

## **Happiness Comes from Inside**

### **Madison, Wisconsin — March 29, 2015**

Welcome, friends to this short meeting, one-day affair here in Madison. I'm very happy to be here on the invitation of Sunil and Rebecca. And they just had a chance to visit the new home where they'll be moving shortly. And it's very nice to see people living with happiness, looking at each other with happiness, because I believe there is nothing greater than happiness in this world. We are all seeking happiness, and we try to find happiness by associating with people outside—and sometimes we find it. Sometimes it is short lived. Sometimes we can stretch it longer, but what I have discovered in the course of my own life—now, nearly getting to 89 years—what I have discovered in my own life is that happiness comes from inside and not outside. If you are happy inside, you not only show happiness outside, you make other people happy and then it looks like you are getting happiness from outside. But the truth is that true happiness comes from within our own self.

Now how is that, that happiness should come from inside and not from outside? Because our true self, which generates that happiness, which generates joy and bliss is inside us and not outside. We have experiences outside which are created by our mind, created by our body, created by our sense perceptions. These experiences outside are only experiences, but they do not constitute happiness. We can get an experience of happiness from something outside if we are happy inside. Now take the example of a small child. He goes with his parents to a carnival, to an amusement park, and he sees those big Ferris wheels, those giant big wheels going round and round. He sees those little moving horses going up and down and he sees all those great rides there, feels so happy. He thinks that the happiness is coming from those things, that the big Ferris wheel in which you can go round and round is creating happiness. Supposing that little child lets go of the hand of his mother or his father and gets lost in that crowd. Those very things begin to look like monsters, and the child howls and cries. The very thing that was giving him happiness is now giving him horror and giving him fear and fright. Nothing has happened to things outside. They are still the same, but his reaction, his sense is different. He was thinking that he was getting happiness from outside, but the happiness was coming from inside. What was happening inside that gave him that happiness? The security of holding his mother's hand, the security there is somebody to take care of him, the security he can't be lost.

We are trying to get happiness here in this world and we don't find it outside. We only find it when we are secure inside, when we feel that somebody is holding our hand inside. When we have that faith that there is someone protecting us and holding our hand, we get happiness outside. Now that being something internal, who could it be? We have tried this with human beings. We have tried to hold the hand of human beings, tried to be close to them and

temporarily we feel happy. After some time, we don't. Why is that? I meet many friends of mine, they meet their boyfriend or girlfriend, they are young, they say, "We have met our soul mates," and they are very happy. They say, "We are identical soul mates, same ideas, same values, and we love each other so dearly. We are going to get married. We seek your blessing." I say, "I bless you. God bless you. Go and go ahead and enjoy your married life as soul mates." After three months they come back to me. "We are in divorce court," and I ask them, "What happened?" They say, "We knew from day one that we were not meant for each other." I said, "That is not what you said on day one." So, these experiences that we have are so temporary, and they do not last.

So, when we try to find happiness always from outside, we do not get it. But if we have an experience of security, somebody holding our hand inside, we'll be happy all the time and look at this world in a way that's all generating happiness. And if the security is lost, then we are unhappy. And the question is how do we become secure? How can we become so secure inside that we are always happy? That security can come if our inner self, not this physical body—the inner self which constitutes our sense perceptions, our inner self, which constitutes our thinking mind, our inner self which constitutes our consciousness and our soul—if that part of us is secure and feels there is somebody holding the hand there, we'll be happy always outside. That's a great secret to know that you can find someone to hold your hand inside and you are happy both inside and outside. The question is, how do we find that? Some people think that by worship to God, worship to a deity, worship to somebody they love, they are able to manifest that, and they are able to become happy by saying, "I have faith, and I have trust in God, have trust in that person. I've got trust in my master. I've got trust in a belief system."

They use that as a means to hold their hand and be happy. But the problem arises that when they hold the hand of these different beings, they do not realize they are holding the hand of their own mind, because the mind makes up these things. The mind imagines these things and therefore they think they're holding the hand. But the mind is very tricky. The mind will give you a good feeling in one moment and create doubt and fear in the next moment. Everybody's mind is capable of creating doubt and fear. Every time we are certain of something, our gut feeling says this is definitely the truth. Five minutes later, the mind says how can you be sure and creates doubt. It's the nature of our human mind to create doubt and skepticism. It's not a bad thing. If we had no skepticism, if we had no doubt, we would never learn anything. We would be all followers of blind faith. We would never investigate what the truth is. Therefore, some skepticism is good, some doubt is good to get certainty. To approach something for certainty is a good thing. But then the mind, by creating doubt, takes away our happiness. And doubt is followed by fear, because when you have doubt you're not sure what is going to

happen. It's an uncertainty that's created, insecurity that's created by doubt, and every time you have a doubt it is accompanied by fear. So, you are afraid.

It's amazing how many people are living in fear, insecure, afraid. If you ask them, "What are you afraid of?" they will say, "We don't know." What kind of fear is that when you don't even know what you are afraid of? But the truth is most of our fears in this world are fear of the unknown, fear of what we don't know. When we know something, we are not afraid. The fear is replaced by a different kind of emotion, a different kind of reaction. If we are in a forest, somebody tells us there's a tiger, man-eating tiger stalking us somewhere, we are very frightened, afraid. We are afraid till we see the tiger. When we see the tiger we run, we climb the tree, we do something. The whole fear is replaced by a different emotion in how to tackle this situation. Therefore, fear is always of something we don't know. What will happen tomorrow? What will happen behind that door? What will happen here? When we don't know, we are afraid. Now this is the nature of the mind to create these doubts and these fears. That is why we cannot steadily hold the hand of anyone inside so long as it is being done with our mind. So, there must be a better way to become more secure and have everlasting happiness outside and inside. Now that is where we come into a relationship with people, relationship with persons whom we call Perfect Living Masters.

Who are these people? Perfect Living Masters are those who have ascended in consciousness above the mind. They have been able to separate themselves from the mind. They have been able to separate their experiences inside and outside from the mental process of thinking—and they go with their intuition, they go with their gut feeling and they go with a strong power of love. These powers of intuition and love and the ability to appreciate, the ability to see what is beauty—and what is bliss and joy—do not belong to the mind. But they are still with us. Actually, they are really the qualities and the functions of our own true self. They would be called spiritual values. These values of intuition and of love and beauty, these are the values that are embedded in our souls, in our true self. There is no thinking involved when you have these experiences. Thinking takes you away from these things. You've never fallen in love with somebody by thinking about it, but very often you've got out of it by thinking about it because you create doubt about it. So that is why this internal feeling, where your consciousness is leaving the mind behind, not dependent on the mind, but becoming independent of itself, that is what can give you that feeling of confidence, security, where there is no doubt and no fear.

Now we all have that. We all have soul. That is why we are alive. Soul is the life force. Soul is the power of consciousness that makes our mind work. Soul is the power that makes the senses work. Soul is the power that makes this body work. We are alive because of our soul, and the soul has no fear and the soul has no doubt. The soul relies upon intuitive knowledge, does not

rely upon thinking and reasoning. But when it identifies itself, when our soul identifies itself with the mind, begins to think mind/soul are the same and “I think, therefore I am,” which is not true at all... It’s not that because you think, you are. You are, and you have a mind and through the mind you think. That’s the truth. You’re independent from the mind. The soul is independent from the mind and once you have an awareness that you are not the mind you can separate yourself from the mind, you can have that fearless state, the state of certainty and no doubt which you can never have while you’re operating with the mind. There are people who have transcended this tie-up with the mind. They have been able to go above the mind, and they have discovered their own souls and therefore they have certainty in what they do, and they have the hand held of the soul, of the truth beyond the mind and fearlessness. And when we come across such people—and they’re human beings like us—when we come across such people, they pull us with that love, that intuitive power and with the power of the soul and we are drawn to them.

When we can have them as our companions—and they operate from that level beyond the mind—we get the sense of security that no mental effort can ever give. Therefore, that’s an important role of these people to come in our midst and give us the security that we need so we get everlasting happiness and not temporary happiness from little events here or there. How do they come here? Why do they come here? What is it that brings these people whom we call truly enlightened people who have been able to go beyond their own minds and are able to infect us to the extent that we can be pulled by their love beyond our minds? These people come in response to the seeking of those who want to reach that state. They come to help the seekers of the truth, the seekers of their own reality, the seekers of the truth about consciousness, about the self, about God, about the creator. They come for that reason, and that is why if we seek they come into our life.

Otherwise we can’t find them, because they’re ordinary people like us. The only difference between them and us is that they have an awareness, a consciousness of who they are other than mind, the senses and body. They consider these three things merely as costumes we are wearing. They think that the soul, which is pure consciousness, a unit of consciousness in one with totality of consciousness, never separated from totality of consciousness, just experiencing like one aspect, one point of view of consciousness... When they know that this is our true self, that’s what we really are, and totality of consciousness, what we call the creator, God, everything is happening within that... With that awareness, when they come here, outwardly they are just like us because this consciousness is not privileged for them. We all have the same consciousness that if God is sitting inside us he’s not sitting only in some people, he’s sitting in all of us. There is no difference between these people and ourselves except their level of awareness and what they know about themselves. Their awareness has awakened them to the

truth of who they are and how we are using these great gifts given to us, the gift of a mind which can think, which can communicate, which can speak because basically the soul does not need to speak. The soul never speaks. The soul only listens. The soul only watches the spectacle of this show, of the creation. The soul watches this creation and has been given a nice adjunct, a nice accessory called the human mind which then speaks, which then explains, which rationalizes, which makes sense of this creation.

All these experiences are being generated and experienced through the mind. So, mind is merely an instrument for experiencing this creation, but the creator and our soul, part of the creator, is not participating in the outward experiences that we're having. They're using an instrument for that. Of course, if you don't have consciousness, the mind and the senses and body can do nothing. We are at once giving life and giving power to these costumes we are wearing. At the same time, we are also experiencing what is being created around us. It's a simultaneous thing. Creation and the experience of creation are simultaneous. There's no time lag that once we create then we wait to experience. The creation and experiencing of the creation is simultaneous and is taking place and we, seated inside these three covers of ours, are having these experiences. If we could take off these covers... Supposing we want to find out is there something in us... Is our soul, is our mind having a life of its own before we were born in this body? Will it have a life of its own and will there be an afterlife when we die in this body?

Supposing this is a very practical question we want to put to ourselves. How can we find the answer to such a simple question? "Do I have a past life?" "Was I existing before I was born, and will I keep on existing after I die?" The answer can be found in very simple way. You are wearing this body, a physical body and asking this question. When you shed this body, you will find out. It's as simple as that. When you die you'll automatically know whether you're still there or not. But do we have to wait to die to get this answer? Is there no earlier way, better way to do this before we actually physically die? The answer is yes. It's a good answer. It says pretend to die. Don't die. Just pretend you are dead. One of the greatest maharishis, an enlightened soul in India, Raman Maharishi, got his enlightenment by just putting this question. "If I die will I still be there?" And he pretended he was dead. He tried to stretch his arms and legs and his body into the rigor that sets in after death. He stopped breathing and he said, "Who am I then talking? I am still talking as loud as I could before. Who am I thinking still? That means I am alive." And from there he went into a state of meditation and discovered that there is life after death.

Now this is looking too simple. Pretending to die is not the same as having an experience of dying. Can we really have an experience of actual dying before dying? If we can die while we are living and experience what death would be like, that would be good solution, good answer

to our question is there life after death? This is possible. What is making us alive is that we are conscious of a physical body around us. If we were not conscious of a physical body, then we are somewhere else. For example, we go to sleep at night and we have a dream. In the dream we don't have this body. This body is sleeping somewhere. We create another body with the same self in it. The self is still the same and you have a dream and the dream world becomes different. Then you wake up and you discover that the dream body, which was also your own self because it was you dreaming, and you were in the dream, not somebody else. You were not watching somebody. You were dreaming and now you have a different body and you have survived the dream state. You are still awake. You were here much before you went to sleep and the dream. Is it possible that we awaken ourselves from this physical state of wakefulness and discover it? It is possible.

Now instead of just pretending to die, let us see what death actually does to our body when we die. If you have watched a person dying and have seen terminal cases or something—I have had a chance to see many of them—if you see a person dying, they don't die all at once in the physical body. They die progressively. At first, the patient says, "I don't know where my hands and arms are. Will you put my leg on the right side?" It's already on the right side. They become unaware of their extremities. Then they become unaware of their legs and arms. Then they become unaware of the bottom of their torso. Then they become unaware of the top of the torso. They're still speaking to us. They don't know. "We are floating in air. Where are we?" Because they have lost the awareness of their body. Then ultimately, they lose their awareness of their head and finally the brain is dead, and they are dead. That's how we die in physical body.

Now supposing we find that this is happening because our consciousness through the power of attention is scattered throughout the body and from the body the whole world and we begin to withdraw it back. Withdraw it back where? Near the brain. Where that's where we die finally, in the brain. Supposing we were to withdraw our attention in the brain—behind the eyes at the point where we believe we are thinking from, we're experimenting from, talking from, looking out from the eyes from. If we were to put our attention there and think of nothing else but that point—that point behind these two eyes, in the head, center of the brain—if we can put our attention there continuously, for long periods, what will happen? People have tried that. What will happen will be, after some time, you won't know where your hands and feet are. They become numb. Then you'll be unaware of them. Then you'll be unaware of your legs and arms. You'll become unaware of your torso, and you'll be ultimately become unaware of your whole body. The experience is identical to the experience of death.

So, you can die while living. In the Gospel Paul says, "I die daily." He doesn't mean physical death. He means he's able to withdraw and find out that the body is not himself, that the body is not real. So, by practicing this withdrawal of attention, behind the eyes, in our head, we can experience what death would be like. It will be identical to that, and we'll find out we are still very much alive—but not in the physical body. We have another body embedded in this body and that remains alive even when this body dies. What will happen if we did this just once? If we have this experience once of dying while living we'll forever be unafraid, fearless about death. We're afraid of death. We're all afraid of death. Why? We don't know what will happen. It's the fear of the unknown again. We don't know what happens after death. We don't whether we exist or don't exist. But once you know you exist and have experienced it, even once, the fear of death disappears. And when the fear of death disappears, other things then begin to happen. For example, you begin to realize who is that which has survived? What is that personality of yours that survives? And what is the characteristic of that personality that has survived?

Now if you imagine that you are sitting in the head of this body, just imagine for a moment. Take this body to be a cover, a vehicle, say, like a car, that this is your mobile car that moves around when you move the legs. Where is the driver seat? If you want to check where would be the driver seat of a mobile vehicle made up like a body, it'll be in the head behind the eyes. That's from where you drive. That's where all the directions are given. That's where you direct the hands and legs to move. So therefore, if you are in the driver seat and one day you say, "I want to know what I look like if I'm in the driver's seat and not look at the body but look at who's sitting inside?" What do you look like? Maybe you look like just what you look like here and maybe... But you look very fine. You don't look coarse. You don't look like you're made of atoms and molecules and solid flesh and bones, but you're made of something, and then you will notice that you can see things with that body—with maybe imagination. How do you see imaginary things? When we imagine something totally, not seen before, we can imagine anything. What eyes see that imagination? There's some eyes inside. We can hear thoughts inside and we can hear other music inside. Which ears are hearing that? Not these.

We discovered that we have an inner self, inner body that can see touch, taste, smell and hear just like this physical body. If you are able to sustain that state for a little longer, by deeper meditation, by deeper practice of withdrawing attention behind the eyes, if you can do that you'll find that you can recall how long you have been in that body. You can remember events of that body. You can remember events that happened two hundred years ago, five hundred years ago which can never have happened to this body. So, when we try to go through past life regression... Some people try that, they say, "Well, in a past life you were so and so." Most women tell me they were Cleopatra in a past life. I know some people have the power to tell

you who your past life is, and they were all big celebrities in their past lives. Of course, that is just a game, made-up game, but you can find for yourself with your own memory.

Memory is not linked to this body at all, that if the power to see, touch, taste, smell is not linked to this body, also exists independently of the body, so does memory, even of that body. Now that's a great experience which will show you that you existed prior to the birth of this body. You keep on existing after this. No speculation is needed. No debate is needed. No discussion is needed. No reading of books is needed. All that is needed is withdraw your attention behind the eyes, become unaware of this body and you'll come to know who you are. That is the purpose of meditation at the third eye center. When we say let's meditate at the third eye center, what are we trying to do? What are we trying to achieve? We are trying to achieve the concentration of attention at the third eye center and discovering who we really are if we are not this body. It is through deep meditation that we can discover that what we think is our self is only a cover upon our self—and a cover created specifically for certain purposes. The cover of the physical body has been created so we can have physical experience, so we can have a physical creation around us, a physical world around us and we can experience it. That's why we are wearing this jacket called the human body.

Inside that we are wearing another body called the sensory body, which contains all the sense perceptions, which works under this physical body, embedded in this physical body and therefore makes us feel that we are using the sense perceptions, that we belong inside through these sense organs on the physical body. We don't see with these eyes just because we have eyes. We see them because we are awake. We are conscious, and consciousness is inside. If the eyes alone were able to see, we would be seeing if we were not conscious. The moment we shift our consciousness these eyes, even if they are open, don't see. So, it's the inner eyes that make us see even in the outer eyes. It's the inner sense perceptions that make all sense perceptions work. The body of sense perceptions has been called sometimes the astral body. Why do they call it the astral body? Because astral refers to the sky. Because when we withdraw our attention within our head, behind the eyes, we become unaware of this body and unaware of this world and unaware of the sky, but we open up a new sky, a new sky in which we have more access to fly that sky than we have here in this world. The physical body is so course and heavy you can never think of flying with this body, but the inner body is so light and opens up its own sky, and you can fly easily, and you find there's no gravity there and yet you have all the sense perceptions.

Imagine what kind of experiences you can have about yourself. We are not talking of somebody else's experience. We're talking of our own experience. A religion is based upon a belief of somebody else's experience. Spirituality is a belief in what you experience yourself. Somebody gave me a different definition of religion and spirituality yesterday. They said a religion... We

believe in religion because we are afraid of hell, and we believe in spirituality because we've already been there—and there's some truth in that, that we don't come to spirituality unless we have experienced some sort of hell, and we say, "This is not our place." Then only we become spiritual seekers. But the point here is that your ability to know your own self, other than this physical body, which is a gift given to us...

There are three gifts, major gifts given to us, which enable us to do that. One is the power of imagination. When we use imagination, we are using sense perceptions. If you imagine that you are standing on top of this building and looking outside, you can look, you can walk on the top with your imagination, you can do all those things because you're carrying the sense perceptions with your imaginary self. It looks imaginary because reality is here. Our real body is here, so that looks unreal. Supposing we're unaware of this body, what'll happen to this imaginary body? It'll become real. Try it out. What makes it imaginary is not that it's really imaginary. What makes it imaginary is that all our attention is creating a reality of the physical self. If you pull 51 percent of your attention to the imaginary self walking up stairs, this will become imaginary, that will become real. It's only where you put your attention that makes reality for us. We put our attention to this body, this is our real self and therefore everything around us is real. When you put your attention on the inner body, that world becomes real, opens up a new sky. There you can fly and therefore it's astral body, in an astral world, in a sky world. That's why we call it like that. But that is also a body. It's not our soul. If our seeking is for the truth about our own soul beyond the mind, and that's our true home... Our true home is beyond the soul, beyond the mind. Because the mind is creating space and time, mind is creating law of karma, cause and effect, this mind of ours is creating reasoning, events, moving from one event to another, and with the cause and effect creating a sense of morality, a choice, a free will that makes us see there's good and evil and have to choose—all these are activities of our mind, and they are the traps which are keeping us here all the time. If you go beyond the mind you find that your soul has no karma. The soul is beyond all these events. It does not reside in time and space. It is nothing of these three worlds of mind, senses and the body. You discover who you truly are. And yet the soul can still experience intuitive knowledge. The soul can still experience pure love, unconditional love. The soul can still experience bliss and joy. The soul can still experience the appreciation of beauty. Those things belong to the soul. They never belonged to the mind even here. So that is why, if you want to have a true spiritual journey to discover your own self, it should be a journey above the mind.

Now let us see how can we achieve that. First step was easy. Withdraw your attention, simulate death, die while living, simulate death. Pull your attention and you'll discover there's something else inside, and then if you become unaware of the body then it becomes real. In the dream

state our dream body becomes real, but it follows laws of nature which are totally different from the laws of nature of this wakeful state.

For example, in a dream state you can jump from one place. You could be here in Madison today and after two seconds you could be in Chicago. Looks absolutely normal. Nobody ever questioned in a dream how did I jump there? Nor does it matter I'm a child now and now I've grown up. I've grown 20 years in one second. How did it happen? It happens in every dream, and we say very normal in the dream. It could never happen in the wakeful state. So, the laws governing those experiences are so different.

Similarly, the laws governing our astral state, a state which is beyond and higher than this physical state, are very different. In those laws time flows very differently than here. Here we are trapped by a time flowing independently of us. We believe our watches rather than our experience. There, time is under your control. Supposing you like something, say, "I don't want to leave this place, I want to spend a day here," you can hold time for a whole day, hold entire scene for a whole day. You can't do that here. Moreover, supposing you want to talk to people. Here you talk in the same language, they understand. If somebody speaks French and you speak English and you don't know French, you can't communicate here. There you can, because communication is telepathic.

In telepathy you don't use language, you use the meaning of language. Telepathy is not only meaning of language. It's also meaning of language here. Have you ever tried? Have you ever found out that if you had friend in Germany who doesn't know English and you have a thought in your head telepathically communicating with your friend who doesn't know English, only German, that very meaning of what you're saying in English is understood in German without learning that language? Telepathy does not require knowledge of language. In the astral plane you only use telepathy for communication. A very big difference. Here we keep secrets. "Oh, I hope he doesn't know what I am thinking. I have a very sinister plan, but I won't tell." You can't do that there. You can read everybody's mind. There are no secrets. It's a transparent world. The laws of experiencing that state are so different from the laws that govern here and therefore when you open up that stage you have a totally different, higher experience, greater reality, greater knowledge. Knowledge of what's going to happen is known to you beforehand. It's like a ride. This life is not like a ride. This life is of free will. What will I do tomorrow? Is that right or wrong? We think all the time, and then we do what is written and we think we are deciding now. But there we know what we have to do and it goes on.

It's like riding. Supposing we take a ride in an amusement park and you can say, "Now, will I go next round or not?" It's not in your control. You know you're just having a ride. In the astral

plane, life is a ride. Here it's not. Why I am saying all these things is because the nature of that experience is so different from the experience here, and it's a great thrill to have that experience. But that is not all. You can then withdraw your attention, your attention from that form, the astral form of your body, within the head of that astral form, and pull your attention and become unaware of your sense perceptions and still you are there, more there than you are here. And then what is your form? You have no form. You are just consciousness. You are light, but you still think, you still reason. You still have the power of thinking, rationalizing. In fact, you see how thoughts are creating experiences for you. You see how thoughts are so powerful, which we can't see here. There you see the power of thinking, that thinking can generate everything for you, that positive thinking generates positive things, negative thinking generates negative things. You see it in front of you with your own cover, with your own self, which is now the causal self which causes all experiences.

That's the point where you discover that everything that we've experienced in the world of senses and the world of physical matter was being generated there in the causal self. We call it the causal body. The causal body and the human mind are the same thing. When functioning here, we don't know it's the causal self operating—we call it the mind. When you are there you discover that is you. But who is empowering that mind? It's still your soul inside that mind. It's not the...the mind is not alive by itself. The soul, the power of consciousness, the power of life has to give life to the mind to function. It's the same power that's giving life to the mind, to the senses, to our body here. But that experience is amazing. That experience totally changes the nature of what we call experience. There you generate destinies. Now here we think: Why are we born rich? Why somebody born poor? Why are we looking like this? Why looking somebody else different? Why are we born in this place? Why are we born somewhere else? Who has made up that destiny? Who created our destinies? Whether we had past lives or not, but when was the whole system of destinies created?

The answer will come right there. If you rise above the covers of your physical body and your sensory systems and open up yourself only as mind and soul, the answer is right there. That's where you create all the destinies that you choose. That's different kind of free will altogether. The free will here is free will in ignorance. We don't know what will happen. We try to head this way, that way. "Oh, this may be better." Later on, we find this was predicted that this is how we will choose. It's an illusion of free will here, but there free will of choosing your destiny is at least one step is real, and you can pick up different destinies and that's how we did, that's how we are here. But the truth is we don't pick up a destiny to live life like that. Today we think our destiny, we are living life like that, because we have shut off the experience of how it is happening, what the origin is. But when you go to the origin, you discover it was supposed to be just a play. It was supposed to be a DVD that we are playing. And we picked up a particular

DVD we are playing that's constituting human life here today, and you can then also check up why did you pick up this? You could have picked up something better. Then you evaluate why you picked up this. Then you find, when you have a total picture, the total picture—that one DVD containing one life—when you pick it up, it is a life in the physical world with astral sense perceptions with a mind embedded into it. When you pick up one life, it gets immediately trapped in the law of cause and effect. That means every event in that life must have a cause and therefore if there was no cause when you entered you have to create a cause.

So, you create a past life. You create a past life in order to justify the one life you pick up. The DVD does not contain one life on which you have come. It contains a past life which you never lived. But the moment you enter this one life, past life becomes a reality for you to create the karma of this life, and the past life must be created by another past life and so on. Infinite number of past lives are tagged on to one life you've come to live here, and similarly you tag on infinite future lives. We come for one life, and we are trapped in many lives, and once we take it for real and get trapped into this, we go into this cycle of coming again and again through karma, law of karma, which is not binding our soul at all. Created by the mind, suffered by the mind, rewarded into the mind—and it's all mental. The soul never participates. But when the soul identifies with the mind, identifies with senses, identifies with the body, it suffers the karma alongside. That's what's happening to us. Isn't it great to be able to have an actual experience while you're sitting in the physical body, to be able to see your causal self and see what your mind really looks like that's creating all this? It's a great experience.

Of course, the nature of time changes. It's there you discover time never flows. Time is not moving. We are moving. Attention is moving on time creating experience of events. All events are laid out in one instant. All events of the destiny we pick up are laid out in one instant, and we move on event to event and think time is moving through us. Time never moves. Time is static. Events are placed. We move.

Somebody told me, "You know, the Egyptians learned how to time travel." I said, "We are all doing it without learning, and we don't realize it. What did they learn? They didn't learn time travel. We are all time traveling from event to event, from moment to moment. We are all traveling on time. What they learned was how to accelerate themselves. One could move faster than the other one—that's all they learned. But time travel was not what they learned. Time travel we all are doing all the time. When do you find the truth of this? When you're in the causal world. You can see all that. These truths are not just philosophy. They're not just speculations. These are truths which can be revealed to anyone of us who want to go there. When I make these statements to you, I am not suggesting you believe them. Not at all. I am suggesting: explore. Find out for yourself how much I am saying is true according to your

experience and how much is not. If it is not true, come and tell me. Then we'll compare notes how come we had different experiences. It's an open thing. It's not something I am trying to instill in you—believe in these things I am talking about. I am saying these things you experience by a simple process, the simplest process I can think of, of withdrawing your attention from what is being created by an outside cover of your physical body or your outside cover of a sensory system or your outside cover of a mind—and you'll find out the truth about yourself.

Now how do we cross the final barrier? That's the most difficult, because we are going to cross the mind and we have no method known to us by which we can cross the mind by using the mind itself and all effort we make in this world, any kind of effort, is made by the mind. We're in the grip of mental effort, mental struggle. We can't achieve anything without mental struggle. All the struggles we do, what makes us do those things? Our own mind. Therefore, if we have to go beyond the mind no amount of struggle, no amount of effort, no amount of trying can ever help you, and that's all we know what to do. So there, spirituality totally differs from any mental effort or mental realization. These are spiritual experiences too that you can see that this physical body is not yourself and another longer living body inside. It's a good experience. A better experience that you can find that the mind is also being covered by senses and the body. It's a great thing to uncover and find out. But it's not spirituality.

Spirituality is where the spirit can be discovered. There's a soul, consciousness that is giving life to these three—to the mind, senses and body—can be discovered by yourself. No amount of meditation can do that. All meditation is an effort. All meditation is simple use of our mind. People say there's power in the mantra, power in simran. How can repeating of words take you beyond the mind? It's a mental exercise. You can visualize and have these experiences. How can they do it? They're all made, visualizations by the mind. Then what can take us beyond the mind if not even meditation can take us beyond the mind? Then what can take us beyond the mind is something that can pull us from beyond the mind. And what can pull us? What belongs to the spirit, to the soul and not to the mind or the senses or the body? And what is that? I just told you. Love, intuition, beauty, appreciation of beauty, appreciation of joy. These belong to our soul, and only a soul can pull a soul, not the mind.

Now when I talked about who is a Perfect Living Master, one who has had these experiences of awareness above the mind, if we come across such people here, the experience we have with such people is one of love and being pulled by that unconditional love. Where is it coming from? It's coming from above the mind. Mind cannot create it. It's coming from above the mind. It's coming from the area where they want to pull you to take you to your true home. Our true home is where there is totality of this experience of love and consciousness and to take

you there with their awareness already right with them right here, they pull you for their unconditional love with that awareness still being held by them here, and that's how they pull you beyond the mind. The only thing that can take us beyond the mind, which is true spirituality, is love and devotion. You experience love, unconditional love, you're devoted to it, you're pulled by it, you will cross the mind. There's a simple sign to see this. There's a difference between love and what we call love. When you say, "I love you, I love you," everybody tries to say too often nowadays as if they're so insecure that they have to repeat many times and they have to get an answer, "Do you love me, too?" And you must keep on repeating, "Yes, I love you, too," otherwise they're still insecure. Maybe they're not loving you. This is mental game. This is not love. This is not spiritual love at all.

In spiritual love there is no condition at all. There's no judgement involved at all. The spiritual love is so unconditional it pulls you without your mind even being able to stop it. Your mind must try to stop it; still it overrides the mind. That kind of unconditional love comes from such people who are available to us like ordinary human beings but with the awareness of being beyond the mind. It is their company, it is by associating with them that we experience that unconditional love and we're pulled beyond the mind and can see who we really are. Love only can take us there. Why do we use words love and devotion? Two words we use all the time, love and devotion, love and devotion, because love is that which pulls us, devotion is our response to that. We automatically become devoted when unconditional love pulls us. It's a natural fact. We don't have to pretend to do it. It just comes by itself. So, when somebody can pull you with that unconditional love—if somebody says there's a person whose love is unconditional, I have tested it for 30 years and that love pulls me—I'll say that person is a Perfect Living Master. I won't even ask any other question whether he has reached any stage of awareness, how enlightened he is or not? If his unconditional love has pulled you beyond your thoughts and beyond your doubts, that person must be a Perfect Living Master. He's operating from beyond the mind.

This is such a rare experience to experience unconditional love with no judgement. That person does not say, "Were you good or bad? Will I treat you better if you're good?" That person will have a compassion to be able to see in what state we are, will be able to see we are already caught up in a mess of this world and we are caught up in our own bad judgements. We're caught up in our own guilt. We're caught in our own bad actions we have done, and we can't get rid of them. We are all caught up not forgiving ourselves nor anybody else because we're carrying either revenge or we're carrying guilt. When they see us living like this, are they going to judge us? They know what state we are in. Therefore, they have all compassion and love for us to get you out of this mess. "Let's go over, above this. This is all something happening here. Let's not try to improve things little bit here or there, let's get it out of it." That's the purpose of

these Perfect Living Masters coming into our life, and, as I said, when will they come? When we are seeking, and we are ready. That's it. When we are seeking inside. When seeking that truth. If you are seeking something better in this world, other people will help you. You're seeking to make more money, other people will help you. You're seeking to get worldly wealth, there are many people who can help you. If you want psychic powers to influence others, if you want the power of cursing other people, other people will help you.

But if you want to go beyond all this, say, "I want to go back to my true home," what we call Sach Khand, "I want to go to my true home and that's my only seeking, I am done with the rest," then they will appear in your life and gradually they'll reveal themselves, gradually.

As you associate more and more you'll find how their love is so unconditional and pure, something you haven't seen elsewhere, something you haven't seen in ordinary things. Remember when people say, "I love you," watch very carefully what they're really saying. *I* love you. They love *I* more than you. Supposing you say, "But I hate you." Somebody says, "I love you. But I hate you." They say then, "I hate you too." What happened to that love? In one second it gets modified because it the *I*. It's an ego trip. Ego is the face of our mind. Ego is what presents itself as the mind. The thinking mind steps out and shows itself as *I*. *I*, me, mine. Ego is the greatest separator. It creates more separation than anything else. When you say *I*, you're already separating yourself from everybody else. If there are two people together and say, "I love you," you're already separating the other person from you. But what happens in true love? In true love, the *I* is put on a back bench. *I* disappears for a moment. You are so absorbed. Your thoughts, your consciousness, your awareness is so absorbed in the beloved that you can't think of *I*. Therefore, if there's anything that can push the ego behind, it is love. Whether it's love in the physical world or love at the higher spiritual form, but true love can really help you to forget yourself and be so absorbed in the beloved that you forget the *I*.

So that is the very big difference, but when you keep on saying, "I love this," what you're saying is I am very attached to you, I am very attached to my car, I love my car, I am attached to it, I love my house because I am attached to it. Attachment is being considered as love. That's not love. Attachment binds us down more. Attachment is a very different experience than love. In love the experience is that there is no separation. In attachment the experience is you are separate. I am doing something to you, or you're doing something to me. The separation exists in attachment, and the separation disappears in true love or pure unconditional love. Now that's my only criterion. Somebody says give me one simple criterion. Have we met that person? Was he a Perfect Living Master? At one time I used to give a list of criteria I read in a book. Now I give one criteria. Does he pull you with unconditional love despite all the thoughts your mind has? If he does, he's a Perfect Living Master. Does he pull you from your soul to that

extent? If he does... If you want to test over and over again, go meet again and again. See how sustained, how permanent, how unconditional, how timeless that love is for you from that person, that human being. Take him that he is a human being like us, a friend like us, but his awareness is coming from beyond the mind. That's the power of love.

Of course, if you ask me ordinary simple criteria which, they say, a Perfect Living Master will look like ordinary, like us. Because if he is not ordinary, he can't be a friend. We can't experience love. We can experience worship. We can experience admiration. We can experience being charmed, but we can't experience love. Has to be ordinary. Secondly, he will be a giver, not a taker. He'll not use the spiritual path or his teaching to be part of his income. He'll not make a living out of it. He'll make a living like anybody else, some other occupations, and share with us his awareness, share with us his mandate to take back marked souls back home. And he will not perform public miracles. He'll perform private miracles in our own self, and he will not claim to be a master. He'll be so humble. He'll not say I am not a master. I can give a list of these things, but these things can even...when you study them, a person, intelligent person, can say okay, I can do these things, and he can pretend that he... I don't say I am master and I don't perform miracles. I don't do anything, but I am after your purse. I am after your wallet somehow and if he is doing that sooner or later you'll find out he's not a Perfect Living Master. Because the very big criterion—is he pulling you with that unconditional love—that will be missing.

Many of these things can be faked and they are faked. Anybody can make it a good business. This business of being a guru has turned out to be very profitable business and people are roaming around the world and making a lot of money by saying we are spiritual gurus and teaching, but Perfect Living Masters with that awareness come to give something, not to take. They're not beggars asking for us to give something to them. If they have no power even to sustain themselves, they don't work like ourselves, they're not strong human beings like us, how can they be gurus like us? At least their strength is visible in the fact that they are givers. They come to share something with us. They come to take us back home. They become friends. In fact, they are friends first and gurus afterwards. You can't call a Perfect Living Master a master if you have no friendship. A friendship is prior to a person being recognized as a Perfect Living Master, and how can they be friends if they are totally different from us or they're not following any of these feelings, creating the feelings that we need? People ask me these questions because they are having a problem finding gurus. There are too many gurus. My own master used to say, in his own time, "Probably in India now there are more gurus than disciples. There's a shortage of disciples, not shortage of gurus." So, you can make any number of gurus.

Here is something I am going to suggest. We can never know who is a Perfect Living Master. We can guess and then maybe twenty people will qualify by our definition and we still are not sure who's a Perfect Living Master. We're confused. Is this a fake one? Is this real? Fake or real? My suggestion is, don't worry about it. If somebody tells you to go within, which is the correct way, and you experience some attraction towards him and you're drawn by his teachings, drawn by him, follow him. Supposing he is a fake guru. Doesn't matter. He's pointed you in the right direction. When you try to go in, you will not be able to. You will say I'm not able to go further than this. He will say no, no, continue search. Then you continue to search, and another guru will step in who'll take you further. Eventually if you're seeking in your heart it's for something beyond your mind to your true home, a Perfect Living Master will appear in your life through coincidence or circumstances. Doesn't matter. We can be going through so many stages. I remember a very, very beautiful disciple, wonderful disciple of Great Master whose name was Trilok Chand, an engineer from Burma, and he was a great seeker.

At the same time being on ordinary job of an engineer, road engineer in Myanmar, Burma, he made small salary, but he saved a lot of money because he was what they call very stingy or some word like that, which means... I'll explain what it means. It means you hold a dollar bill in your hand and say, "To spend or not to spend? To spend or not to spend? Not to spend." Put [in] your pocket. That was his nature. This way he was able to accumulate 30,000 rupees of that time in his bank account, and he was searching for a Perfect Living Master all the time. Then he heard that in India, in Madras, in this city of Madras was a swami, a yogi, who could give you true knowledge, true enlightenment. He said I'll go and meet him. He left his home, came to India and to the swami, and he said, "Swami Ji, I have come to get true enlightenment. I have heard a lot about you. Can you give me true enlightenment?" And Swami Ji said, "Have you heard the story of King Janak?" Now that's an old story. Lot of people know about it, that King Janak was also one of the kings in medieval India, and he was a great seeker and he wanted to find the ultimate truth and he wanted instant truth. Not that you meditate for a lifetime, then next life you find something. Not that kind of truth. Maybe he was American in past life. He wanted instant knowledge.

So, he, King Janak, looked around and he asked his advisors, his ministers, cabinet ministers, "I want to get instant knowledge but real knowledge. Where can I get it?" And they advised him that "you are living in a very great country of India, which has so many yogis, swamis, yogeshwars and enlightened people, you just have one big feast or a festival and have chanting done and put lot of incense and all that and burn little fire. They will all come and have a big feast, good food and don't forget to add lot of rice pudding, *kheer*, because they love kheer." So, he organized a big feast, and all the people came, and the king disguised himself incognito like a tourist and he walked amongst them looking for true knowledge. He was so shocked to

find that they were quoting from scriptures, quoting from books, fighting with each other what the interpretation of that particular line meant, that one knew better than the other. They were so angry with each other, and he said these angry people, very learned people, but totally have no knowledge at all. They're not enlightened at all. After spending a day, he felt so disappointed, came back to his palace and said to his ministers and secretaries, "I am sorry. These people are learned people but not enlightened people. I wanted true light. I wanted true knowledge not just more learning from the scriptures to just keep on repeating the words," and the ministers and others said, "King, you know this was just a one-day event. We could not notify all the holy people in the whole land. Have a seven-day event and by beat of drum we'll inform everybody. So, then a seven-day event was organized, and many tents were made up, camps were made so all of them could stay there, and then seven days the king roamed around like a tourist incognito and he found the same thing which happened for one day repeated sevenfold. Every day he saw they were all talking of what they had read. They were talking of what they had memorized from the scriptures. They could repeat by heart what was written in the books, holy books, but none of them had even controlled their anger or controlled their ego or controlled their haughtiness. He said this is not true knowledge at all. He got very disappointed.

Then his ministers and secretaries told him, "King, don't be so disheartened. The kind of person you are looking for is called a Perfect Living Master, and those people don't come to these festivals. He said, "Is there anyone like that?" "There's one man sitting on the bank of the river in a little hut, and his name is Ashtavakra, which means eight curves. He's hunchbacked with eight curves on his back. His body [is a] little deformed, but he's a Perfect Living Master. His awareness has reached enlightenment, which you are seeking." The king said, "Why didn't you tell me first? Let me go to him and invite him to give me the true knowledge." So, the king went with a few of his retinue to the hut of this Ashtavakra. Ashtavakra got up. "King, what brings you here?" He said, "I have come not as a king. I have come as a beggar. I have come to get true knowledge from you, and will you come to my palace and tell us what is true knowledge and enlighten me?" Ashtavakra said, "King, if you are inviting me, I will certainly come."

So, the king was very happy, fixed a date and notified all the princes, princesses and all nobility of that area, including people from neighboring countries. He invited everybody to his auditorium, and the auditorium was full. Ashtavakra walks in with seven or eight of his disciples and they take off their shoes, which was customary those days to take off shoes to go in. Shoes are near the door, and Ashtavakra walks followed by a few people, and the people look at him.

This hunchback fellow? This young deformed body? He's going to give us knowledge? And they began to talk to each other. What is this fellow going to do with us? Little murmur was going

on, but Ashtavakra walked. King received him and on the stage there were two chairs, one for Ashtavakra, one for the king and they sat there and Ashtavakra says, "King, what is the price of leather today?" King says, "Master, I don't understand. I invited you to give us true knowledge. What has leather to do with it?" He says, "Are they not all leather merchants sitting here?" King said, "No, they are nobility. They are princes and princesses. They are neighboring kings. I called them here to listen to you." He says, "Oh, the way they looked at my body and my skin I thought maybe they were dealing with leather." Then the people realized this man had a sense of humor.

Then they listened to him, and Ashtavakra said, "King, what kind of knowledge do you want?" And Janak said, "I want instant knowledge." And Ashtavakra said, "There is time even in an instant. What is an instant according to you?" He said, "Instant is when I go out in the morning to ride my horse. From the time I've put my foot in the stirrup and jump on the saddle is one instant." He said, "Oh, if you want that kind of knowledge in an instant, you have to pay a price for that." He said, "Ashtavakra, I'm willing to pay any price. You just quote. My entire coffer of wealth is open to you." He said, "Give me three things." "Master, take ten, twenty. There's no limit. What you ask I'll give you today. I want instant knowledge." "No, I only want three things. Give me your body, give me your wealth and give me your mind, and I'll give you instant knowledge." It is a strange price tag, of course, but the king was such a great, deep seeker. King Janak said, "Ashtavakra, my body is yours, at your disposal. All my wealth is yours and my mind is also yours. I give all these to you. Give me instant knowledge."

Ashtavakra said, "Are you sure you have given these to me?" He says, "Absolutely certain. I surrender to you." Ashtavakra says, "If this body is mine now, I can place it wherever I like." "Certainly, sir. It's yours." "Okay. Take this body of yours, which now belongs to me, and go to the entrance to this auditorium and put your body on the shoes which I took off there." King got up, walked toward the entrance and everybody then said what a stupid show we have come to see. A hunchback guy coming and telling the king go and sit on the shoes. Is this the way to give enlightenment to anybody? And once again the murmurs started all over and the king thought these people don't know what I am looking for. These people are just looking at my wealth and my palaces and my status and they think that what is this man, king, with all this wealth doing? When this thought came to him and he was still walking, Ashtavakra shouted from the stage, from the dais, "King, you have no business to think of your wealth. You've already given it to me." He says, "Oh, my God, I have forgot. All this wealth belongs to him." And as he was thinking with that, Ashtavakra shouted, "You can't even think whether you gave it to me or not. That thought you can't have, because the mind is mine now. He caught his head and said, "I can't even think!" And that instant, when he held his head he got enlightened and then Ashtavakra said, "Don't have to sit on my shoes. Come back."

So, he came back to the stage. He says, "Sit next to me. Tell me, did you get instant knowledge?" "Yes, master, I did. It was just an awareness that opened up." He says, "Yes, you gave everything to me. You gave your body. You gave your wealth. You gave your mind to me. Only your soul is enlightened anyway. The moment you're able to surrender these, your soul gets enlightened. It's already enlightened. Your knowledge, awareness of who you are is enlightenment." He said, "How long did it take?" He said, "Master, truly it took less than the instant that I told you about." "King Janak, I don't need your body," Ashtavakra says. "I already have a hunchback body of my own to take care of. I don't need your wealth. It is of no use to me. I live very peacefully in a little hut. And certainly I don't need your mind. My own mind is terrible itself. Keep these, but from today think they belong to Ashtavakra. Think your body belongs to Ashtavakra. Think your wealth belongs to Ashtavakra just given to you for use. Think your mind belongs to your master just given to you for use. Use them and you'll still get enlightenment. And continue [to] do meditation on this basis. In twenty years you'll get the same enlightenment you just got in an instant today." He said. "Now, because you'll be putting in effort to get that. The experience you had today was effortless."

This is the story of King Janak. And the swami told Trilok Chand, the engineer from Burma, "Have you heard this story? And Trilok Chand said, "Yes, sir, I have." He said, "I am like Ashtavakra. I demand three things: Give me your body, give me your wealth and give me your mind, and I'll give you true, instant knowledge." And Trilok Chand, with thirty thousand rupees he had accumulated over his long career, was such a keen seeker—that's where I notice—he said, "Master, my body is yours, just like King Janak, and all my wealth is yours, and my mind is yours. Give me knowledge." He said, "Are you sure?" He followed the same principle like Ashtavakra did with King Janak. He said, "Yes, master." He said, "Okay, let's start with the wealth first. How much money do you have?" "I've got thirty thousand bucks in my bank account." "Transfer that to me immediately first, because I need to build a temple. I need the money for that."

And this man, who could not spend one rupee, thought so much, transferred those thirty thousand rupees to the swami's account right there. He said, "Now I have taken your wealth, now I am going to take your body. The meditation technique I will teach you requires breathing alternately from the right nostril and the left nostril. Once in and out from the right nostril. Once in and out from the second. This kind of *pranayam* I am going to teach you is very special. It's not ordinary breathing. It is something to be done internally, because truth is inside us not outside. You can't use your hands to control like this. Then all the attention will be in the hands. It has to be done internally, which means it has to be done with your tongue. The tongue has to be twisted back so it can operate inside in the nostrils alternately, and for that you have to cut

the tendons of your tongue to make it go back.” He says, “My guru did it for me.” So, he took out his tongue, came big tongue like a snake, and he showed his tongue and said, “This is what you’ll be able to do and this I will do by cutting your tendons and releasing your tongue so it can move backwards. And I’ll not do it in a simple surgical operation. I’ll do it painful way. I’ll sandpaper it, and I may use nettle rash, stinging plant, to make the sacrifice so you should know you surrendered your body.”

And this Trilok Chand, engineer, suffered that torture of more than a month, screaming every day at the process of detaching his tongue from the tendons. He went on. At the end he was able to release his tongue and turn it round and learned how to meditate. He said, “Now give me your mind. You’ve given your body.” So, he told him that this pranayam itself will draw your attention to the higher crown chakra and so on. So, he saw some inside lights, and colors would come up, and he would see stars in the sky and he had those experiences. He would fly in skies. And one day he told Swami Ji, “I have seen all this. I want to go to my true home where I belong. These are just experiences. I don’t want these.” And Swami Ji said, “That’s all I can give you. If you have to go beyond that, somebody else has to give you.” So, he left.

Eventually he came to Great Master and he was initiated, and from that point made rapid progress beyond this seeing of the stars and the sky. He began realizing who he was, went to the causal plane, and he was so happy. He was always full of happiness, smiling all the time. And we were around, he was a good friend of ours, and he would always say, “*din Dayal, din Dayal,*” some words like expressing gratitude for the Lord that has given him everything. One day, in the evening, when Great Master used to have a small meeting of a small group of people who were there, I was there, and I heard this. He said, Trilok Chand said, “Master, had I known that you are the one who was going to give me true enlightenment and true inner visions, I would not have given that thirty thousand rupees to that swami in Madras.” And Great Master laughed at him, and he said, “Trilok Chand, you don’t know. The day you came to me I transferred those thirty thousand to my account.” Then he explained to us. He says no effort ever spent on this spiritual path goes to waste. What he did was a step on the way to come to me and therefore any accumulated effort that he put in not in one life, but several lifetimes, does not go waste, and eventually the Perfect Living Master appears and whatever you’ve been doing all counts towards your spiritual growth.

I am sharing this story with you because do not worry. “I am searching for Perfect Master...he’s a Perfect Master or not...” Follow that which takes you as far as you can go on the spiritual path. When the person can take you no more—your seeking is still there to go beyond—another master will come into your life and take you beyond. It’s not your responsibility to find the master. It’s the Perfect Living Master’s responsibility to find you. Your responsibility is to

seek within yourself. If you're a seeker, you must find. It's one who knows you are a seeker, who can already know, as a human being, who can know there's a seeker sitting here and that's marked for me to go and find out, must appear in your life and take you back home. The role of Perfect Living Masters is not to be found by seekers but to find the seekers—and that is how they find.

In India they say, "When a chela is ready the guru appears." When a disciple is ready the master appears. They don't say when a disciple is ready he can find a master. They say when a disciple is ready the master appears in his life, appears by coincidence, appears by circumstances around and then one is pulled by that master. All the effort we ever made to go towards our true home counts. Nothing is wasted. Nothing is lost. That is why, never worry about these things. If you are a seeker, seek. What you can find, go as far as you can. If you find that you have not found what you really wanted to find, you only found some part of it, keep on seeking and you'll find the rest. It's as simple as that. That's the nature of our consciousness. The nature of our soul. Our soul remains connected at all times with its totality. Never has been separated. The experience of separation is illusion. Its created for experience alone that we are separate from our creator. We are connected all the times and one who has awareness of the consciousness of the creator knows it while he's here or anywhere else. When we make a spiritual progress in meditation we can get higher experiences, experience of dying while living, experience of leaving this body and having an inner experience, experience of opening up another sky and seeing the stars and moon there, experience of opening of still another sky, the orange sky. It looks like a sunset is extending the sun all over the sky and we can see our own destinies being made.

We can have those experiences, but those experiences do not mean we have found our own self. It only means that we have found different levels of reality, different levels of consciousness. When we do that, we only have one reality at one time. Right now, the physical reality is our only reality. This is real. Nothing else is real. It's either imaginary, dream-like, maybe possible, but the reality remains with our physical bodies in physical world. When we are unaware of the body and go to another level, that becomes the only reality. When we sleep and dream the dreamland is the only reality. We wake up, dreamland becomes unreal. This is the only reality. You go to the astral plane physical plane becomes dreamlike, and the astral plane is the only reality. You go to the causal plane, that becomes the only reality. Everything else was unreal. You go to the spiritual self and discover you are a soul. That's the only reality. Everything else disappears, but when you go to your true home, to totality of consciousness, the whole show is taking place there. Then all are real and unreal at the same time. They are all being created from there, and they're all realities to be experienced by consciousness. When

you reach that level, then you retain the awareness of every level. Whatever has been created is part of your awareness.

Now imagine: a human being like ourselves sits here in our midst with that awareness. What does he know? He knows we are all interconnected and one. Automatically. Not by thinking about it. Automatically he knows. He knows where the seekers are, where they're not. If he doesn't, he hasn't reached that level. And if he knows that and he knows the seeking of some of these people, because they're divided into human beings, he knows these people are my responsibility to take them back home. That's my mandate. That's why I'm human being here in their midst with this awareness. He will pick up those seekers, appear before them, go into their lives and take them back home. If he cannot do that, I would not call him a Perfect Living Master. So therefore, they have a very special role. They don't come as teachers. They don't teach. They come to take us up to our true home. They teach because we want to be taught. No other reason, I can tell you. We think we can never learn anything. We have to learn some things first. So, they become teachers for us. Now we are to understand how to do things. They say, "Do this way." "No, but I must struggle to do it." "Okay, meditate. Meditate hard. Spend more time." Why? That's what we want.

We think that's the secret of all success, including spiritual success. At the end we say, "None of this was actually real. This was a way of their extending grace to us to make us go through this process and ultimately, it's the love that is pulling us and none of the other things. These things are just stationed in the middle of our search for the truth, and they're just steps towards discovering our true self."

Such is the experience of people who've associated with the Perfect Living Masters. There is nothing more beautiful than that, nothing more fulfilling than that. No love of any kind can equal the love that you can experience from a Perfect Living Master, and I say this from my experience, and I say this from my experience with my beloved master Hazur Maharaj Baba Sawan Singh. Whatever he said to me he delivered. What else do I need? People following masters who don't recognize my master, they say he was not a master. They don't see a will by which he was appointed. We don't see any direction given by higher masters saying he will do this. They come to me. "You are following a fake guy. He was not even a master, and you should follow the real thing where we can show you documents who the real person is." And I tell them, "Look, I don't know the people you are talking of. I've never seen them. I don't know who prepared wills or did not prepare the wills. I only know I met a man, his name was Sawan Singh. This man promised something that appealed to me, and he delivered his promise. What else do I want? Supposing the whole world offers me something and says, "We can give you." I said, "You can give me what he's given me?" Will I take what is already given me, or should I

wait to be given something? One master with a very huge following in India came to me when I was holding a good position in the government. I was chief secretary of a state government, which is supposed to be high position. I was in that state, and a follower of that master who used to come to me just for discussions and for what he used to call "charging his battery," he used to call it. He said, "My master wants to meet you," and I said, "Oh, that's very sweet of him. I can go and see him, there's no problem." "No, no, he'll come and see you." One day, without appointment, that master and this disciple of his come up to my office, and they come in, and the master's got his big retinue outside and people are waiting, slogans, master is here, and I am sitting in my office and master walks in. I get up to salute him, and he says, "I have come to initiate you, to give you true initiation." I said, "Master I already got initiation from Baba Sawan Singh, the Great Master." He said, "But that was not the right initiation. In that initiation you have to work hard all your life to see the truth. They don't show you God. You have to wait to see God. It's just a promise. I show God when I give initiation right there and then. I have come to give you initiation, so you can see God right now when I give you initiation."

I said, "I very much appreciate your offer, but the truth is I am a very patient man and I can wait. I'm in no hurry to see God. I have full faith that God is there, and I'll meet him. I know what it is like." "No, no, but I still want to initiate you." So, I said, "Okay, then come along, go ahead. And then he showed me God. He initiated me by putting his hands like this. He said, "What do you see here? What do you see between my hands now? You can see?" I'm repeating the initiation for you so that you'll know that he initiated me in a way that he could show me God instantly. Showed me that. I said, "Looks like there is nothing I see between that." He says, "Is there any form you see?" I said no. He said, "That is God. He's formless." I laughed. Inwardly I laughed also. Outwardly I had to make a serious face. He had just shown me God. He had shown me space between my hands. I went home. At night it dawned upon me he told the truth. Space creates all this universe. Space is the creator of all this universe. Supposing we pull out space from the entire universe of billions of galaxies and planets and suns, pull out space. It becomes as a little pinhead. Science says that. Physics says that. Astronomy says that. All theoretical physics says the same thing that space is creating everything, and I realized I was trying to laugh, but he told me the truth that at least this world we see here is made out of space.

So, I can't say he gave me a bad initiation. He gave me some realization, but of course the realization that this world is made of space, that we can go and fly over here, does not contain the element which a Perfect Living Master gives, the element of unconditional love that pulls our soul more than our mind. The mind can be affected by understanding space. The soul doesn't care for whether space creates this world or not. The soul wants to be loved and to

love, and that unconditional love comes from a Perfect Living Master. That's how I try to tell people it's not necessary to argue about it, not necessary to debate about it, not try to persuade people about it. When you are a seeker inside without talking to anybody, the Perfect Living Master comes into your life and takes you back home.

We'll have a break. I am very happy to meet all of you, and once again I would like to thank Sunil and Rebecca for arranging this get together so I could meet so many of my friends. Let's thank them by applause. Thank you.

<https://youtu.be/umXMStbHbog>

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