who takes us on the right track no matter how far he can go is taking us on the right track. When we have reached the point where he has gone, and he can't take us anymore and we still want to seek more you will automatically be found by a master who will take you further. It's an automatic principle. It's a principle built into the seeking of a soul. The seeking of the soul ensures that you will reach what you seek. Whatever you reach seek, you reach. Supposing you seek only riches and heaven. You'll get to heaven. Supposing you want to reach God. You will reach God. Whatever you want to reach, whatever you seek, is your destination. You want to seek your true home from where there is no birth or rebirth again, you will reach your true home, and a master will come into your life. It does not mean that other masters won't come. They'll be several teachers and masters who come in our way.

Indeed, there are some masters that start right from the beginning. The mother of a child is the first master. She brings him up. She's the master that brings him up, up to the point where he can study. A school teacher is also a master, brings you up. A college professor is also a master. A minister in the church is also a master. These are all masters that are leading you into the direction in which your soul wants to go. When you meet a spiritual teacher, spiritual master he takes you as far as he can. You meet a yoga teacher, he teaches you how to go within and discover things. A perfect master comes and takes you to the highest levels. So, one should not bother. Somebody who had read some of these words of mine wrote to me, "You say that a Perfect Living Master, when he comes in your life he pulls you by his unconditional love." I said that is true because ultimately how do you know who is the master at this time who is going to pull you, but the love, unconditional love is the guarantee and it pulls you. He said, "Okay, [he wrote back to me], "I have two masters, and I can't make up my mind who is my true master. You say take a master who pulls you." I said, "Well, whoever pulls you, go. He said, "Both are pulling me equally." I said, "You are very lucky man. People can't find one. You found two. You have a choice now."

The point here is that the soul is recognized by the master. We don't recognize by our mental faculties. We don't...mind cannot perform this function to recognize a master's love even. The mind is the creator of doubts. The mind creates doubt even for genuine love that is coming in our way, and the mind has some doubts about it. "How can I be sure? How can I be sure?" That's the mental function. The soul says, "I am sure." Intuitive self says, "I am sure." Mind says, "How can you be sure?" So, this is a continuous thing that happens in our life. The mind cannot

judge this, but it is ultimately the unconditional love of a master that overrides the mind, overrides the doubts and still pulls us and then we discover yes, this is something which is beyond the mind that pulled us, and it is our true...it's a true faith, true home and true way to go back home to our true home. So, these are things that happen automatically. Our meditation is a way to strengthen our belief system, to strengthen the feelings we are having outside, and when we have experiences inside they confirm the experiences outside. Inside is confirmed by outside. Outside is confirmed from inside.

Some of these experiences that happen to us we call them miracles, because they are so unlikely to happen, but they happen. Then we say how did this happen? Where did it come from? And then we realize there is something else going on. Then we find that internally we are having an experience which corroborates the same thing that happened outside. On the other hand, we have an intuitive knowledge inside something like this is happening. We have no confirmation of whether the intuitive feeling is correct or not. We're driving our car and see a hoarding or a board outside saying some words confirming what was inside. How was that? How did that sudden coincidence happen? These coincidences are not accidents. These coincidences are planned. These coincidences are a proof of the nature of your intuitive feeling and how it's being confirmed from outside. You will notice that the more you go into meditation, the more you step onto the spiritual path, the more the number of coincidences that start happening in your life. Everybody tells me that these coincidences grow, of these kind of happenings, which we call little miracles. They happen in our life the further we step into the spiritual path and the more meditation we do.

So, I am sharing these things with you because, do not take meditation to be merely a ritual. It's not a ritual. Don't take the spiritual path to be a religion. It applies to all religions. It's not a religion. It's a method of implementing religion. It's a method of practicing religion. It's a method of practicing what the religion originally promised. It cuts out some of the rituals and ceremonies, which are external and brings us to the central point that is the truth lies within you, can be discovered within you by withdrawing your attention within yourself. That's not a religious statement at all. This applies to every religion in the world. Therefore, discovering your true self and discovering the creator within yourself is not a religion. It's a personal seeking that has been espoused by every religion in the world. So that is why it is not a requirement that we change religion, that we are going into a new religion. Not at all. The path of the masters is a confirmation that the original ideas expressed by the founders of religion are valid and can be validated right now by anyone of us who wants to go in no matter what the religion is. You don't have to change religion, nationality, dress code, anything. Those are rituals outside, external.

You can be in any station in life, be doing anything and you can be a spiritual seeker, and you can find your destination. That's why...remember this is a scientific method. It's a method tested and tried several times over and you have people who will, who have done it and who can tell you how to do it. That's a great thing that we have somebody to guide us who's already gone on this path. So that is why it's a very wonderful opportunity to get an experience of first finding or being found by a Perfect Living Master, getting the opportunity to fulfill your inner seeking of the soul, not of the mind. To be able to overcome the mind's desires and attachments in this world and to be able to go to a true home, which ends all the duality, suffering and misery that we are facing here. This is a good aim in life. It's a good aim for a human life. It's a good purpose of human life. But apart from that, what else happens? What happens is, while you are in this world, physical world with a semi belief in all these things, maybe it's true, maybe it's not, but we have to carry on with the reality of this world. After all, we are living in this world and this is our only reality.

Within this reality things start changing right here. You are able to do your jobs better. You're able to have a clarity of thinking, which you have never had before. You are able to look at things differently here. Things seem to happen in a correct way by themselves. Things start falling into place by themselves. You wonder how the external things are happening like this. Spirituality is not merely for a miserable life and journeying inside. It changes your life here, and once you are able to grasp through meditation the nature of this creation, then everything changes. Then you can look upon this world like a show, like a movie that's been staged for you. Then you'll know how it's set up. Then you can sit again in the same place we've been trying to do. Sit behind the eyes in a comfortable chair and watch the movie, watch the show which we call life, which we have so much engrossed in right now. Of course, one of the big changes will be that then you will be able to see that the body in which you are sitting itself is a character in the movie and just because you are sitting in one of the characters you have mistaken all the time that it's not a movie, because you have identified yourself with that character. You thought, "That was me," and because of that you couldn't see the movie. But once you put yourself in the place of the audience inside—and this is the character along with other characters—you'll see the joy of watching this movie. It'll look so different.

So, it's just one step away. This is just one step away. I am talking of something that is peripheral to our real joy of seeking and finding our true home. So, all these things come. All these peripheral benefits come much earlier before we ever start our journey beyond the tenth door. So, I wish that we all have this wonderful experience, and I am happy to share these experiences with you which I have had with the help of the Great Master, and he's with me all the time and this is his blessings that make me share this with you. Without his blessings it's not possible. It is his blessings that I see help anybody who is being helped and otherwise I know

myself. I know this guy Ishwar Puri. He can do nothing, and no credit can go to this guy. The credit all belongs to the power this guy and that's the Great Master Hazur Maharaj Baba Sawan Singh. It's his power alone that's helping people, and they come and tell me how much they helped. I get equally surprised like them. So, I said that's wonderful work and I thank the master like they thank me. I thank the master.

It's a good arrangement we have made. So, it works very well. So, I am sure that you'll carry some good experiences and messages from here. We will have a final session of meditation in the afternoon. Today, and as I said I said yesterday, for those who are already initiated by a Perfect Living Master into the method of Surat Shabd Yoga, yoga of light, of attention and sound, we'll have a half an hour special session of intensive session of meditation for those from 4:00-4:30, and then I'll complete my interviews for the day. And for those who are staying on longer we'll have a visit to the site of where the new conference center is coming up, because then if the conference center is ready then we won't have to run to different places to find places to meet. We'll have our own place. Everybody will know where to meet, and I'll be able to spend more time there also. So that will be a useful thing.

It's said that being in the presence of a master is worth a lot more than doing meditation. And to quote Kabir, he says, "To spend a *ghari*," that means an hour and a half, "or half of that or even half of that in the presence of a master is worth more than a thousand years of meditation." That's a big exaggeration, I am sure, but that's how he tries to emphasize the importance of the presence of the master when you have not been able to see the master inside. So, whenever you get an opportunity to be in the presence of masters or of holy people or of people who have already ascended beyond you, it's always a good thing. It's always good to meet fellow travelers on this path and spend time talking to them. Great Master's master, Baba Jaimal Singh, once wrote to him: "What should be the daily routine of a disciple? And he was referring to his life, to Great Master's life, because he was working in a military engineering service, and he was doing on duty all day. So, he said, "You should get up early morning, three o'clock in the morning, and if you are tired and still sleepy have a shower first, sit down for meditation and do meditation for two hours, if possible a little more, and serious meditation. Then you go and get ready, have your breakfast, go to work, think of master all day, come back from work at about 5:30, have an early meal and then associate with like-minded people, satsangis. Associate with people who can spend time talking of spirituality and their master. Spend time with them, then go and rest, then go and have some light snack if you want, then sit for meditation for half an hour and go to sleep and meditate all night through that process of half an hour of meditation before sleep. In the early morning get up again."

He gave a whole time-schedule for this. Although it may not entirely fit our lives, but it gives a hint how we can conduct our life and also emphasizes the time that we spend with like-minded, fellow travelers on the spiritual path. Rather than spend time gossiping around, talking ill of people, which we are very prone to do. Our mind somehow—I don't know why it is so—but it is so prone to talking ill of people, criticizing others, sitting and doing nothing else but gossiping about these things when the same time can be spent in having nice conversations about the spiritual path, about talking of the master and talking of what they saw, of what was their last experience. There's so many one can spend good, valuable time in, in discussing those things instead of just trying to solve the problems of the international affairs when you can do nothing about it, to discuss politics, which has nothing to do with you, to discuss things that have no connection with you. So, we can waste so much time in these things, which we do and somehow we like to enjoy. I don't know why people enjoy gossip so much. They...somehow, the gossipy stuff, scandalous stuff is very interesting. They love to discuss that. That's a waste of time. The same time can be used in talking about meditation or spirituality and that can only be with the right company. So right company is equally important that you have right company.

Sometimes you don't have right company, but you can very often avoid too much interaction with that company. If you can't avoid, you can interject some humorous things bringing spirituality into that conversation. You can do lot of things so that your life becomes a spiritual life and does not become just an ordinary life where you ritualistically do meditation. You say, "Oh, I used to go to church. Now I go to a satsang, now I go to spiritual discourse." That has no change at all. You are making this spiritual path into a religion, that you used to go there for an hour [and] now you come here for an hour. This means nothing. Practice. Practice and make your whole life a life of meditation and spiritual seeking. Then you have taken full advantage of this spiritual path which is so wonderful. It's the most wonderful thing I even found in my life, and I am sharing it with you as the most wonderful thing you'll find in your life.

Q. In my understanding we can make mistakes and can misunderstand things only because the physical body is blocking full vision and right understanding. According to the Christian mythology, Satan was one of the highest angels, the carrier of light, who saw God face to face and yet one day he decided to go against his will. In that instance he became the Satan or adversary to God. We see similar story in the *Anurag Sagar*, how *Kal*, after doing devotion of *Sat Purush* for many thousands of *yugas*, one day decided that he does not like God's creation and wants to create his own, keeping all the souls captive in the three worlds. Here is the question. Are these stories telling the reality or are they just stories made up by people who are stuck in the physical plane? Is it possible to see God face to face, experiencing his goodness and yet to decide to go against him?

A. That's a good question about religion. Every religion has created God and every religion has created a devil or a Satan. Every religion in the world has done that. Why was it necessary to do that? Because we wanted a good God. We don't want a bad, evil God. Nobody...our life is full of good and evil. Our life is a duality of opposites. So, if we live in a world of opposites we have to attribute to a creator who should be good, and therefore we have to create a counterpart who should be evil. So, every religion has created God and Satan (or his counterpart in other languages) and that was necessary to sustain a world of duality and this pattern of God and Satan, positive and negative powers/entities operating this universe has been there whenever the mental creations of the three worlds takes place.

The world, physical world is of duality. The astral world is of duality. Causal world of duality. These are worlds created under the mind, and the mind creates duality. That means it must have pairs of opposites for every experience. Every experience, every experience requires pairs of opposites including the experience of God. Therefore, you have to have an opposite of that, but the opposite was not always created in terms of physical experiences, but also divine experiences. So, we made God good and we made Satan evil, and although we could not say how did Satan come into being if God has created everything. So, we had to inject this new element into our story that God was all one. Satan was created out of God, was the archangel, was part of the son of God in *Anurag Sagar*, and then he became an opposition. Do you want to give credit to an ultimate creator and then say there was after the ultimate creator a God who had an opposite and he was Satan and he was the negative power, he was Kal?

So, this a requirement of religion, a requirement of the world of duality, and it has always existed like this. So long as we are living in this physical world, our God, which we want to see, should be a good God so we have some chance of seeing a good God and we can see the God face to face. And that God resides in the astral plane from where this world is being created, where all the heavens exists. He sits in one of the best heavens. He sits in one of the best heavens. It has been described in different religions in different ways, and in the Hindu lore it's *Baikunth*, the heaven of Baikunth, where they say Lord Krishna, who they went to heaven, is sitting there now. The heaven where God is sitting with place enough for his prophets to come and sit next to him. It's a world of space and time like our world, and it's the place where God can be worshipped, God can be seen, and God can be talked to over there. But then the question will be: Is that the ultimate God?

How can he be the ultimate God when there are others around him? How can that be the ultimate when there is Satan sitting somewhere else? When there is a hell sitting right there in the same level and where an opposite part of God is sitting there? Therefore, when we go back to higher level and say no, this is not that. There is something else causing this to happen and

that is how, above the astral plane where god sits, we go on to find another creative power that's creating even God and duality, but that itself is subject to duality, and that duality is just taking care of what has been happening below it. And up to that point we feel we found the ultimate, because there the mind that creates this duality here and creates the duality in the astral plane, becomes one, and we say that was the cause. The universal mind was the creator of everything. So, we find an answer to this question how did it happen? They all combined and from there they separated. The archangel who became Satan lived there before he ever came down into the astral plane, and the Kal was sometimes there. Then he came down, down below.

So, every religion has its own story to explain this, and that the universal mind, we say that's the end of the story itself, the end of creation. It is the end of this creation. When a dissolution takes place, the whole creation is dissolved. It dissolves right up to that point. But Perfect Living Masters have told us that even that is just the region of the mind, and the mind is not the soul. Mind is not consciousness. Mind is not the power that makes the God function. Mind is not the power that creates universal mind to function. There has to be some force, some power that empowers all these and therefore there's a possibility to transcend that, to transcend the universal mind and discover where there's pure soul, there there's none of these things—space, time, none of cause effect, none of duality at all, and therefore there is a possibility to go beyond and find there's a power. Who's power? The power of our own self. The power of consciousness. The power of being aware is creating the whole show, and that discovery is a very big discovery to discover, that the whole show is set up from a single source of consciousness which lies beyond the three worlds of the mind, beyond the worlds of God and the creator of God and when you go there you discover that the soul is higher than that and the soul was not what you thought mind-soul combination was the soul. This mind-soul combination ended at the universal mind, in the causal plane, and the soul is separated from the mind, and it is not a thinking machine at all. It's something that has got intuitive love and knowledge. It's automatically part of something higher.

You transcend that and find even that the soul is not an ultimate reality. It's just participating in ultimate reality we call totality of consciousness, which cannot be described in any word. So, we have used the word Word, Shabd, Nad, Sound. We don't know what word to use. For want of any words we are using these words. The ultimate thing that is creating all this down below. There is no Kal in the ultimate totality. There is no negative power. There is no duality. None of that. It's as a created show for us here at all levels. So, when we look at spiritual scriptures and find the duality between God and Satan we made it because we want the good God and not the evil God. That's a good way for looking at it, and that's the explanation given by these Perfect Living Masters about how the set-up is done. So that is why we find these opposites and the

opposites are not real. They're all made up. They're made up at the causal level, and above that there are no opposites. The creative power...I can't even call it God because God comes much earlier. You can see God. You cannot see the Creative Power. There's no way you can see the ultimate Creative Power. The only way to experience it is to become that. Supposing we call that Creative Power as God. I will say nobody has seen God except when he becomes God, and he can't see himself. He's God. That's the only way to realize the ultimate. The ultimate totality of consciousness can be realized by becoming that. There's no seeing. There's no seeing left at all. No seeing. No separation. If there's no separation, who are you seeing? So that is why the totality of consciousness is what you ultimately discover to be the only true self, the only truth. The only reality is that totality of consciousness. The power that creates all these including what we consider as God sitting in heaven or the *Niranjans* creating this universe or other terms that we give in different religions.

Q: How do you not let the worldly issues, business and family matters, etc., not stay in the mind all the time at the time of meditation? And they do not let you concentrate. Also, does developing our mind, such as becoming doctor, lawyer, professor or something, get in the way of spiritual growth?

A: That's a general issue that when we meditate how do we prevent the thoughts of family and business and worldly things not to come into the way of our meditation. Well, we concentrate by using artificial words to prevent the words relating to our family and business to come in. That's the whole purpose of repetition of words. Then we hear the sound, we concentrate our attention on the sound and forget that. Even in the physical world, when you are concentrating your attention on one thing, you don't remember the others—you forget the others. Similarly, when you concentrate your attention within sufficiently you will not be remembering other things. It's a matter of practice. With practice you'll be able to concentrate. What is concentration? It means putting all your attention there. Attention is one thing. Concentration of attention means putting all your attention there and not on other things. With practice you can do it, and none of these things matter. When you come out of that state, you are able to give better attention to the very things that you've avoided during meditation. You're a better father, better husband, better businessman, better employer, better employee just because of that experience inside.

So, it does not mean that one clashes with the other. You can concentrate your attention on this and then put your attention where it's needed when you're not meditating. So, it's not really a problem. It is solved automatically. The other thing that if you're a professional, a doctor, professor, musician it does not come in the way of spiritual growth at all. Independent things. One is being done with your mind and body, the other is being done with your spirit.

Your attention you're putting with your spirit within, and your professional work you're doing outside with your mind. In fact, that is the proper use of your mind. The mind is supposed to be devoted to things that are your obligations created by your situation through karma. Karma creates situations for you and makes you these things and makes you do things these, family included, children included, parents included, business included, professional work included and that you use your karma to do as well as you can and go back, leave the mind, leave these things, concentrate your attention within. There's no contradiction between the two. Both can be done effectively. In fact, you do better both ways. If you concentrate on meditation well, you'll be able to concentrate on the worldly work also better.

Q: Does seeing the radiant form of the master inside directly depend on the initiate hearing the sound current?

A: The radiant form of the master, which means the presence of the master visible to us, is placed directly at the time of initiation in everyone. There's no exception to that. The master places his radiant form inside you and is in contact with you from the time of initiation forever, whether you are in this body or not. It's a permanent relationship. A Perfect Living Master's relationship goes on till you become perfect like the Perfect Living Master in your true home. It does not end anywhere before that. How much you are able to manifest it in your daily experience depends on how closely you are able to meditate within, how much attention you can give within. In some circumstances where we are so engrossed in worldly work, it takes longer to pull our attention there. Sometimes with our previous background it is easier and faster. There's no particular time frame for that, but if you're able to do your meditation regularly, regularly according to what I've been describing to you in the last three days, including today, if you are able to follow that you'll be able to achieve that state of knowing your radiant form of the master within in a short period. If you cannot follow this, it takes little longer. If you follow, you'll get it in this lifetime and get the ultimate result of going away from here in this lifetime. It's not a very long-term system if you follow directions. It's only follow directions as best as you can, and you'll get the results.

Q: How can we discern when we have an experience we judge as bad, whether it's a consequence of (1) some long forgotten transgression; or (2) some current pattern of erroneous behavior? If it's from erroneous behavior, it seems we can choose a new direction, so it would be important to know the difference.

A: Good and bad are created by our own mind. There's no good and bad in the spiritual soul of a human being. The division of experience into good and bad takes place in the mind, and it works in the mind. It is the basis of the law of karma. The karma is created also in the mind.

There is no karma on the soul. The mind creates karma. Mind divides events into good and bad. Mind creates a portion of its own self called the conscience, and the conscience keeps on telling us this is good, this is bad. The conscience is affected mostly by the social conditions around us. The environment created by karma of people around us, society around us, their value systems, they all affect our conscience and, we begin to believe this is good, this is bad. Once the belief system sets in, then what we say is bad inside our head becomes bad and we are punished for it. What we believe is good we are rewarded for it. System goes on. It's so perfect, the system, that since we're always dealing with something good or bad, we never escape from it. We're either being rewarded, or we are being punished, and we stay in this level, physical level of birth and rebirth again and again. This karma has a very strange stranglehold on us, because by dividing our own actions and our own intentions into good and bad, it keeps us here forever. So therefore, this good and bad will last here, and it is our own conscience that will determine what is good, what is bad. A good thing can be rewarded in this life or can be rewarded in the next life or maybe hundred lives later. It is held in storage. It is held in a reserve called the *sinchit* karma, which means a stored karma from where it can be picked up and brought into a physical life at any time. So, we have collected lot of good and bad stuff and a new life can be formed out of that collection any time and that is how we are trapped here.

So therefore, if you say that you have done something bad, now let me atone for it and do something good to overcome the bad you'll still be punished for the bad and be rewarded for the good. It doesn't cancel each other. So, the trap is a very terrible trap that you cannot even correct your good and bad karma one with the other, because both are independently being punished and rewarded by the system itself. So that is why it's a trap in which you cannot atone for it, but if you meditate—by meditation at the point where you are able to think of love and devotion at the higher level where there is no karma— that itself cuts into the karma.

If you're initiated by a Perfect Living Master he, at that time in order to help you to escape from this time of karma, he burns, destroys the entire *sinchit* karma at that very moment of initiation. So, none of these old karmas from hundred years old and thousands years old, which can be otherwise used to make up a new life can ever be used. The only new life that can ever be created after initiation is from the karma of this life and not of any other previous life. So that is why the next life is always better, always more conducive to meditation, always more conducive to going back home. So Perfect Living Master's initiation is a very powerful thing on destroying this basis for good and bad—that is because of the power of karma to create all this. Meditation can help you in this. Another part of meditation can help you to mitigate karma, and that is how you look at life. When you are able to watch this as a show the karma is cut down, impact of events is cut down on you, and you are amused where otherwise you are crying. You are amused where otherwise you are regretting.

So, many other changes take place through meditation when you are able to see that this is a created universe for the sake of an experience of good and bad. It's not really your true home, and your true home is from where you came to see this show. So that is why meditation is one of the good ways in order to be able to cut down or mitigate the effect of karma and initiation is of course the best way to cut a very big chunk of it.

Q: If everything is predetermined as per akashic records, no free will for a soul, what about the karma in agami karma where we make new karma according to our free will? Does it mean what progress we make in spiritual life, meeting a master, is also predetermined in akashic records?

A: Everything is predetermined. Period. First, that's the first point. Everything is predetermined including our seeking, including our finding a master, including going home. It was set before the whole show was set up. The show was based upon the predetermined pattern which is now working. In the predetermined pattern we provided for an experience of the determination that made the predetermined pattern. The will that made the predetermined pattern some will exercise to make the pattern. It was the totality of consciousness that made the whole pattern in one go and that pattern included the power of that predetermination to be experienced again. At what level? At the physical level of a human being. It's the same power by which predetermined everything and is now being used here, and when we say we can make a distinction between good and a bad, we can do this, we can do that, we're using our free will. We are using the same free will that predetermined the use of the will that we're doing now. It looks like we are doing it now, but we did it earlier. So therefore, it is predetermined. It was not somebody else's will. It was not somebody else who made the will and now we are trapped in that will and we can't do anything.

It's our own will. We predetermined, locked that out and then wanted to experience it again at a level of creation, at a level of adventure in different regions with only one little possibility was left of a human being in a human body having the same experience again of making decisions, and the decisions the human being makes now through what looks like now present free will is just playing out the predetermined free will that we ourselves made earlier. So, when somebody says do we have free will? I say no, it's predetermined. They'll say I told a lie, because that predetermine is also made by us. That means we have free will. Indeed, the free will are using now we ourselves predetermined earlier. So how can we say we don't have free will? So, this is a catch 21, catch 22, whatever they call it.

Do we have free will? Yes. We predetermined everything. Do we have free will? No. What you feel now is predetermined, written up because when we came into time and space we created a past and present and future. Then free will became like a style of the time. Here free will is operating, that I want to do this. When I say I want to do this it happens next moment. It does not happen the same time when I say it. Therefore, the time frame has made it look like a fresh free will that we're using now, but that's a great game we played, which did a wonderful job. I think we did the most wonderful job in creating a free will by free will and which looks illusory right now, but it looks real at the same time. At the same time, it looks like predetermined and same time looks like we are making it. The truth is when you see we are making it, somewhere we made it earlier, if you can call it earlier. Now that's another big catch. If you can understand when we say earlier there was no earlier when we made it. When did we make it? Now.

Why did we make it now? Only now exists. Nothing else exists. The time frame is an artificial entity that we placed for our experience here. We made time frame just to create a past, present and future and get into whole show of karma and whole show of time-space just for this kind of adventure, this kind of experience. So, we are having that experience of free will, but you can go to the akashic records and see even there it was written up earlier before you make it here. That what you made in one instant, in the now, all-prevailing only-truthful now and now spread out into time space, was made by you and now it's being played out, but before playing it out in the physical world it has been prerecorded somewhere not in the physical world where you can go and see it. You can go and see, because time is still there. In akashic records, in the causal plane, time still operates, and you can see time, the whole of time. You can't see the whole of time here. You can't even see the next moment even here.

We are very bound down by a present or a now in this physical life. We can't see a thing ahead, and we can see a little bit of the past. Not even too much. We can see a little past, nothing of the future, a predicted future. It might be like this and generally happen like that what we predict, but we can't see the future. There at least we can see the future. We can see the whole past, the whole future at the causal plane, second stage of our spiritual journey, and you can go and see the whole thing. If you go there, would you like to change it? Why would you change when you made it? Why would you change it when you made it at the still higher plane? Therefore, it is immaterial. You say, "Well, that guy attacks me so much. I would never have made that part." Let us take an example. That guy criticizes me all the time in this life. If I have to rewrite my life, I'll exclude him." Let me tell you a little story.

Geoffrey Chaucer wrote a book, and in that book he writes a story of some pilgrims. Some of you might have read this story. In that he writes about certain pilgrims going to a place of worship, and they took a long time. On the way they tell stories to each other. They sing songs.

They entertain each other, and on the way, they say, "Chaucer, you are a poet. Why don't you come up with some nice poetry?" He says, "No, no, no. I don't know much poetry." He's the author of everything. All the good poems they have sung is also written by him, and he says, "No, I don't know much poetry." And then they say, "No, no, we know you are a good poet." And then he says, "Okay, okay." Then he sings the worst doggerel rhyme in the whole book, and they all immediately criticize him. They criticize him, "Oh, we didn't expect that from you." Imagine this story is written by Chaucer himself. He could have placed himself as the best singer and the best poet in that story. Why did he choose to be a player in that play where he's criticized by all his own creation?

This story is likened to crucifixion of Jesus. If Jesus was one with God and says, "I and my father are one," if he says that and his creation is by God's creation, how can he be crucified by his own creation? How could Chaucer be crucified by his own characters that he creates in the book? He could do it because he knew as an author he was the author of all creators. They were all Chaucer. They were all written by the same man. He knew he was every character. God puts himself in everybody equally, and he knows all of them are equal. The story is put up that one can put one's self in any position at all. So, when you go to the akashic records and see them, you say they are wonderful. Beautiful story. Let me read it again. You don't make any change.

Once Great Master asked me once, he said, "If you got a chance to peep into how this is made up, would you suggest some changes in the creation as they exist now?" I said, "Give me a chance to try." He gave me a chance. I looked at this creation. I came back to him. I said, "I can make no change. It's perfect." I saw the perfection of creation for the first time. I saw that everything had been placed at the right place to make the story perfect. We see so little of the story. We see so little of life, so little of creation that we can't see the perfection. You can never see the perfection of a thing unless you see a giant picture of it.

I sometimes give an example if you have a nice big painting over here. Just a little portion of it you see, you can never see the painting. You can't even see the grandeur of a painting. By little part you can't see the whole, and the perfection of this creation is not in the parts, but in the whole. When you will get a view of the whole you yourself say it's perfect. So that is why all these things that are happening are because of a perfection of the whole and free will has been introduced as a very good element to make it so interesting. Imagine a free will has been placed in the mind so we create karma, and the karma leads to reactions and actions and creates so much wonderful ups and downs here. And then, when we go back home, we say, "Wow, that was quite an adventure." Thank you.

Q: Why do you love your teacher, Baba Sawan Singh Ji, so much? And when did you know you were going to do his work?

A: Why do I love him so much? Because he loves me so much. It's as simple as that. I don't think I could love him if he didn't love me that much. He loves me much much more than I can ever love him. And his love was extended to me when I saw him physically. Every time I spent with him, every day I spent with him I could feel his unconditional love. And I still feel it today. I feel it very very strongly. And therefore, I am not even worth a little bit compared to his love. So, my love for him is a very small part of devotion to One who gave me everything. I must tell you: He is one man. And he is a man. He's a human being. Don't think he is something else, because he is a human being—like us. The difference between him and another human being was merely his awareness. He was not born some other way. He was not brought from angels or somewhere. He was a human being like us, born like us, lived like us, had a family like us, had problems in the family like us, which I was witness to. He lived an ordinary human life, yet his awareness was at the top, at all times, and his love was unconditional. How can you not love such a person? How can you avoid loving such a person? How could I help not loving him?

Q: Master, I've meditated for years, and recently I have seen your face, and I cry because of the love. Then I cannot sit much longer. I cry from love and gratitude. Why does this happen? I would like to meditate longer.

A: It's a beautiful, positive message. Mostly I get negative messages. Mostly people complain. Thank you very much for your message.

Q: How does a person know when a strong feeling toward someone is really love and, if so, should he or she tell the loved one?

A: A strong feeling for someone can be an egoistic attachment, just a lustful feeling for a person of another sex (sometimes same sex). It can be a feeling arising out of a body's needs. It can be biological feeling. It can be several kinds of feelings, which gives you strong feelings. It can also be strong feeling to pay off your karma. The karma that we carry from past lives is paid through our strong feelings. There has to be a motivation to pay off karma, and that's created by feelings—anger, lust, greed... The very things we call vices are the very instruments of paying off karma. That is how we use these very things, the same so-called five vices in order to pay off our karma. They are the motivations for reacting and settling old accounts. So that is why some of these strong feelings can be born of that. But if the feeling is such that it replaces your "I" with a "you," [it's] generally a feeling of love. When the beloved takes [the] place of your "I," the ego, [it's] generally pure love.

Q: Master, speak to us about desire, from where it arises and how connected it is to the soul and the divine.

A: The desire for seeking the truth and our true home was implanted in us from the very beginning, and the soul carries the desire all through its experience in this physical, astral and causal world. It has carried through the desire all the time. At the right time, when the soul feels that it has had enough of this experience, the desire plays out and wants to be a seeker in this very lifetime. And a Perfect Living Master, already aware of the journey of the soul, comes up in that life and takes that soul back home. So, desire is planted for this kind of thing right from the beginning. Desires for the things of this world, which trap us here, are similar to the seeking of the truth. The seeking comes from the soul, and the desire for this world comes from the mind. The soul and mind get coupled together so strongly that we ourselves cannot know which is the soul, which is the mind. Soul is empowering the mind and making the mind alive, and desire of the mind is mixed up with the seeking of the soul. So, we think all desires are the same. But they are not. The desires of the world, which are arising from tasting the goodies of this world and attaching ourselves to them, the desires increase, and they don't go down. And that is why we continuously desire things outside of ourselves. The desire is a mental offspring of the seeking of the soul. It comes from the soul seeking something within, desires are seeking something outside, because the mind is designed to create the world outside and therefore it craves for things outside. So, the desire of the mind is different from the seeking or desire of the soul. And seeking of the soul is always there, has been there all the time. Desires create from experiences that we build here and have more desires after those experiences. And as we get attached to them, we get even more desires. So, these desires that come in the way of our seeking, but through the help of these Perfect Living Masters, and meditation and the techniques they tell us, we are able to overcome those desires.

Q: We love you so much. Thank you for your grace.

A: Is that a question? Thank you very much, whoever wrote this.

Thank you very much. I am very happy that I could spend these days with you.

And then there will be *parshad*. Parshad is blessed food. We use it just as an instrument of remembering the master. Parshad has been traditionally given as something to eat, so when we eat we can remember. We love eating, you know. Generally, we love eating, so that is why it's nice...we can have anything as a parshad, something that can be eaten. See, it appears that it's easy to remember who gave it. It does not become different from the same stuff elsewhere.

Parshad is merely associated who gave it to us. So, the molecular structure of that food does not change by blessing it. It's still the same thing. But being blessed, every time you eat, we think of the giver of the prashad, we think of the master who blesses it. And that is why I will invoke the blessings of the Great Master, Hazur Maharaj Baba Sawan Singh, in the prashad we will give today so that you will remember who is giving the prashad, which power is behind this prashad. And take a little at a time. That's my suggestion. Make it last longer. The longer you make it last, the better for you. So, what we used to do, in the good old days—he used to give us puffed rice, in India, and he would say, "I'm giving you this much rice. Take it, and if it tends to finish, before it finishes and there's enough of it here, put some more similar rice into it and shake it up so you won't know which one is your rice and which one is prashad—all will become prashad. So, he gave us a way of extending the prashad. So, I don't know if you can always find the same thing, but definitely take a little bit of it at a time. It helps you longer.

I'm very happy that I could spend this time with you. Thank you.

I'm very happy that we could spend time together and deal with several aspects of meditation and understand that of meditation without love and devotion does not work. Period. That should be the lesson we should carry from here, that love and devotion are essential to go beyond the mind. Otherwise you can have different experiences within the range of the mind. Within astral travel. You can do astral travel. You can have out-of-body experiences. You can have a lot of other experiences. You can have chilling experiences of hells. You can have dangerous experiences. Without guidance one can have many kinds of experiences in a meditative state itself. But to be guided by a Perfect Living Master, with love and devotion, avoids all those dangers, and therefore you're always protected from all these negative experiences. That is why: Meditate with love and devotion.

Let's have our final session of meditation now and let us use all that we learned. How to use the repetition of words to prevent the mind from thinking of other things. How to watch out for the sound, internal sound to come and listen to it. How to focus on the sound that comes from the center of our head, center of our own being, as it surrounds us inside—and put your attention on that and rise to new experiences. When visual experiences come in front of us, don't move towards them. Stay back and you will have more experiences. If you move towards them, they fade away and disappear. Let's remember that meditation is a technique, a particular technique of withdrawing attention to your own self in the center of your head. And then don't forget that at any time, at all times in meditation, our mode should be one of love and devotion for the master. And you can visualize the master, you can talk to the master, you can interrupt your meditation to have a conversation with the master, but don't leave the location. All this should be done while you feel you are sitting on top of this building called the human body in the sixth

floor behind the eyes. So long as you retain your position, everything will work. Even interrupted meditation will work so long as your location is there.

So, let's have a final session of meditation where you use all these things that you have learned, and, as needed, you use them and with love and devotion. Close your eyes and remember this body is your house. You are living on the sixth floor, and you have a chair, a cushion, a place to sit right in the center of that room. And you are aware of this body. You are aware that it has eyes in front, it has ears on the sides, it has throat below, it has a head above, hair above and it's got the whole body lying below you. And that's the kind of a house you are in. And in the center of this house, do your repetition of words of simran, of mantra. Listen, watch for the sound when it comes, drop the mantra, listen to the sound, and all the time think of *dhyan*, of the contemplation of the form of the master, the visualization of the master. Have conversation with him. Smile with him. Complain to him. Cry with him. It's all an internal friendship that you're expressing with the master. He is a friend first and master next.

Don't think of anything else during meditation. The whole concentration is what is happening inside your head, around you there. Think of all that—nothing else.

How many of you enjoyed this session? I'm happy to see that. How many of you wished I had not stopped it? Thank you. That's a sign of success.

I want to offer you a Great Master's gift from the astral plane. How many of you are interested in getting that? To make it available at our physical level, those astral gifts will be placed on top of this building. You'll have to go up with your astral body, leaving your physical here. You have to use your imaginative body. Don't see a difference between your imaginative body and astral body. The imaginative body arises from the astral body. So, you have to imagine that you are leaving the physical body here, flying up, going through the roof, going outside, somehow go up, and you'll be able to see if there are any gifts for you. If there are lying any, you can pick it up, you can open it there, or bring it down and then open and see what is in the package which is meant for you. This exercise we have done before and people have received astral gifts of such wonderful quality that they don't exist here, and I hope you'll get some good gifts which will have great significance for you when you leave from here.

Close your eyes. Go back to your meditation chamber behind the eyes and from there take flight and go up to the roof of this building, in whatever way you can and see if there is a package for you. Take your time. If you find a package you can open it there or bring it down and open it.

How many of you were able to get packages? Oh, very good. That's very nice. And did you get some good packages? How many were happy with the package you got? All of you. Thank you. Others who could not find the package this time will have a chance next time. The more meditation you do, the more likely you'll get a package, the more interesting the package will be, the more valuable the symbol/symbology or the meaning of that gift will mean to you and for longer it will last with you. So, I hope that you will enjoy what you just received and keep it with you and cherish it and see what it means in days to come and what is the value of those packages, those gifts that you got. And for others, I hope they'll have patience to wait for next time when such an opportunity comes again.

<https://youtu.be/EVeyWiruhQk>

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