

Happiness Comes from Within

Calgary, Canada — May 18, 2014

Welcome, friends to the second day of our two-day program here in Calgary. I'm very happy to see you again. It's always a sense of happiness when you meet people traveling together on the same path. We are traveling together—we are co-travelers—and keeping company together is always nice. This morning somebody sent me a picture of John Elton, a singer, and along with the picture it says a little notation. It says, "When I was five years old, my mother told me that the most important thing to get in this life is happiness. When I went to school," John Elton says, "when I went to school my teacher asked me, 'What do you want to be in life?' and I said, 'happy.' And my teacher said, 'Then you don't understand your assignment.' And I told my teacher, 'Then you don't understand life.'" I was happy to read that this morning. I get very interesting emails like that that adds to my sense of appreciation of how people have searched for happiness.

Long ago I read a book—I think by Russell, one of the Russells—and he is a...the title of the book is *Conquest of Happiness*. And he writes how our life should be directed to finding happiness. And we are all looking for happiness, which seems to be so elusive sometimes. And most of the time we make our unhappiness ourselves. He searches—researches—a lot on happiness. Then he goes to church and he finds happiness. The church people are very happy. "Such a big author has come, and he finds happiness in our church." They said, "What part of the church do you like?" He said, "Only one part for which I come. The stained-glass paintings on the side. When I appreciate those paintings, I feel happy." He was not at all interested in what the pastor was saying. Sometimes we have some very funny stories about pastors. I normally interrupt my talk to tell a joke or something, but today I might start with the joke.

I noticed many doctors sitting here. Some of them my old friends, some are some new ones—medical doctors. So, I remember a new story I heard about a medical doctor. A very senior doctor was retiring, and a junior doctor was taking his place. So, the old doctor told the young doctor, "I am going on my round to see my patients." And that was a home visit they used to have at that time. "I'll go to their homes. You come along with me on this round so I can introduce you to these patients, and they will know that you will now be taking care of them and I'm retiring."

So, the old doctor and the young doctor went to one patient's house, and the lady was lying on the bed. And the doctor, old doctor, says, "Look, you eat too much fruit. I think you should avoid fruit. You'll feel better." She said, "Thank you," and they walked out. The young doctor says, "How do you diagnose your patients? You never use your stethoscope, you never used any...you didn't even see the pulse, you didn't see the patient at all, and you just recommended 'don't eat fruit.' How do you do this?" He said, "You didn't notice that when I went in, I dropped my stethoscope. When I bent down to pick up the stethoscope, I saw lot of banana peels under the bed, so I knew this lady is eating too much fruit. So, I said, 'Don't eat the fruit.'" He said, "Wow, that's a new way of doing things." Next patient they went, and a young girl was lying on the bed, and the young doctor said, "Miss, you should not go to the church too much. You run to the church too much." And she said, "Thank you, doctor," and they walked out. And the old doctor says, "How did you guess that, that this young woman was going to church? I know the family. I know that she runs to the church all the time." He said, "I did the same thing you did. I dropped my stethoscope. When I bent back to pick it up I saw the pastor under the bed." Anyway, just a doctor joke.

Coming back to the more serious subject that a person, a friend of mine who works with me, is complaining to me. He complained to me the other day. "How come you're always happy? I want to see you sometimes unhappy. Because," he told me...in Chicago...he told me that "you yourself say that you can only understand and appreciate happiness if you've seen unhappiness. So how come you have never seen unhappiness? So, how is it that you are always happy every time I see, and I've seen you for thirty-forty years? What is the secret of this happiness?" I said, "I must have done my unhappiness course earlier, maybe in a past life. So, I've done that part, so I'm now doing the other part. You can do that too."

Some people feel that in their early age they're having too many miseries around. And when they tell me such things are going bad, all the things are not, are messy, I say, "Thank God it's happening now, because all will be great then afterwards to keep the balance." So therefore, this law of karma that operates to create conditions for us on which we make our happiness dependent, this law of karma includes high and low, it includes good times and bad times, and they come to all of us.

Some of them have good times in terms of material prosperity and getting goodies here, and some people get good times in their relationships. Some people who have got a lot of apparently good things, they have very poor emotional happiness. I happen to know a large number of people who are today called "celebrities" because they have acted in films. They've become famous actors and actresses, and I

happened to meet many of them in California. And when I see them in their private life, they are the most unhappy people I've come across. And people who watch them in movies think, "They are so great. They've got so much money, fame, everything." And when you talk to them privately, they will tell you all that money and fame means nothing to them. It is not giving them the happiness they're looking for, because the happiness they're looking for is dependent on one thing they're missing—and they all seem to be missing—that they do not find someone to love and be loved. They say, "All our experience in life is based upon acting, acting that we are loving on stage. And sometimes, immediately after a shot is taken on the movie where we show kissing each other, loving each other—and we curse each other immediately after that. And the directors get upset with us, but we do it just for the sake of doing our act and making money, and it does not give us any happiness at all." It was big surprise that the people we think are very happy should be so unhappy.

So that is why happiness comes when you can love somebody and be loved by somebody. Those who are loved by somebody, they forget all their material needs. And people, for the sake of loving an ordinary human being, are willing to jump over the roofs, are willing to jump at night, go secretly to meet their beloveds. They're willing to do anything. But when it comes to meditation and finding the beloved whose love is eternal, we don't do anything. We take it like a little chore that we have to perform.

If we are able to develop that experience of love for the master and the master's love we can receive, you will always be happy. I can guarantee that. Everything else will be placed in second position. Therefore, the secret of happiness is not outside. It does not come from anywhere outside. It comes from within. It comes from the fact that inside you know your beloved is with you, you have the time with the beloved and that the beloved loves you more than you can love the beloved.

That state of being which comes through the spiritual path—that cannot be attained by anything else. I've seen that most of the world pretends to be happy and are unhappy. It's amazing how just to keep up with other people, we pretend to be happy. You go to a house, live in that house and see the husband and wife fighting. And when neighbor comes in, they are both smiles—start smiling. It's all a pretense. What is their real life? Their real life, others don't know. People think, "These people are happy. These people are happy." Just stay three days in their house and you'll find out how happy they are. I've tested this out. It is—the happiness does not come from depending on something outside, it comes from inside. And that is why, if we want to look for happiness we have to look inside. And there is nothing inside if the

one who can always be inside us is not there. When we get initiated by a Perfect Living Master—that's the beauty of initiation.

He places himself as a lover and beloved inside us and stays there forever, accessible to us forever. And that makes you happy all the time. People might wonder why you're happy. They ask questions, "Why are you happy?" You can't even explain to them what's happening inside you, because that inner connection—that inner relationship which is so outstanding—is not like any outside relationship.

It does not have any ifs and buts. It does not have any conditions. It does not have any of these doubts that we have outside. It's a doubt-free relationship. It's the best love affair you can have, that you have somebody inside you, and that inside is constantly there. It takes a little exercise, and I think it's worthwhile to do that little exercise to reach that point. To reach that significant point in the center of our head where the beloved sits.

Therefore, I always feel that the best way to get eternal happiness—happiness forever—is to be lucky enough to be seeking that strongly, that intensely that you are able to find the beloved inside you and that you are able to establish a contact with that. When people meditate in the beginning after initiation, it is very...called "dry initiation" because they don't see much. There's nothing. They try very hard. The harder they try, the more difficult it becomes to meditate. Because they try to meditate with effort, with lot of effort, and it's a very strange thing that effort does not count on this. It is not effort that will count, because when we put effort in anything in this life, we are just doing it with our ego. The "I" becomes strong. "I did so much." When somebody comes to me, "I have been initiated forty years ago. I put my best effort. I did six hours of meditation. I did this, I did this." I said, "Do you know why it's not successful? You're telling me yourself, 'I—I—I'. That's the reason for no success." If the I—ego—is so strong, that's the main obstacle to success in meditation. That is why there is no effort involved in reaching inside. On the other hand, when you fall in love with somebody, there is no effort in thinking about that person. There is no effort being pulled to that person. You make effort to achieve that, but you don't make effort to love.

And, similarly—here—if the relationship is based on that pull of love, you don't make effort—you're pulled by that love. And then all you have to do is to have nice conversations. Using a modern terminology, I think the best chat room is in the head. And when you can go there, you can chat. And you should chat even if you can't see. You should have a continuous program chatting. Meditation should not be

taken like it's an exercise. It's not a hatha yoga. It is not a yoga of stubbornness. Hatha means stubbornness.

People who do hatha yoga, they're trying to be stubborn. "I will get it no matter what." And all they get is a boosted ego at the end. I've seen so many of them. So therefore, this very divine, soft, smooth, melodious way of going within based upon love and devotion is the best. You would like to spend time with your beloved, chat with him, talk, express things, be angry sometimes. Somebody told me yesterday, "Sometimes get angry with you." I said, "I'm very happy about that." I'm very happy that if people are getting angry with me, because only one who loves me will get angry. Others will ignore me. Therefore, don't forget that if all our problems—all our feelings, good or bad, are being shared inside—what kind of relationship we are building. The whole secret of good meditation, of good spiritual progress lies in the relationship you're building inside your head. Because the inside is more real than the outside. It works for a longer period of time to work inside your head. Of course, if a Perfect Living Master is in a living body, and he has to be in a living body in order for you to develop that relationship—if he's dead, sorry, it's too late.

There was a famous mystic, Sheikh Farid. Farid Shakar Ganj, and his master was Sheikh Qutbuddin. And Farid would tell his son, "Son,"—Farid's son—he said, "My son, my master Qutbuddin is getting old, and all the bodies when they get old, they die. So, don't miss your chance, go and get initiated. He's willing to initiate you." And the son would say, "Dad, you know I am young and have so many other things to do. I want to dance and sing and all. I do all those things which young people like to do." And, more etcetera, etcetera, whatever he said. And the dad said, "Look, if Qutbuddin dies, he will not be able to initiate you. Therefore, he's a Perfect Living Master alive. Go and get initiated.

One day Qutbuddin died, and the son heard about it. He ran at that time. He shaved his head, which was customary at that time. And customary...he shaved his head, prepared himself with the ablution needed, and went and put his head on the feet of the dead master. And Farid says to his son, "Son, the body of the man who lying here, I have the highest respect for him. I had the greatest devotion for him, but you have come too late. Even one minute is too late if the person is dead. You must hold the hand of a Sheikh before he dies in order to get the benefit. Therefore, do not think that the person who has all knowledge, who is all realized, is going to give you anything, unless when you're in a human body he's also in a human body he'll give it to you. If he's not in a human body, don't think you're going to get anything. Supposing you begin to believe that 'my master is giving me now, though he's not in

a human body, but he's giving me internally and I hear him talk.' Do you know who you're hearing? Hearing your own mind.'"

Then people tell me, "Our masters are ascended masters sitting in the Himalayas, and from there they get us messages, and we hear them." I said, "You cannot hear any message except what your mind is making up. There's no way. I have explored the Himalayas, I've seen the masters who are sitting there. They're not helping anybody sitting far away. They are helping those who are sitting there with them. Of course, these masters can be quite clever, although they look very simple. But they are helping those who are sitting around them, who come there.

Therefore, do not miss the opportunity of having a living master, a Perfect Living Master in a human body like ours. Supposing we were an angel. Then we would look for an angel master. But whatever our form is, the form in which we can seek is a human form. Therefore, only a human living master can help us. But once initiated, when he establishes himself inside, he never leaves. Then both die. The master also dies physically, the disciple also dies physically. But that relationship continues with any form that we then take after that. No matter how long it takes, we remain together. There have been disciples of my master... I remember a young girl, a British girl, at age 18 came to the Dera in India and got initiated by Great Master. She was very young pretty girl. I was also very young. In the Satsang, in the discourse, I would sit at an angle where I could see her. I was young too, I remember.

I thought, because my general experience is that if you're looking at somebody, they somehow come to know who's looking and they turn back and give you a glance back. She never looked at me at all. Her eyes were focused on the Great Master's face. She did not move. He was speaking in Punjabi. She didn't understand a word of Punjabi, and yet she was so focused. I was so impressed by the way she looked at Great Master. I said, "She's no ordinary woman at all."

And I was thinking she's just a girl who's come from there, and she's visiting India. But no, she was only interested in this. Then within a few months, she goes. She was working with a military, British military unit in India, and she wrote a letter to Great Master. And Great Master used to give letters in English to a few disciples of his, including—one was my grandfather. So, he gave that particular letter to my grandfather, and he said that, "I'm going to draft a letter, you keep this copy."

I said, "Grandpa, why should I keep a copy?" He said, "It'll be useful for you one day." I was surprised. I have been holding onto that letter for so many years. In the letter she says, "Master, after I saw you, you initiated me. I made some progress in

meditation. I was very quickly able to see your radiant form inside and travel with you. But when I went to the astral plane, there were so many attractive things there and I'm very sensitive to attractive things. I tarried for a long time. If you had not helped me, I would have stayed in that state for a long, long time."

"But with your help I went ahead. I went to the great place where the eternal reason exists, and this was such a beautiful experience for me, where my mind merged with the universal mind. Master, I proceeded ahead and now I'm at the great void. Without your help I cannot cross the great void." A beautiful letter describing her inner experiences. It was such an inspiration for me. Still is till today. That a girl coming from another country so quickly was able to make this progress, and then I recalled the way she was looking at the master, as if she was receiving everything from that darshan she was having. We do not sometimes realize the value of darshan of a Great Master, of a Perfect Living Master. Just by looking at the master, we, so many of our karmas are being destroyed at that time, which is not possible otherwise. And if the master starts to look at you, that's even better. When we look at a master, we call it *darshan*. When the master looks at you, it's called *drishti*, and dhristi is even more powerful than darshan.

My mother in law once told me a story about darshan. I'm going to share it with you. I loved my mother in law's stories, because...that way I was able to tell stories to my wife also, because she knew her mother's story always good. The story was that there was a holy man named Narad (in history we say Narad Muni.) He was a muni; muni means a certain rank of yogi. And Narad Muni was a worshiper of Brahma the creator. And he used to manifest Brahma in his meditation and talk to Brahma.

One day he saw that a Perfect Living Master came into the village. Narad Muni used to go from house to house...also he was well known for spreading stories and gossip also, and he went to...from house to house. He saw people running to go and see the darshan, to have the darshan of the master. He said, "Where are you running around?" They said, "Oh, master has come. We are going to have his darshan. We are going to see him."

And he thought to himself, "What is so great about a man who has come to teach, and these people are running just to see him? What advantage is it?" So, he meditated, and in his meditation, he manifested Brahma Ji, the creator. And he said, "Brahma Ji, I want to know...all these people are running to see a master. What is the advantage of just looking at a person?" And Brahma Ji said, "Oh, that's a good question. I will tell you. You go to the next village, and there you'll find a pond of

water. And in that pond there's a snake, and the snake is having his head up. Go and ask this question from the snake, and he will give an answer."

So, Narad Muni traveled to the next village, and there he found a pond and he saw a snake with its head up. Said, "Mister snake, can you tell me what is the advantage of looking at a master—just having his darshan?" And the snake dropped his head and died. He said, "This was a funny way. My Brahma Ji told me to go and ask a question. Snake has died." Then he goes into meditation again, and he says, "Brahma Ji, according to your instructions I went to the pond and saw the snake, but when I asked this question the snake died."

Brahma Ji said, "I'm so sorry to hear that. Now I tell you what to do. You go to a distant village, and there you will find a man who has got a parrot in his cage. Ask that man permission to talk to the parrot, and the parrot will give you an answer." So, he traveled to that distant village and asked if there is a man with a parrot. They said, "Yes, a man in the corner lives, and he has a parrot in a cage." So, he went to that. He says, "Can I ask a question from your parrot?"

He said, "Narad Muni, you coming to ask question from a parrot? We are very delighted that you're in our house. Go ahead and ask." So, he goes to the parrot and says, "Mister parrot, what is the advantage of looking at these saints and these people and having darshan like people are running to do?" And the parrot looked at him, dropped its head and died. He said, "This is strange funny thing. Brahma Ji's playing with me, that any person I ask this question dies."

Then he went back into meditation and asked Brahma Ji, "I went to the parrot and the same thing happened. When I asked him the question, 'What is the benefit of looking at the face of a master or having his darshan?' the parrot dropped his head and died." He said, "Oh, I'm very sorry to hear that. Now I tell you what to do. Go to the next kingdom. In that kingdom there is a king whose wife the queen is giving birth to a baby. Go and ask that baby this question." Now he thought, "A snake and parrot is all right, but not a human baby."

But, under instructions of Brahma Ji, he traveled, and he went to that village, to that kingdom, and he asked permission to see the king. Everybody knew Narad Muni, so they welcomed him. And the king said, "Narad Muni, we are honored. How did you come to our kingdom?" He says, "I've come for a very serious purpose." He said, "What is the serious purpose?" "Has your queen given birth to a baby?" "Oh, yes, she gave birth to baby boy only few days ago." He says, "I have to go and see that baby boy." King said, "That baby is very lucky Narad Muni should come himself."

And Narad Muni was trembling inside to what'll happen now." So, he ultimately reached. He said, "I want to talk to the baby privately." So, everybody left. And he said, "Mister baby, how come...Brahma Ji said I should ask this question from you. What is the advantage of looking at these saints and just seeing them?" And the baby spoke, and he said, "Narad Muni, I am the same snake that you saw in the pond, and I am the same parrot that you saw in the cage. You are not a saint, you're just a muni. Just by seeing you, I was able to drop the life of a snake and become a parrot. Second time I saw you briefly I was able to drop the life of a bird and become a human being. This is a simple benefit I've got just by looking at you. The benefit of looking at a snake [Perfect Living Master] is a thousand times more. So darshan of a Perfect Living Master, thousand times more, because they cut through the karma through which we take these different forms and move forward. So that is why they say it's so important to have the darshan."

According to the scriptures, our Indian scriptures, they say that to be able to see a Perfect Saint once guarantees that you'll go back home one day. They don't guarantee what time, because it can take time, but they know you're a seeker. And that one thing makes a seeker. Somebody sent me another quote once. It was very interesting. It said, "He does not take those who are marked; he does not choose those who are marked; he marks those whom he chooses." This...at one time it looked very funny to me, but I realized that the marking and the choice is taking place where there is no time, therefore it is simultaneous event. And here it becomes spread out in time, and we say, "When will this happen, when will that happen? And we spread this function of being chosen as a marked sheep by the shepherd, and the shepherd takes us up. So, these are interesting stories we hear. It's just a story, but it's a story that carries some information, lesson for us. That when we have the company of a master, we get a lot of benefit.

They...in pointing out what are the most important things on the spiritual path, they not only point out the darshan of a Perfect Living Master, the initiation by a Perfect Living Master, they also say Satsang of a Perfect Living Master. The Satsang—Satsang means *Sang* or company of the truth, of *Sat*. Company of the truth. Nothing is more truth available to us in physical life except a person who is continuously in touch with the truth, and that's a Perfect Living Master. So that is why, to have frequent meetings with the Perfect Living Master is a great way to make progress.

Now, this is not how much meditation you do. These are things that add to the value. You might notice if you've been meditating for a while, some days are very good, and some days are not so good in meditation. If you attend Satsang regularly—have the

company of the Master—you will find that the good Satsang days increase rapidly, significantly. So therefore, Satsang, or the company of the Sat, or the company of the truth, is very important. Of course, when I came to this country, United States—first time, I heard people talking about “sat sang.” My...I didn’t first understand. I thought what they meant is, “We all sat and we sang.” I thought we just sit and we chant. I thought a chanting session. And therefore, the real meaning, that we need the company of the truth, came up because, if you can’t be with the master, you can be with like minded people who also are in love with the master the same way you are. And when you share stories of the master, it’s also Satsang. It not necessary to have a big crowd to make a Satsang. Two people talking about master is a Satsang. Two people sharing information about the master is Satsang.

But Satsang keeps us on track and speeds up those days when meditation is good. Now, we might talk of meditation independently and say, “That’s how we should do it—third eye center, all that stuff.” But these other additions to progress on the spiritual path are equally important, and that’s why we should not ignore those other parts of life. Some people have asked me that, “We have so much worldly work to do. We are so engrossed in worldly work and have to do it for our living. We have to do it to take care of our families. And you’re saying, ‘Put high priority on the spiritual path—on meditation.’ How can we do it? Should we ignore all our worldly duties? Should we just give up our life and go sit under a tree and just meditate all the time?” I said, “No, people have gone, left everything, gone under a tree have never got anything, for the simple reason that what they have to be detached from is not running away from the world but running away from the attachment in the mind.”

I’ve seen people who run to the trees and the forest and go to mountain tops to meditate. They’re constantly thinking of what is happening back home. They’re missing something, and their mind is all in that and they’re not getting any benefit by running away. But if you can be detached while you’re working, if you can practice that kind of detachment while you’re working, then it’s useful. And you can be anywhere, and you can be doing anything, you can be doing any work and you can be very successful in meditation—in the midst of it.

A few tips for that. One is that when you work for a living, your thought is, “I have to work to get my wages, to get my compensation, to take care of my family.” Give up this thought. Say, “I’m working because master put me in this position to work. Thank you, master.” Little change. All the work you do, say you’re working for the Master, and he’s taking care of everything. It’s just an attitude, a change of attitude

and makes you a good meditator anywhere in the midst of all the work you're doing—if you put all the work as being done for the master.

It's an attitude only—it's only change in thinking. Nothing else will change. You'll work the same way. Nobody will notice a difference—you will feel the difference. One tip. And second tip is, that do your meditation while you're working. That means, when something is being done at work, say, "Master, thank you. This worked fine." That means any problems, any results in your business, in your work, in your outside work, you're constantly reminded of the Master, that he's as if connected with either the problems or the solutions. It's also like meditation.

When you do that work as if it is meditation, when you do repetition of Simran whenever you have free time—while walking, while driving, while doing other things where your mental attention is not needed—it's like meditation. All these things help you in meditation. Running away does not, because the attachment continues. There was an American seeker. He wanted instant knowledge. He heard that there was an old story in India about King Janak who wanted instant knowledge, so he also wanted instant knowledge. And he found that in the Himalayas, there was a yogi sitting there. And he had a special mantra—special words to repeat, that if you go to him, he gives you those words, you get instant knowledge. He traveled all the way to India, took the trip into Himalayas, traveled by foot and reached that little cave where that yogi was inside. And some people were sitting outside waiting for the yogi to come out. And he said, "When is the yogi coming out?" He said, "He sometimes comes out after a few days, sometimes few months. We take our chance." He said, "I can't believe I've come [for] instant knowledge, to wait for instant knowledge [and] I'll have to take so much time."

Anyway, he was lucky. The yogi turned out quickly enough. He asked the yogi, he said, "Master, I've come from United States. I've come from a long distance, and I want to have instant knowledge. And I believe that you give a certain mantra. If we repeat that, we get instant knowledge." He said, "I know—I do give that. And since you've come from a big distance, I'll give it to you." He said, "Come, tell me what is that mantra." He said, "Come close to me. I'll give you the secret words in your ear, so that when you repeat them, you'll get instant knowledge."

So, he went close to the master. The master whispered in his ear, the secret words are, "Abracadabra." [Laughs] He said, "Have I come all this distance to hear Abracadabra from you?" He says, "No, there's a catch in it. When you say Abracadabra, don't think of bananas. If you can do that, you'll get instant knowledge." The man tried all his life. Every time said Abracadabra, bananas will be

in front of him. The yogi was demonstrating something, that it is not how/what we do, our attachments continue to pull us. And if we attach something, even as a practice, even if you don't take bananas and don't like bananas, but the yogi says, "When you use these words, don't think of bananas," you will think of bananas. The mind is like that. He was just demonstrating a point that you do not detach yourself by trying to work to put things separate. There is nobody who's been able to detach himself by practicing detachment. I've not met anybody. When they try to detach, they get more attached, because they constantly think of detaching. I'm giving my own example. I want to detach from Ye Ole Shakey's pizza, which I found in this country. I was very happy to see it. And supposing I say, "I don't want pizza, I don't want pizza." No matter how hard I try, pizza will remain in front of me. You can't detach by practicing detachment, you can't push things away. The mind doesn't work that way. Then how do we have detachment if that is a requirement for making spiritual progress? That if we can't even practice it, there must be some other way. The other way is there. The other way is, you only get detached when you get attached to something else.

We have, in India, little girls playing with dolls, and when they become young and are getting married, we tell them... Now if we tell them, "Leave your dolls. You're going to get married to a man, and you'll have your own family and your own children" they'll say, "No way." They'll never leave those dolls. But when they get married and they have their own children, they forget their dolls. They remain packed up on some suitcase, and they don't care. It is only when they've developed a new attachment that they can forget the old one. So, it is not that a detachment can create detachment; a new attachment creates detachment. Therefore, when you have a new attachment, detachment comes normal and natural to you. Therefore, when you have, through the process of meditation and following the spiritual path with love and devotion, when you get attached inside, automatically you get detached from things outside. They become meaningless. You'll still work with them. So many people tell me, "You know, what happened to us, we don't know why. We are not feeling any interest in these things." I say, "But please do your work properly. You have to make your money, you know. Don't give up the interest to that extent but remain detached." The detachment comes automatically when we have inner attachment. And the inner attachment is the secret of the spiritual progress. You make spiritual progress the more inner attachment you get. And the most useful inner attachment is with a human being you've seen outside, you remember inside, can visualize inside, can think of it and remember with love and devotion. It creates that detachment.

Therefore, it's not necessary to run away from anyplace. We don't have to run and leave things and say, "I want to meditate. I'm going to be a spiritual person." The spiritual person is one who's right in the midst of things, and in the midst of things he's so attached with something that the rest just works almost autonomously, automatically, and the work is going on automatically. They enjoy because somebody else is enjoying with them. When they like things outside, they talk to their master. "Master, did you see how good it was?" "Master, I have a problem. Can you solve it for me?" And master is so effective at that time. And you'll find you can't find solutions to problems, and master find solutions for you, and you'll always know the master's finding solutions. And the immediate reaction is, "Thank you, Master." You go to do something, you say, "I missed something. I can't know where to...where to find it." You find it. "Thank you, Master." You automatically begin to connect that it's your relationship with the master within that's doing all these things. And now I tell you something more important. If you depend on the master to do everything, he will do everything. Personal experience. If you are willing to leave everything to the master, master will do everything. But if you are in doubt, "I can leave to you, master, but...little bit I don't know...I'm not so sure if this one you can handle." Then it will be difficult.

There was a man. He heard that on Pondicherry, one of the coastal towns in India, there was known to be a man who would walk on the water. He said, "I have heard many stories like that, that yogis come, and they say, 'We can walk on water,' but I've never seen anything, and I can't believe unless I see myself." So, he went to that Pondicherry, that costal town, and he saw on the ocean a man, he was just walk[ing]. There was little island. The man would go to the island to bring some wood. He was a poor man, but he would just walk on the water, go cut wood and bring it home, walking on the water. People saw in the village, everyday he would do it. Nobody else did it, but he could do it. This man said, "I must, I must go and see it myself." So, he went there, and he saw the man doing it. He was surprised. He says, "Master, how do you do it?" He says, "No problem. Anybody can do it. If you have faith, 100 percent faith that you can walk on water, you can walk. If you have 100 percent faith—unshakable—that you can do anything, you will do anything. It is not a big deal." He says, "Can I also do it?" "Sure, you can do it too. Just build up that faith tonight, and tomorrow we'll walk together." So, this man meditated, built his faith, "I am going to walk. I know...I know how to walk on the water." And he did all the affirmations. And next day, the master said, "Come, let's walk on the water." He said, "Master, one minute. I want to tell my friend if I fail, he should tie a rope around me and pull me out." So, he tied a rope around him. The friend was there. As soon as they stepped, the master walked, and he fell into the water. These things happen.

There was a... Today, this morning, I was sharing with my host, who was telling me that they knew a minister in the government of India, a cabinet minister named Jagjivan Ram. And he was a food minister at one time. I worked with him. I was the manager, commercial manager of a food corporation, and he was the minister in charge—cabinet minister. So, one day we traveled together, and the cabinet minister was telling me this story.

He said...I was telling him this about the man who tried to put a rope. He then in turn told me that “there are some people who can do it,” and he didn’t believe it either till he heard that one man in a remote village is walking on the lake like that. And he told me that he wanted to go and see that man and see how he does it. So, he traveled—this minister traveled all the way—by plane, then by jeep, and then he had to walk a little bit. It was remote village. In the remote village he reached, and he found that the man lived in a small hut.

And he asked, “Is the man who can walk on the water living here?” They said, “Yes.” He was accompanied by police and accompanied by security and so on. So, the whole village was surprised. “What has this guy brought us to this remote village?” But anyway, when he went there—Jagjivan Ram is telling me this story in the plane—and he said, “When I went there, I said, “There is a yogi here who walks on water?” They said, “Yes, but he’s slightly out. He’ll come little late.” So, they waited.

At night, the yogi came. And he said, “Yogi, I have come not as a minister, not as a government, I have come as a seeker of truth to find out that do you walk on water?” He said, “Yes. It’s not a big deal. It’s not the most essential part of yoga. If you want to learn about yoga, there’s something else. Walking on water is just a simple thing.” He said, “If it’s that simple, can you show me? I’ve come all the way just to see that, that you should be able to walk on this little lake outside.” And the yogi said, “Unfortunately, only this morning my master stopped me from showing this to anybody.” He said, “I expected this answer. I expected that nobody can do it, it’s just a story being spreading around.” He said, “But since you have come from so far away, I will tell you how I do it—I won’t do it. I won’t go against my master’s instructions not to demonstrate this thing as a miracle or something. But I can—since you’ve come from so far, you’re a minister of the government, and you’re a big shot, all these police people are with you—I can tell you how I do it.

So, “All right, show me.” He said, “Stretch out your hand.” So Jagjivan Ram said he stretched out his hand. And then he said, “I’m going to put my foot on your hand, but you will not feel too much because I’m not going to press on it. I’ll just keep it just on your hand.” So that yogi picked up his foot, and he put it on his hand. He said, “Do

you feel the weight of my foot?" He says, "No, because you're not touching it fully—you're not pressing on it." He said, "Now look at my other foot," and the other foot was up in the air. And that's how he found out that the yogi can do it.

It was just a simple power, will power, created to defy gravity, to defy this, which number of people can do. But the fact that you're able to do these things does not take away your desire to have the truth inside you. These are external miracles, and they're looking so big for us because we don't know how anybody can defy gravity, how anybody can do this. But these kinds of experiences, they're not going to lead us anywhere inside. People perform miracles like these. People get buried under this ground and are taken out after a week, and they're still breathing and they're alive.

They can... Now we have got new, latest demonstration where a person was all put on all the electrodes and all that on his body to see all his vital functions. And doctors were watching, and he was put in that cave where they could, he could be observed electronically and otherwise. And he said, "Pull me out after seven days." This happened in India. After seven days they pulled the man out. He was alive. But during the period they saw how he was able to lower his breathing rate to so low—he'll take one breath in two hours or something like this. And his pulse rate fell to so little. All the vital forces kept functioning at a very lower level, but he was able to practice that and became all right when they pulled him out.

The fact that human beings can do these things, that we are so adaptable, does not mean that we have advanced spiritually, nor does it mean that we have got happiness. Because they're not happy people. They're not happy, even what they're doing. They can do these unusual, miraculous things, but happiness does not come to them. Happiness comes from within.

And, when happiness comes, then you make other people happy. If you're happy inside, you'll find that the people you come across, even if they're sad, for a moment they forget their sadness, and they can become happy. So, wherever you touch, you spread happiness. So, I was going to talk about the subject of happiness just because I got that note from somebody about Elton John saying that his desire in life was to find happiness. And then the teacher said, "It's not a good assignment for you." He said, "Then you don't know about life." And that was when he was very young. True happiness come from within. When we...Guru Nanak says, [in] the [*Guru*] *Granth Sahib*, "*Dukhiyan sab sansaar so sukhiya jin Naam adhaar!*" He says, "The whole world is unhappy if you go and check it out. Who are the happy ones? Who have based their lives on Naam or initiation, or the care that the master can give them." So, that's why I, they say that, "If you want to have true happiness, that true happiness

comes from following a spiritual path with the guidance of a Perfect Living Master.” I will share more information with you a little later in the day, and we’ll also do deeper meditation than we did yesterday. I am now opening the floor to any questions that you might have. Thank you.

Answers to Questions

(The actual questions from the audience are not included below because they were not included on the YouTube video recording. So only the answers are shown below.)

Answer to Question #1

The mind, human mind, creates all experiences. All experiences we are having are being created by our mind. The creation of the experience, and the experiencing of the experience takes place at the same time. So, we don’t see what the cause is, and we think experiences are real—reality of life. All life is experience. If we don’t have any experience, we have no life. Every moment of life is an experience, it’s all being generated from within ourselves. And the mind is the generator of experience.

And we have identified our self—consciousness or the soul have identified itself with the mind to such an extent that when we are using the mind for thinking, we don’t say we are using the mind for thinking, we say, “I am thinking.” “I” has been totally put together with the mind and identified with it. So that is why we have become the mind. So, we live our life as the mind. So, we have given so much empowerment to the mind that when we want to leave the mind and go beyond it, the mind, with our own power, fights us and becomes our own enemy. And instead of letting us go any higher, says, “Stay within that realm,” because the mind’s survival is dependent on being alive, and being alive is our power.

The soul or consciousness empowers everything. It makes it alive, it makes the mind alive, it makes our sense perceptions alive, it makes our body alive, and it makes any experience that we are having also alive. So, all the experience that’s being generated pass through this filter of the mind, senses and the body. And then they look real taking place outside, and the whole world becomes real for us. And we live in this world as if we are very small specs. The world has been here forever—for billions of years. We just came right now for short time, and then we’ll go away, little realizing that the world is created with us, the world dies with us. If a—when a person is dying, he can’t tell us what’s happening, because he’s dying and pulling his attention, and it’s looking like everything is disappearing. It actually feels like everything is disappearing when you’re dying.

And then when it disappears, a new world opens up—similar and overlapping this, so you know it's still there, but it's a little different world, and different laws of nature are applying there. And so—then he realizes that the world has not ended but is a little different. The other one ended, but this one is like that one. And so, it keeps on happening right up to the causal plane, the mental plane. And the mind plays these tricks with us, that “No, the world is real in some form or the other.”

And so, we get more and more attached to worldly things. And then we—then we lose the capability to get out of it and go home back. When we want to fight the mind and say, “No, you get apart,” then the mind comes in and say, “No.” It argues with us. It's amazing how we can make our own mind take two sides. And we think we are one side, and the mind is the other side, and we argue with each other. The reason for that is, that all speaking is done by the mind. Supposing we as souls want to say something, we use the mind—even to ourselves.

So, when we are thinking, we are using the mind to become our self and a separate entity called the mind. And that's how we argue, and say, “No, we don't want to do this.” But the mind itself is—for its own survival—preventing us from going beyond. For that, one of the exercises that we do early on in meditation, and I'm going to suggest that we do it today, is to be able to watch your mind as a separate thing than yourself. Most of us haven't had that experience, because we have identified ourselves with the mind.

Now, I want you to experience, personally, that the mind is merely a thinking machine by an exercise we'll do today in which I will say, “Let the mind work randomly. You just become the listener, the spectator, just the onlooker, as if it is just a separate thing happening in front of you—and see how the mind behaves, how the mind works. First time you may realize that you're not the mind. You can actually observe the mind at work. Then, that's a good starting point to handle the mind. That a good starting point to say, “Mind has this function. We have a different function.”

The bliss and joy that you talk of is not a function of the mind. It's only when we separate from the mind, and we rise above the mind, that we get those experiences. And ultimately, it's not even an experience. Ultimately, the experiencer and the experience become one. And you don't know that you have to generate an experience, and that is mostly done through this almost hierarchical pattern of creation, that we cover ourselves with more forms, and those forms—one of them is mind—and that is how all experiences take place.

But I think you may get more answer to your real query when we do the actual practice of separating ourselves from the mind today. Okay, all right. Anybody else? Yes?

Answer to Question #2

This is a question about sharing of karma. Karma is our own *Prahladh*, and built into our own destiny, and we live that. But our karma includes many other people, and automatically, what they're going through, we go through with them. Supposing a man's wife is sick, and he's very upset with that. The wife's sickness is her karma; his being upset with that is his karma. They're already sharing the karma, because both of them are having a karmic experience through one event. The event is the wife's sickness. But both are sharing the karma even at that time. Even if they don't want to, they're still sharing the karma.

But if a man says, "Okay, you get well, I'll get sick." Unless he has strong will power to do that transfer, it doesn't normally happen. But if you have a strong will, you can enhance your own karmic experience and relieve others. Perfect Living Masters often do that. They, out of compassion and love—sometimes they feel their disciple is going through a very difficult phase—they will lighten the phase and take upon themselves. Though their experience of that karma is much lower, the pain is much less than the person whose karma they're taking. But they do help in that way, wherever it's needed like that.

If a person wants to take the karma over, and declares, "I want to take your karma," [they] can do it. Great Master use to tell a story. There was a woman, a young daughter in-law in a family in India, and she got very sick and her mother in-law said, "Oh God, I should take her karma. I am old, I can die quickly. Please take care of this." When she was saying that, a buffalo in the yard outside put her head in a bucket where she was drinking water but got caught. And she got up and couldn't see, and she rushed into the house.

And the grandmother...the mother in-law saw that, she says, "Really, come to take my karma? No, no, I was not serious, I didn't mean it. Let the woman have a fever." We used to tell this story that people say that, but they're not ready to do it. If one is really ready to do it, it has happened, can be taken. Okay, any other question? Yes.

Answer to Question #3

When you go back to the creator, you'll find he had many options. Not only options, he exercised all the options. Where we are now in this world is only one of those

options. This is not the only part of creation. There are so many universes that have been created, which you can travel in meditation and see that he exercised, or you yourself exercised so many options of creation, and all those are operating right now simultaneously. When you travel through those, you will find that different kinds of laws exist.

Even in the physical law, in the physical universe that we see around us. And we talk of galaxies... And if we go by the law of probability, which mathematical certainties there in the law of probability, what's probable is certainly going to happen—that's what they say. So, the probability law says if the way we understand the expansion of the universe, if the way we understand the expansion of space and the creation of matter has led to the creation of this planet earth, then the law of probability says that if the number of galaxies we've observed so far, there should be at least 28,000 planets exactly like the earth. By law of probability alone.

Now, if there are 28,000 earths like ours, and there's no doubt why they should not be there, if there are so many, are they all following the same laws as we are following the law of nature? Probably not. If you travel in meditation through the astral body, where you can travel anywhere in created space, physical and astral, you'll find that the laws are very different. I'll give you a hint. Then one of the planets with habitation, with human beings like who have free will like us—souls in that embodiment—they have a different nature of time and different idea of time all together from us.

We are trapped in time with no control over it; they control their time with a little gadget in their pocket. They do not distinguish between time and space—that's a normal for them. Like we say this, "We have to walk that far." We can't say, "We'll walk five minutes ahead, or we'll walk five min..." Time and space are exactly the same. They're just different ordinates of the same thing. So, in that universe, they go faster or slower, not in terms of the space they're occupying, but of the time they're occupying—and they take it normal. "Okay, you're my friend, I'll go one hour ahead of you." So, I've gone ahead. My watch is now one hour ahead. You'll be left behind. "Okay, he's left behind. I'll catch up." Just like we walk on the streets here.

Now this particular change which, as it happens, accidentally I observed, and that's why I'm sharing with you. That shows that the laws of nature—all kinds of permutations, combinations have already been tried by the creator. And they already exist for you to experience any time yourself through meditation. So, the basic principle that we talk of, that by creating an opposite here that we appreciate our own self. By creating different forms, the appreciation is growing so much that if

you collectively see all that has been created, way beyond our knowledge here, way beyond this system, way beyond the Milky Way. If you see this creation—in the physical plane and how they react when you go back, you'll be so intensely blissful and happy, you can't even imagine. In our scripture they describe the souls in Sach Khand, who are the many in the one, those drops in the big ocean. Those souls there are of two kinds. They call some *hans* and some *bans*. Hans are those who have left that area—come here like us—and when we go back, we are the hans. And bans are those who have never left that. So, they have even there, kept this distinction. Those who have travelled into illusion, and returned to reality, and those that always lived in reality.

So, when we return there, we are so full of bliss and excitement and joy. We jump and laugh and dance. And they are all dancing anyway—this is just example I am giving—they're dancing anyway out of bliss, and we dance higher than them. They say, "What is so special about you? We are in the same state of bliss, we are in the same place." And we tell them, "You don't know what you're missing." And that's the truth. So, therefore, the system works perfectly. And the other options have also been tried out. Thank you. Yes?

Answer to Question 4

Dhyan. First, I'll tell about Dhyan, then I'll give you little tip about what to do. The system of meditation that we use, according to the teachings of Great Master, who was my master, those teachings have worked for me. So, I always commend them. There may be many other forms of teaching, which may be equally good. I don't know. What I have practiced—and it worked—I share that. It has three parts. The first part is using words, spoken words, repeating them to help you not to think of other things and to concentrate your attention behind the eyes, at the starting point of the spiritual journey. We call it *simran*, or repetition of words. *Mantra*, *zikr*, they're all the same words, depending what language you're speaking.

Whether you use *zikr*, or you do *simran*, or you do repetition or *mantra* it is just use of words which can be spoken and written, and we use it to establish ourselves at the starting point of our meditation. Then we get on to finding who we are by trying to locate ourselves, and since we are the one looking for and we are the one who have to be seen, there's a little problem there, because we are used to two things being separate. We are used to the one who is looking for something—that's not the same thing. Supposing you say, "I'm looking for myself." Well, you're already there. What are you looking for? But we are looking for ourselves. So, there are two ways of looking for ourselves. One, the most mundane, simple way of looking, that we picture ourselves as somebody else who knows more, and we bring that picture, and

that picture becomes the picture of our master. Because master and I, we are the one—same. But we think we are separate. We have separated for that reason, to be able to look for ourselves. Since we always look outside, the master jumps from inside to outside and becomes a human being, and we look outside and say, “That’s it, that’s it, I feel it. I feel master knows more about me than I know. I feel master knows everything about me.”

Why? Because he is you. That’s why he has to know more. He’s knowing more because he’s not different but looks different. So, it’s very exciting, exciting experience to see somebody—looks different and has been separated by us because of physical reality, and yet is internally just the same. So, that’s one way of looking at ourselves.

But since this is also temporary, and this is not possible twenty-four hours, there is another way of looking at ourselves. Do we as consciousness per se, manifest ourselves in any other way? Not as an experience but ourselves being an experience? And the answer comes, yes. We start as a creative power of consciousness, and then we build into it a resonance of our own power, a vibration that travels throughout and continues to create forms. But the vibrational part continues to be us. And the melodious part of the vibration, the musical part continues to be us no matter where we are. It descends right down up to the physical plane. So therefore, right now when we are here, our own self not only is a self experiencing things around but also emanating from itself a sound.

We call it sound because it is at this level audible. We call it the audible sound because only at the physical level it’s audible—you can hear it. So, that’s another way to look at our own self, to find our own self. That we then move on from establishing there, which is with the help of repetition of words. We then go to the point where we manifest ourselves, and we are able to hear the sound. We’re only pulling ourselves to ourselves. It’s a great way. The whole purpose of Surat Shabd Yoga is this: put your attention on the sound that is really yourself. That’s really your master; that’s really yourself; that is creating the universe.

Descriptions of the sound have been attempted. Nobody has been able to really describe it. How can...John’s gospel says, “In the beginning was the Word, and the Word was with God, and the Word was God.” And, how can Word be God? How can Word be creator? They’re referring to something that’s audible here. Therefore, they use the word Word. Otherwise they wouldn’t use. Shabd, Word, Nad, Sound. In the Islamic culture, the Sufis have called *Bangi Asmani*, that the sound that is coming from the *asman*, from the sky, the sound that can be heard anywhere,

the sound that resounds, sound that has a melody and resounds, sound that is not separated from us. We don't hear it from outside of ourselves. We hear it from inside ourselves. So, the next phase of making progress is through the sound. But then we don't give up the other part that we can also see ourselves in a master. So, the master appears in physical form, we are in physical form, we get a good idea. Then we establish the master's form inside. And how do we establish the form of the master inside? By recall. Because most of life is recall—is remembering—is through memory.

We recall we saw the master. The face still is the same. We saw the master. "When he walked, he walked like this. When he sat, he sat like this. When he talked, he talked like this." When we recall all these little events of the physical being who was the master, it gets installed in us, and we can recall—and then a new thing happens. That when we recall master came and said hello to me, but when you recall inside... beyond hello and starts talking—as if he's already there. This process of bringing the master to recall inside and being able to see him inside through memory is called Dhyān.

Dhyān is contemplation of the master inside, but not a picture of the master. A picture is... A picture was silent outside; picture will be silent inside. It's the living person who we recall, and he comes back there. So, Dhyān is a very useful device in both stages, the stage when we are repeating words, and the stage when we are listening to the sound. It can be used anytime, and it helps us to concentrate our attention better at the third eye center behind the eyes when we are trying to meditate through Simran—repetition—or through listening to the sound. Mind tries to run. This is one of the good ways to bring the mind back with Dhyān.

So, Dhyān is a very important part of this meditational process on the spiritual path. Now, those who are initiated have been instructed how to use Dhyān. And that's good to remember that Dhyān is not making up a picture, Dhyān is not looking at/remembering a picture, Dhyān is not putting a photo in front of you. Dhyān is recalling the actual experience with a living being. And that living being becomes more alive as you make more progress on the spiritual path. Now, to quote your own question. A little tip for you. Get mad at your master. Say, "Why can't I see you as I saw you then? Why can't I do this?" Talk to him. Talk to him with fervor and enthusiasm. That enthusiasm is not coming from your mind, it's coming from your soul seeking to get that back. If you try that, he'll appear. Any other question? Yes?

Answer to Question 5

It's natural. When we see Beloved, we get emotional. Whether it's in life... Anything that has some attraction in it—it could be beautiful thing, it could be one we love, it can be any—we get emotional. Our emotions are designed to work along with our inner feelings above. The feelings are behind the eyes. Emotions come from the chakra—the heart chakra mostly. The heart chakra is designed to produce the kind of emotions that we go through in daily life—up and down we go.

When you see the master, you get emotional because some connection is established—established soul to soul, which you're not use to. It's a very emotional event, and tears come. I sometimes hear from people that...man went to in Florida...old man, meeting first time, cried so much. Said, "Why are you crying?" Said, "Can't help it." Another person met me—ultimately, I had to say in one of my talks, "I think I draw too many crybabies to myself," because it's just an emotion. It's an emotion when soul communicates with soul. Emotions come up automatically.

When mind communicate with mind, it need not happen. So, there is a difference in the soul's... The soul is always seeking and yearning for something real. And what it's really looking for is love and bliss and joy. It's looking for the true knowledge which does not require thinking. That's what it's seeking for. Souls goal is very limited—love, joy, beauty, intuitive knowledge. That's all. And when it gets that, it gets very high.

I was at Harvard university when there were two professors trying experiments with drugs. They were trying experiments with mushrooms. Dr. Richard Alpert and Timothy Leary, both professors of psychology in the philosophy department. I was studying at that time. And they had setup a yoga center. About 15 students use to go there. And I heard that they're practicing meditation through Mexican mushrooms that they were getting. Later on, they got the Mexican mushrooms analyzed, and they found out the active part of it and they got it manufactured in Switzerland—a Swiss firm. And they developed this LSD, DMT—all those drugs came up at that time. And they experimented, and they saw that they could get out of body experiences, they could have anything just by using of drugs. I was a student there, and there where two other students from India—we had got a fellowship from Ford Foundation to study at that university. And, we were living together—three of us. So, those two students would attend all these functions. I was not interested in them. They would come to me, "Come on and have a party. We are having a big party—we are having this." I would say, "I'm not interested in parties you know. I've come just because I've got a fellowship, I'm studying in the university." And they

would say, "That means you're a weak person. You claim to have a Great Master, but actually you're a weak person—you can't even face people in a party."

When that challenge was thrown to me, I said, "What are they—they're attacking my master. They're saying my master is weak and I'm weak, I can't go to a party? I'll go to a party." So, I told them, "I'll go to a party." They went to a party, and the host was a Muslim Pakistani student who had hosted that party, and he said... They told him, "We are bringing a very tough guy. He didn't want to come." He said, "I've met many of these guys. I convert them overnight. I convert them with one party. Bring that guy." So, I was brought there to be converted to the modern way of living—drinking, womanizing, whatever they were doing there. So, there were lot of young girls with low—whatever dress they were wearing. I mean, they tried to make it so attractive for a guy coming from India and not seeing all of that. Big party, and maybe about hundred people there. So many, and all of them drinking and they made sure there will be no vegetarian food. They made sure there'll be no soft drinks, so that they had to convert me into that lifestyle. And I was a vegetarian, and I was not drinking any alcohol, I was not taking any drugs, and here these people were enjoying all these things and they thought they're having a great life and I was missing out something. So, they wanted me to put on right track of living life fully.

So, they brought me there, and I happened to sit in one corner, and two students of Dr. Richard Alpert and Timothy Leary were there. They were explaining their experience in the—of the day in that yoga center where they took those LSD and mushrooms and all that. And they were telling me. After a few minutes, after listening to them, I said, "You know, that's what happens, that then you feel that your whole body spreading out, that you see pink walls like this, and then you..." They said, "You too? You also are in this?" I said, "What do you mean?" I said, "What you're talking of, anybody can do without drugs just by putting attention on the heart center. It's a very little yogic exercise that you're trying to do with chemicals. There's nothing strange about it." They said, "Explain to us more." So, they gathered around. All the girls gathered around. It was a Satsang taking place. And the man was shouting, "Bring him over, bring him." "Shhhh, quiet. Come and listen to him."

The whole thing changed completely, and they had to immediately order some drinks, or soft drinks, soda or something, plain soda, I took a little. And then they had to order pizza, a vegetarian pizza they had to order so I could eat something. And all of them forgot about all that host. This happened, and that's when I discovered a lot about these things and I then gave a talk in the university. And the talk was titled—entitled—it was titled, "How to turn on without drugs." So, it was a strange experience.

So, I'm only telling you that these things that we try to do externally they are all inside us, and we don't have to really go and do anything outside. All this happens from inside. And this was a great experience for me also, to see what people's definition of great life is. They were not happy. They were unhappy people. In spite of all that, they had accidents, some fell from there, had other accidents, and although they claimed they had great experiences—which anybody can get. I even say those who are doing meditation on the spiritual path like I follow, you follow, you could have these side experiences whenever you like. They're very minor experiences on this path.

We are talking of going beyond the mind. We are talking of something totally different. We are going beyond the, beyond the point from where this whole reincarnation takes place. We are going beyond the creation of a universal mind. We are talking of our true home. We are talking of that to which we really belong, from where the whole thing originated. Beyond which we don't know, beyond which knowledge has not come at all, that there can be anything precedent to that. We are coming to the very origin of time space—everything. When compared to that, it's just to have a little experience of your body going scattered, and your walls becoming pink, and that you are now seeing those things and you could...

That's not much at all. It never attracted me to think of those things. I practiced when I was doing yoga. I didn't do it after following this path—this is not necessary. These are very minor shows that we can get on the way. So, you can get lot of will power. And sometimes...I never want to show people that you can do these kinds of miraculous things, because it diverts people—diverts them to these things. And they are as diversionary, as distracting as other things in life. So, I put people into this kind of thing.

I remember—there are some people may be here who were there—many years ago I was in Rochester, Minnesota, and I was telling that this is a question of developing will power. You develop your will, and you can do anything. These physical things and worldly things—there's a book called *The Secret*, which says whatever you—the law of attraction applies—whatever you will strongly and believe it will happen, will happen. Nothing new. The mystics have been saying it all through centuries. Guru Arjan Dev, the fifth guru of the Sikh tradition, in one of his poems which he recorded in the *Granth*, says, "*Jo mange thakur apane te, soi soi deve.*" He says, "Whatever you ask from the Lord, he will give you." Where is the catch? What's the catch in the secret? What's the catch in the statement? The catch is you should believe it'll happen.

Supposing you don't believe, neither secret works nor this works. So, the whole thing is based on understanding of faith. When you have faith that "this will happen," it will happen. Anybody can try. If you have strong enough will, and you say, "This will happen," it will happen. Now we were talking of this will power, and open sun was there. We're sitting outside after lunch or something. And there was a witch also with us, a witch had come, and we were sitting together. Some of my friends were still in Chicago, and I was telling them Great Master's quote.

I said, "He said, 'If the will power is so strong that if an airplane is going on the sky, and you look up at the airplane, it'll stop there and will not move till you let it move.'" Although, under law of nature it can never happen. And as it happens, when I was telling this story, and I was just pointing out, an airplane was up there. And we all looked up—airplane stopped right there. And I said, "This is totally accidental. There was no intention behind it." Airplane did not move till we left the sight of it. These things happen, these so-called external miracles are so natural to strong will power.

And there is... When we say "will power," what will are we talking about? There's a mental will, and there's your will. Your will is empowering the mental will. The mind gets its power to exercise its will: "I will do it." And the mind says that—it cannot say it unless it's made alive and empowered by yourself—by consciousness. Therefore, the conscious will is superior and overrides the mental will. So, when the soul wills something, when your inner/in-most self, beyond the thoughts, wills something, it always happens. So therefore, if you want to follow the law of attraction, have a spiritual, a spiritual desire. It'll happen.

Therefore, that is why we say, "Who is qualified to go back home? One who's seeking earnestly with his spiritual will—period." Actually, no other qualification is needed. When Mark gives answers of some of these questions— "how can we get initiated?"—he says, "These are the terms of initiation and so on." He makes an elaborate thing which appeals to all of us. I like it that he mentions all of that. But the truth behind it is that if your seeking is strong, you will get it. If your seeking is strong, it's inevitable that you'll be found by a Perfect Living Master. It's as clear as that.

I have seen hundreds of stories of people, how they met their masters. It was their seeking. It was their seeking, and they had earlier tried to find themselves. They couldn't, they were not sure and when the seeking became strong, the master appeared. And they couldn't believe that this has happened. And things happened, like they got emotional, they started crying, they started doing things without

knowing why. Because they had not understood that the soul and the mind are different, that the soul creates different kind of emotional reaction than the mind does. The body's reactions are different than the soul's reactions.

Our reality is the soul—consciousness. Mind is merely a cover, merely something added on for use. We should use the mind fully. It's a very well-equipped computer. It's very well equipped to think, reason, do—use it. But don't let it tell you what to do—that's the only difference. If you just follow one tip of mine: When you have to make decisions in your life, whatever comes to you as a gut feeling first, intuitive feeling (“This is what I should do.”)—do it. Then tell the mind how to do it. Don't wait for the mind to think and say, “This is possible, I might do that, I might do that” and then you're never sure what you're going to do. And then the mind says, “Okay, this is the best option, take it.” And then you start doing it. Then you regret it. “Oh, I didn't know that. I didn't...that...‘no’ part.” Why is this? Why is there such a difference between intuitive power that we have, and the reasoned power, reasonable power that we have? What's the difference between intuition and reason? The difference is, reason operates only on a very limited knowledge which is in front of it. It does not have any access to what happened in past lives, for example. It has no access to anything but what is in front of it. Intuition comes from the collective wisdom over several lifetimes. When it pulls you, it is pulling you from all the experiences of the past, which you have not seen—you can't see them. But it comes—gut feeling about a situation.

The lessons we have learned earlier, which we can't remember, are brought out through intuition. And the gut feeling tells you that without your being able to know. Even when we make studies, psychological studies of how these gut feelings operate, and people say, “Forget about old lives, we don't believe in that.” The psychologist says, “I don't believe there's any past lives and so on. Tell me: how does it operate here?” According to them, there's no real intuition. It's something that's... Everything has to be explained from the conscious, and the subconscious and the unconscious. “These are the only layers we recognize.”

Which itself limits them so much. It limits them that this is the only layers they recognize, and nothing else. Okay, let's look at these layers then. That everything is hidden in subconscious. When was it stored? It was stored over ages. Everything that we ever experienced, traumatic or good, has been stored in subconscious—has never left us. And then suddenly, the subconscious brings up something related to the experience in front of us, and we say, “It's intuitive knowledge.” Let's take that, so what? It still has the same meaning that we are unable to see through reason what the intuition is able to tell us from hidden knowledge inside us. Whereas the

true intuition takes account of much larger extent of experience we've had and brings all that wisdom together.

Wisdom is what we have learned over time, that has—we've learned lessons over time. A little child is afraid of putting his hand in the fire because it'll burn him. Once he might try; once he learns the lesson he doesn't do it. You will see so many people automatically afraid of doing certain things, because they learned the lesson in past lives, where they were burnt, and now they don't want to get near it. But they don't remember when they were burnt. Unremembered lessons which we can't recall are still lessons with us, they still work through our system. And that is why all these reactions take place.

Because of the—because what has happened over a large period of time, and not merely what is happening in front of us. So that is why I always say that reason has its limits but has its usefulness also. If the problem you're trying to solve is only confined to the data in front of you, use it, use reason. You see this $A + B$ is C , yeah, do it. All mathematics— $2 + 2$ is 4 — do it. Of course, later on you'll find, $2 + 2$ may not be 4 , but that's a different kind of experience when you can find that things happen, and differently. Today, we have such limited opportunity to examine even our physical universe. We see so little of it.

Scientists, physical scientists, physics scientists are wondering how they can explain a little phenomenon that is going on here, not so visible, like radiation, energy, the conversion of energy to mass. They're so confused with that. They can't explain. They have to use new concepts now. We can not account for the old formula which said that the balance of energy and matter in this universe is always the same. Either we have more energy and less matter, or we have less energy, more matter, that if you put all of them on one equation, it's a single constant unit. They used to say that. No more. The more they've observed the universe, it doesn't fit in.

They come up with new concepts. The unknown concepts like dark matter, dark energy, and more than three/four dimensions. According to the latest physicists, they say, "To explain the observed energy levels in this physical universe, there have to be more—more universes, more dimensions." And the current theory is that there have to be at least eleven dimensions of physical universe to be able to account for the energy here. Where are those dimensions? How do they explain it? This is Diane. She showed me a tape once, and it is a study—a explanation given by many scientists.

In that, one scientist says, "The only way to explain is that things move from one dimension to another. He gives an example, very interesting example. If you go to a bar and order orange juice and by mistake the bar maid gives you cranberry juice, according to the scientist/physicist, he says, "Somebody in the other dimension has received orange juice." He says, "There are no mistakes in the universe," that nobody can make a mistake. If you think you've made a mistake, your counterpart in another dimension has made the correct choice. This is physics; this is not metaphysics. They're talking like this now.

So, how little we have observed even of what is around us shows how mysterious the whole thing is. When I was in college, in India, I was doing a bachelor's degree in physics and chemistry. My physics professor told me, he says, "When you look at the atoms, and you look at matter, it's consisting of an energy unit like an electron, roaming around, orbiting a nucleus, and the nucleus has hardly any mass, and the electron has no mass, and when they rotate like this, they create mass." And he gave an example, "If all the space between electrons and the nuclei was taking out, this whole earth and this whole planet will become like a football."

That means we are living in a hollow space. It would become a football only, the whole planet. I came to Harvard University and was talking to a mathematician, and he said, "He was wrong. If all the space is taken out, it would become a marble. A football is too big." Modern physicists say, "If all space is taken out it'll become a point." That means we are all space creatures? We're all living in space. What we think is so solid and so real according to material physics is all space. Mystics have been saying it is all space for centuries. They have been saying, "This is all spread out like space, that we are just creating space and time and creating experiences which look like solid experiences."

They were saying this thing long ago, what scientist is saying today. So that is why I say when we use reason, it's so limited to what we can observe. Intuition goes beyond that. And when you go on the spiritual path and have a development to higher levels of consciousness yourself, when you observe every level of consciousness, the intuitive power grows so strong that you know you have real knowledge all the time. It's not that you have—sometimes you get a glimpse of knowledge. In the beginning you have glimpses, but the more advanced you are in meditation, the more certain you are about everything.

If anything can remove the element of doubt from our mind it is through this kind of meditation. You will see that those will meditate and go to these experiences never have any doubt. They...in their language they don't use maybe, perhaps..." All the

professors use it when explaining anything. “Maybe it’s like that.” “Might be.” Because their sense of certainty—not only certainty, clarity—they’re clear what’s happening, and they’re certain what’s happening, so they are not in a state of doubt. All of you can be in that state. Imagine what opportunity is in front of us that we can all live a life at this very planet, at this time, in this very body with no doubt and all certainty.

It’ll alter our lives automatically, because if these two things, doubt and fear, are not there, we’ll banish ninety percent of our miseries of this world. We are creating miseries by doubts, by being afraid. And a person who does this meditation is fearless and has no doubt. If you want to banish fear and doubt from your life, do this meditation. You’ll find very successful. So, these are—I call them “perks” of meditation. The real goal is to go back home. Real goal is to discover the real truth, but these perks come along with it, side by side. And the more you go ahead, more advanced you are, the bigger the perks that you get. It makes life so interesting and wonderful. Then you don’t mind being here. Here people say, “I’m fed up, I want to go home.” Then they practice meditation, “I don’t mind here a little more.”

Great Master gave a talk. I think I might have mentioned to you. But he was talking about how many lives... Did I mention the story of my dad going to...? Maybe not. I’ll tell you again even if you heard it. A group of people came to me in the United States and that, “Yeah, we are here working hard on meditation. We’re satsangis. We’ve been initiated by this master or that master, and we are waiting for our four lives.” I said, “What is this wait for four lives?” I didn’t understand. They said, “We read in scriptures and heard from all the masters that once you get initiated, you have to go home within four lives.” And somebody even—a secretary of a particular satsang here quoted to me that “four lives are essential.” I said, “I didn’t know that.” He said, “but Soami Ji, whose *Sar Bachan* is a text for us Radha Soamis, and we see there Soami Ji himself says, ‘*Ek janam Guru Bhakti, janam doosre Naam, janam teesre turiya pad, chautha mein nij dham.*’” Which translated means: first life that you have here in initiation is only to develop love and devotion for the master—Guru bhakti. Second life you get initiated, really. Third life you get up to causal stage and understand the universal mind. And the fourth life you go true home. So, they’re already laying down the whole schedule for four lives. So, I said, “I don’t know what Soami Ji said. I never met him. I know what Great Master said. I met him. I’d rather go by what a living person told me. And a living person told my dad before he could tell me, and this is what happened, that one Satsang, one discourse of Great Master could not be attended by my father (he was busy somewhere).

Later on, he heard from the satsangis what did master say today. He said, “Master said that you cannot have more than four lives if you get initiated.” He said, “I must go to the master and check it out.” So, my dad went to the Master, Great Master, and said, “Master, I hear that you said this.” And Great Master said, “Lekh Raj,” (that was

my father's name) "Lekh Raj, why are you worried? This is your last life. Why are you worried about four lives?" He said, "Master, I'm worried that if it is my last life, but I want to be having more than four lives. You're put a restriction on me. Supposing you keep coming visiting again and again, you mean to say you'll push me off there and not let me come back? Why can't I have more than four lives?"

So, he laughed—Master laughed. He said, "Four lives is merely a rule to show that once you get initiated by a Perfect Living Master there is a very small time frame to get back, and he guarantees that you get back. It doesn't mean everybody has to go through it." He said, "If a disciple of a Perfect Living Master follows the instructions of his master, he'll go back the same life. He'll not be reborn again. If a disciple of a Perfect Living Master is unable to fully follow the instructions of the master and cannot do the meditation and other things according to instructions and fails once in a while, he may come on a better life with better opportunity to do meditation in one more life. If a person completely gives up the path and runs away, saying 'No, no it's not real,' he may have to come the third life. And if a person become a critic—critical of the master, even hates the master, destroys the master, kills the master—he will only have to come in the fourth life."

So, don't think that everybody has to come four lives. It all depends on how closely you're able to observe the instructions of the master. And he gives these instructions in such a way that it's possible to do it. What stops us from doing it? What comes in the way? Nobody except our own mind. If you see where we fail to follow the instructions of a master, it's only through our own thinking and our own mind. Nobody stops us except the mind. If you control your mind, if you can make your mind subservient to you, if you can realize that you are the master—mind is a slave—if you can develop that relationship and instruct the mind what to do, you won't have this problem. This is your only life, and you'll go back home in this very life.

I'll give—get a break now. And you enjoy lunch, I'll come back, and we'll do some deeper meditation, including a meditation in which we realize we are not the mind, which is going to be very useful. Thank you.

https://www.youtube.com/watch?v=qTu_MVSRZQE

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