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How Perfect Living Master Takes Souls Back Home

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https://www.youtube.com/watch?v=nWyHIEbB0_U

The idea of meeting on these occasions is to remind ourselves again and again what our priorities in life should be. Because when we don't have these meetings, our mind tends to draw us more to our daily routine of worldly matters, and we get so involved in our worldly affairs that we forget that this stay of ours in this world is very temporary. And eventually we have to leave this body and go somewhere, and therefore we should be rather preparing for our journey beyond this life than spend all our attention on something that is not going to last too long.

We give so much attention to our attachments to things and people of this world, that we forget the high priority we should attach to what will happen to us after we leave the body, which will not be too long from now. Because nobody lives forever, and our soul is told to be immortal. We are told all the time by every religion, every spiritual group, every master, every prophet, every holy person whoever came upon this planet said the same thing, that the soul, the life force of a human being is immortal, is never born, never dies. On the other hand, this temporary body of ours is born, lives and dies. Therefore, obviously the sojourn in this physical body is a very temporary affair. And we do not prepare for the long term, what we will be doing in immortality, and we give all our attention to the few years we have in this body on this planet on this physical universe.

So, that is why, since we forget our priorities, we meet again and again so that we remind ourselves. Our minds are such it is distracted very easily by things around us. It has a natural desire to seek something to make it happy, to seek something that gives it pleasure. The desire of the mind to seek pleasure makes us go outside of ourselves all the time. We are seeking pleasure and happiness outside. We think we can find it in things, in property, in a new car, in a nice house, or we can find in great family or in great friends, spouses, in loving people that we can find the true happiness outside. When we die, we realize that none of these things are going to go with us. In fact, we regret at that time why we spent so much attention in what was temporary rather than look to something that is permanent.

In Egypt, the Pharaohs, some of whom were very enlightened, understood this fact. And you will

notice from whatever knowledge we have of the history of the Pharaohs, that they gave more attention to the afterlife than they gave to this life. They even prepared physical things and physical preparations to go with them to the higher states of living after death. They knew that the afterlife will be based to some extent on what we do in this temporary physical life. They knew that the physical life of a human being has a certain characteristic which distinguishes this physical life of a human being from every other life. And that is the experience of free will.

And a human being feels he can make, he or she can make his own of her own destiny, that we decide what to do. We have choices, and we make decisions. Therefore, we have an actual experience of free will. And this experience of free will only exists with human beings. All other life forms... The trees are alive, they have the same soul. This vital force that makes the tree grow and live is the same as ours. We have insects, animals, we have birds, we have angels flying in the heavens. They all have the same soul that we have. There's no difference in the living force or the soul of each one of these living forms. Yet none of those forms, neither the trees, nor the insects, nor the birds, nor the animals, nor the angels, nor the gods, if any, have that free will which human beings have.

This free will is only available at two places in the entire creation. It's available with the Ultimate Creator, whose will has set up the whole show, and it is available as an experience—however unreal or real it may be—as an experience which is real in human beings. That is why the human beings have been called the “top of creation.” There are many texts in which this is mentioned that the human being contains a living God who is accessible, and by seeking you can find, and therefore, the human body, and the human being, is the top of all creation.

Sometimes people think that if we leave our body in meditation and go to a higher state of consciousness like an astral plane or a subtle plane, where we can live with a disembodied spirit, it'll be a much better place. Maybe in terms of comfort, in terms of pleasure, it is a better place, but we lose a very important talent of ours. We lose the experience of free will. Free will is only exercised in the physical body in the physical universe by a human being. And that is why it's very rare opportunity that we get.

If we circulate around in different life forms, as is believed that we go through several life forms, a list of about 8.4 life forms have been actually recorded in some books in India, in the *Vedas*. If those 8.4 million life forms, if we go through all of them, we'll find all of them work on a fixed program and we just drift along a pre-recorded program of which we are aware. It's only a human being who is unaware of that program, and therefore, although he lives according to that program, he thinks he has free will. Now this free will makes it possible to have another experience, the experience of seeking. Because unless you have freedom to seek, you will not seek. You must have a choice to seek or not to seek. And then you become a seeker. And that unique experience of being a seeker enables you to find.

And that is why the highest priority should be given for a long-term result, for a long-term experience, to seek and make seeking a high priority in life. And what should you seek? You seek

what is going to be there with you after this body dies. To only seek things that are going to be in this body is a very temporary seeking, and you get very temporary results. And when you die, you regret why you spent all your time seeking for things that are not going to go with you.

We make plans for years ahead. Old people, my age and even older sometimes, are making plans for the next ten years, twenty years. "We are making this investment, and something will come to us. Now we are planning to go, and we set up a house somewhere." And next...next year, next month, sometime next day, they are dead. And they are making plans as if they'll be here forever. And what happens at the time of death? Nothing goes with us! None of those relations, none of those friendships, none of those things, none of those cars and boats and houses, none of the jewelry that we collect, none of the clothes, nothing goes with us. And we see we are leaving everything behind, and we regret why we've thought "that was going to be our permanent possession." There is no permanence in the things around us, in the physical plane. There is no permanence in the things around us anywhere in this creation except what we can find in immortality, which is in our life force, in our souls, in that which is not going to die. And we should give priority to that, on a daily basis.

That is why, meditation has been recommended to be a daily ritual. Why? Because it reminds you again and again what your priority in life should be, getting together like in meetings like these, which we in India call *satsangs*. Satsang means the company of the truth. Here we share truth. The truth about ourselves, the truth about the physical life, the truth about the physical universe. "Sat" means truth, "Sang" mean company. The company of the truth is what we gather when we meet together. It's very important. My own Master, the Great Master Hazur Maharaj Baba Sawan Singh, used to say that satsang is like a fence around our ultimate real property which is our soul and our life force. It's a fence to prevent the mind from bringing outside forces to attack us, to bring the negativity of this universe to bring to us.

So, satsang is as important as meditation, and both are supposed to be reminders of what is highly important in our life, to which we should give priority. So, I am glad, from time to time, to get a chance to get together and share the truth.

The truth is that the self is the only truth. The truth is that the soul, the one power in us which has the capability of awareness, of consciousness, is the only truth, the only reality. Everything is built around it. Everything is a creation around it. This physical universe is a creation. We go to sleep and have a dream. The dream is a creation around the same self which through its consciousness can create a dream and experience it. In the physical world, the self creates a physical universe and then experiences it. In the astral plane, the self creates the astral plane and then experiences it. In the causal plane, the self creates the causal plane and then experiences it. In our true home, even in our permanent home which they call *Sach Khand*, our true home, the consciousness, the self, creates it and experiences it.

Everything is created. The only real thing is the experiencer, is the Creator of all these. The Creator is the only reality. All else is created and is all subject to dissolution and end. But what... That

which is creating all this, the creative power that has no beginning, no middle and no end, and that creative power right now sits in the body of each one of us, in the physical body of each one of us, and sits in the head, in some area in the brain, right behind these physical eyes. It's amazing how close that truth is to us, is sitting in our head, right behind our eyes

We search for truth all over the world. We search for truth in meditation. We search for truth in different kinds of *tantras* and *mantras*. And yet the truth is sitting just a few centimeters away from our physical eyes, inside the head! It's not even sitting further away from us than ourselves. It is sitting right where we are. In truth we are covered by a body. We are covered by this physical body. We are also covered by other bodies. We are covered by a body which creates sense perceptions. We call it the "astral body" or the "sensory body." That body is also cover upon us. We have another inner cover, the causal body, which is our mind, the thinking machine.

The thinking machine is a cover. Upon that is a sensory machine, also a cover. Then there is a physical body, also a cover. None of these is our self. And all these three bodies are temporary. They all die one after the other. The physical body has a least age, maybe anything less than a hundred, maybe little more than a hundred. Nobody lives more than 120. So far as we know, nobody has ever lived to 150 years in this physical body.

In...in terms of a cosmos, in terms of a universe created which we experience outside, dating to 14.5 billion years from its Big Bang, its creation, in physics, what is 150 years? It's nothing at all. It's a very short period of time. The physical body has no more time than that.

The astral body which carries sense perceptions has no more a life than 1,000 years or 2,000 years, maximum 3,000 years. Average age of the astral body is only 2,000 physical years. Very short period, as against billions of years. The mind itself, which is the causal body, itself has a limited life, maybe about 3,000,000 physical years. Every 3,000,000 years the mind dies, and we have to have a new mind and a new causal body. Even that is less than the age of the universe we have created to experience outside.

So, you will notice that these costumes we are wearing for participating in a show that takes place outside through the creative power of consciousness, we are mistaking these costumes to be our self. All the problems we have ever had are because of identification with these costumes and thinking they are our self. This clothing we are wearing, the physical body, and the sensory body, and the mind, these are clothing we are wearing around ourselves. We are immortal souls wearing this temporary clothing, and we think this clothing is our self.

And therefore, whatever happens to the clothing we take it as happening to us. The body gets sick; we are sick. The body gets injured; we are injured. Body gets pain; we get pain. We have totally identified ourselves with the physical body to start with. A big mistake! And then we are identifying ourselves with the astral body, that sense perceptions are ours, that we are seeing because we can see, not that our temporary eyes can see, not that these physical eyes can see and they are powered by the inner astral eyes, therefore we can see. We think we are seeing.

And the mind makes it even worse. We don't even know that we have a mind that enables us to use the mind for thinking. We think we are thinking. Constantly we say, "I think so, I think so...," not realizing "I make my mind think the way I want. I'm using my machine, the mind, to think." If we could only keep this in mind, that these are bodies of ours, they are costumes we are wearing, we are the users of these outside costumes, our life would change, our experience would change. It'll be a very big transformation in us if merely we realize this.

From time to time, from every moment if you realize, "These are merely costumes. Who am I? What is my reality? If I am at the driver's seat sitting inside and wearing these costumes, I create all the scenes and move around in them, then I am not affected by these. I can repair these. The body suffers? I'll repair it." Like an automobile. We sit car, we don't think we are the car. We are in the driver's seat. If the car needs repair, we take it to a workshop, then it's repaired. We don't say, "We are now under repair." But in the case of the body, if something happens to the body, "We are suffering, we have to go to the hospital, we have to repair ourselves," instead of saying, "We are just going to repair our body." Just simple change of attitude based upon reality. The reality is: These are only covers upon the self.

Now, this is a statement I am making so boldly in front of you, that these are just covers. Is there any proof for that? Or is it just speculation and is it just a philosophy? It's not a philosophy. There's direct proof available to each one of us, a proof that you do not depend on somebody else, a proof that hearsay has no place in that proof. And how do you prove that these are covers upon you and not yourself? By letting each of the outside body fall off, like you would take off clothes, you will know the clothes are not you. If I take my jacket off, I know I was never the jacket, because I can take it off, I can put it on. If you can take these costumes off and put them on, you will know you were never the costumes.

Now, there is...there are only two ways of taking this outer garment out/away first, the most outer garment being this physical body of ours. To take it off there are two ways: either you die... The physical body dies willy-nilly, whether you like it or not, you've taken the clothes off. You have taken the outer garment off, the body is off. It's cremated, burnt, buried, something has happened to the garment, it's no longer any use, we'll take a new one. That's one way of doing it. But if you follow that path, you can't come and tell anyone else, "Look, I found out that my body was merely a garment I was wearing," because you've gone into a state which is disembodied, without that garment, and therefore, you cannot communicate anymore with those who are still wearing the garment. The second way of doing it is dying while living, while you are still in the body, not dead. You can still discard the body. And then you can tell people, "I was able to discard the body, and I found I was still alive. I was more alive than ever before."

Now, how do you die while living? Very simple method: if you see physical death taking place, you will see people who die physically, die in stages. They don't suddenly leave the body and go. If you have been in hospitals or had any relatives, patients, to see who dies slowly, you will see the first sign of death is an absence of sensation of the extremities of the body. The dying person says, "I

don't know where my hands are, where my feet have gone." In fact, they will ask you, "Can you put my feet this side?" And the feet are already this side. They have no notion where the feet have gone. Then the arms and the legs disappear. They don't have any sensation. Then the torso disappears. And when the bottom of the torso begins to disappear, they feel they're floating up in air. Because they lost sensation. As the torso disappears, the brain is still there, they're talking to us, still. And when it goes above the throat to the head, the brain dies, the head dies, they're gone. They communicate no more.

That's the process of death. This same process can be created artificially by dying while living. Which is through a process of meditational techniques which enable you to withdraw your attention from the extremities of the body, from the legs and the arms, from the torso, right up to your head, and then pulling it even inside the head and making the head disappear. How is that done? It is done through a wonderful talent given to us, to all of us, without exception. The talent is the talent of using attention. When we place our attention somewhere, that thing becomes part of our awareness. If I look at a glass here, I look at the glass, the glass becomes part of my experience and awareness. If I don't look at it, don't give any attention to it, it disappears.

The same way, if we do not give our attention to our hands and feet and pull our attention to somewhere else, the hands and feet will disappear from our sensations, from our experience. If we gradually withdraw in the same order as natural death takes place—that means we withdraw our attention from the extremities like the hands and the feet and the legs and the arms, then the torso, if we withdraw our attention right up to the head, which happens in natural death—we will find that gradually every part of the physical body can disappear from sensations and yet we will find we are more alive than ever before.

There was a famous Swami in India, his name was Swami Raman, and what he found was that he was once dying. He had one little servant with him, and they lived alone, and the servant had gone to buy some food. In the meantime, he felt he was dying. He felt very scared that, "Nobody is here to take care of me." And he felt so bad. Then it occurred to him, "Let me see what is it to die? Dying means I'll stop my breathing. Dying means our body will become stiff, will go to rigor mortis, it'll be like this," and he made his body stiff. And for a moment he held his breath back, said, "This is what the death will be like," he said. "This is death, but I am as alive as ever, in my thoughts. In my awareness I am as alive as ever. Where have I died? If the body goes into that shape, how can I say I have died?" And then he began to try artificial methods of dying, and then he learned meditation from some masters. And then he was able to die while living and discovered that that accidental experience he had when the servant was away, and he felt he was dying was a key to dying while living.

The art of meditation is the art of concentrating your attention away from the extremities of your body. It is the art of pulling your attention from the arms and legs of your body, pulling your attention from the torso, bringing it back to the head, bringing it to that point where in the wakeful state we feel we are operating from, which we would consider a driver's seat. If we take this body to be a vehicle which we are driving, and we just contemplate for a moment, where are

we driving this body from? Are we driving it from the hands, from the legs, from the feet, from the belly? Not at all! We are driving it from some place in the head. And if we close our eyes and really look at this body, contemplate it from foot to head, say, "Where are we really located from where we run this body?" it will not take too long to find out we run it from a place inside the head, right behind the eyes.

It's a place in the center between the eyes, which enables us to open the eyes, use the stereoscopic effect of the images that the two eyes are creating, combine them, see depth. Where are we seeing that depth? We are not seeing in the eye. If we saw in the eye, it will be two images. We see behind the eyes, and we see behind the eyes where the two images can combine to make one image in three dimensions. And a little contemplation, no philosophy, no meditation is required for that, just to imagine: where do we see from? Where do we give instructions to our hands and feet to move? Where are we doing this from? And you discover it is a point behind your physical eyes. It is a point in the middle somewhere, that if these two fingers of mine, the tips were the eyes, then where they meet is approximately the area where we feel we are operating from the center of the head.

In medical language of anatomy, that place would be somewhere just close to the bottom of the pituitary body hanging in, very close to the side of the pineal gland, very close to the anatomy of the brain. Yet, the feeling we have is: "We are right there!" What a wonderful discovery! Because then we can say, what would happen if we concentrated our attention at that point and just kept the concentration there, what would be the result? You can just try it out. If you concentrate on being there, nothing else, just feel, "If we are in the head, this body is around us, the head is around us, the throat, the belly are below us, the top of the head is above us, the ears are on either side of us, this house (this body is like a housing), we are in the center of the head, just feeling that and sitting there and concentrating on being there, forgetting everything else, you'll find you will lose the sensations of your hands and your feet, lose the sensations of your arms and your legs, you'll lose the sensation of the belly, you'll lose the sensation of the body and say you are still floating free and more awake, more alive than ever before.

What else proof does we need? It's a proof anybody can get on your own. It does not require any special technique, it does not require any religion, does not require any spiritual faith, does not require any scientific evidence. It's a personal experience anybody can get, a personal experience any person can have by concentrating attention. Concentrating where? Where you believe you are. Don't have to go anywhere, don't find any spot. Just pull your attention to where you believe you are pulling attention from.

Looks simple and easy like the way I say it. It is easy, it's simple, but we have made it difficult. Because we have been practicing throwing our attention out from this body, throwing our attention out from the sense perceptions, and therefore scattering it all the time in this world, and never had a chance to practice withdrawal of attention to pull it back. We never had the chance, so it's new, it's become new for us. We don't do it.

We have experience of leaving the body, the sensation of body by going to sleep. Every night we do it. But we don't hold the attention behind the eyes when we go to sleep. We allow the attention to drop. And it drops to the throat, nowhere where the seat of awareness is. Therefore, we go into a dream state and create another sequence of experiences for us. And we can wake up from them and find they were unreal. But we do not get a chance to vacate our body willfully, deliberately, by sitting behind the eyes, not going to sleep, remaining awake and getting more awake than ever before.

This simple proof that one can develop for oneself can be taken further on, except that once we reach that point, then we discover that looks like the end of all experiences. What we discover there is how the whole body is being generated by your power of consciousness from there, how, because of the physical body, those physical experiences (are) being generated and how the whole world is being created, right because we are there.

We also discover one very interesting thing, that what we thought was a real living world lasting for billions of years outside, was actually being created there. That we can see in microscopic form of this whole life, sitting there, and you'll first time discover that life outside is not that the world was existing for billions of years and you came in for a little dip for a hundred years, that you created billions of years of creation outside from a pre-loaded film that was sitting in your consciousness inside behind the eyes.

It is like going to a movie. You go to a movie in a movie theater, you are all facing the screen, and we think the whole show is taking place on the screen. We look nowhere else for the movie, we only look at the screen, and the whole show takes place there. It's so realistic, we lose our sense of disbelief. We don't even disbelieve it's all only a movie. We cry, we get startled. Some shocking thing happens, we shift in our chairs. We take it so real. Because we are looking at a screen, it's just a shadow, nobody realizes the shadow is being created from behind us, is being created from a projector which is behind, and that there's a light in the projector, the light goes through a film of static pictures which are moving fast enough to create the illusion of movement on the screen, and we take the whole thing to be real.

This is identical to how we are living this life in this world. The light is inside, the light of consciousness is so strong right now—if you want to compare with physical light outside—the light of the soul, if it could be uncovered from these three covers alone, is equal to sixteen of these suns put together. That much light exists in each one of us right now, inside our heads. Just because we are covering them up so tightly, first with a very tight cover of our mind, our thoughts, and its little slightly looser cover of our senses, then the cover of the physical body, which is like a brown bag around a light, we can't see where the light is. But it's that very light in the center of our being that's going through the pre-loaded film, the pre-loaded DVD sitting inside, which we selected to put, put up there, which then projects light as it is outside, and we take outside life to be real and are so involved in the drama outside that we do what Aristotle, the Greek philosopher, said, a "willing suspension of disbelief," that we willingly don't want to believe it's unreal. And we have gone to that extent that we even forgot that we decided to disbelieve it. We say it is real

outside, everything else is imaginary—this is real. We come to that state. We can discover the truth about this not by reading books, not by going to lectures, not by studying around the world, but by going within ourselves.

So, the answer to this basic question: Who are we? Why are we here? Who put us there? How did we get in here? Why are we so different? Why is everybody having a different role? Why are the characters looking so different in this show? Where has it been pre-loaded? What happened? Was there a past life? Was there done somewhere else which is being created here? To all these questions one answer can be found, answering all these questions by going within to that point where the projector is holding the DVD, and you are seeing seen your life outside. It doesn't take too long. How far away is the truth? Not even a few centimeters away. Few centimeters away from the physical eyes and zero centimeters from where you are right now. You're sitting right at the same place where the door can be opened. We sometimes call it the tenth door. Just to talk about the difference between what can be opened up inside our head from what is already opened up outside our body. The nine doors—the two eyes, the two ears, the two nostrils, the mouth, the two lower apertures (the genitals and the rectum)—these are nine doors. All these nine doors are drawing our attention outside and are throwing us outside, and we are looking at the world through these nine doors. We have totally forgotten there's a tenth door available to us, and right inside this very body. We opened up our nine doors and have taken the world experience to be the only reality, totally forgetting the tenth door that can be opened by us, by a simple means of dying while living.

So, dying while living is open to all, is the first step that anybody can do. You don't need a master, you don't need an initiation, you don't need spirituality, you don't need a religion, you don't need books, you don't need anything! All you need is: Look inside! Just try to look inside! Put your whole attention there! Just put your attention where you belong! Put your attention where you're operating from anyway in this body, and you'll get this experience and get an answer.

Of course, if you want to know more: Why was the tenth door created? Why do we have sense perceptions? Why do we have a mind? Why do we have to think? Why do we have action and reaction in this body? Why do we have time and space to live in? If you have deeper questions like that, then you have to go beyond this point and to go beyond the point of self-discovery where you find the body is merely a cover. Then you need somebody more expert than our own ability to concentrate our attention.

To go and discover who we are, we can do it on our own. But that is not our own either. That's just an inner body of senses, sensations, sense perceptions. But if you want to go, get *all* the answers, then we need *somebody*, some guide, some teacher, some Master, who has already done it, who knows the way and can tell us how to go beyond. Not only that, it's not good enough to be just told how to do it. He must take us there. He must accompany us there. Because we'll discover that just like this world where there are so many pitfalls—we've (been) in the dark...we walk around here—we can fall into a ditch, we can fall off into a well. Accidents happen in this world. Like that, similar accident can happen if you open our inner eye and discover that we were not the physical

body. But we can fall into pitfalls there. We can fall into difficult traps and more subtle traps than exist in the physical world, and it's not worth taking that risk.

Therefore, it's better to go with somebody who knows those pitfalls that exist in the inner regions and takes us there, stage by stage, step by step. And such a person who can take us to the ultimate, beyond these three covers, beyond the physical sensations, beyond the sensory system, beyond the mind, beyond thinking, who can take us there, we call a Perfect Living Master.

We use this term in America: "PLM" for short. In America we give abbreviations to almost everything. Okay, Perfect Living Master, PLM, we need a PLM to go beyond the mind. Now, why is that? Because, every other exercise we do is with our effort, with striving for it. And the only machine we have to strive is our mind. Now, you can't use the mind to go away from the mind. Therefore, any effort that you make of any kind, is confining you to the realm of the mind. And therefore, it's always confining you to the realm of this body and the senses and thinking. You can't go beyond that.

The mind cannot take you beyond itself. Therefore, you need somebody who has gone beyond this. And you need that somebody in such a form as can communicate with you, and that person who communicates with you should be living like yourself. If we say, "I can get my teaching from a bird, the bird can chirp and inspire me." The bird cannot give me any instruction, cannot explain anything about to go above the mind. If I want to get teachings from the clouds, from the earth, from animals, from angels, from higher regions, we can't get it, because we are sitting in this physical body, we confined to the physical body.

Therefore, the only way we can go beyond the mind is with the help of a being who is like a physical body, just like us, no different, who can be a friend of ours, and we can trust him as a friend, build a trust of friendship like we do with other friends in this world. And then the friend can then tell us, "There is something beyond our mind, and I'll tell you how to go, because I have gone." "And Mister Friend, how did *you* go?" "I found another friend who took me there, but I couldn't be taken by anybody who had not gone there." So, a whole line of friends must be existing who can take others to the places, to the experiences beyond the mind.

These Perfect Living Masters come exactly in the form in which we are, as human beings, ordinary human beings, so ordinary that we sometime think they are more ordinary than ordinary human beings. Why do they come as so ordinary human beings? Why don't they come as super-human beings? Because, if they came as super-human beings, we would love their super-human characters, we would love their ability to do miracles above and see that they are doing great things. For example, supposing we have a master who is super-human, and he can fly in the sky, in this physical sky, and while we are talking here, he suddenly enters from the door and flies in the sky. Now, look at the reaction we'll have. First of all, all of us will see: "Is there a rope or string attached? There must be something that he is using to levitate like this—it's not real levitation." Some who will see there is no rope might even faint to see this. Some weak, weak-minded people will faint, "How is that possible?" Some will be astonished; some will be amused; some will be

worshiping that being. None of them will be a friend of that being. If he happens to fall down like an ordinary being, we'll all run to help him. "I hope you're not hurt." And he can be a friend of ours.

Friendship does not exist amongst totally unequal things. Friendship exists with equal things. Friendship exists where we share things and believe we are sharing experiences, sharing feelings, sharing emotions. If you cannot share like that, how can it be a friend? Therefore, the truth is that if we have to find a guide who can guide us through areas of experience beyond the mind, it must be not only a human being, an ordinary human being at our level who can be a friend of ours first and a guide after that.

That is why these Perfect Living Masters who have always been there wherever there are seekers... They are not so unique as we think they are. They are only unique because the seekers are few. But those who're just following a religion, following spirituality as a ritual, we don't need them. Because the rituals are plenty to keep us busy. There are plenty of ceremonies that we go through religion, plenty of other things that keep us absorbed. Nobody is interested in finding what is within us. Keep...we keep on reading books. We feel it's great to read books, we'll get salvation one day. The book says, "The kingdom of God is within you. Reality is within you. Go within!" We read it again and again, "Go within! Go within!" We don't go within by reading "go within."

It's like, it's like reading a time schedule of an airline. An airline says, "Depart Chicago O'Hare at this time. Arrive in Hawaii, Honolulu, at this time..." Keep on reading. "Wow! You know what we have? Experience of Honolulu." How did you have? You read about it in the book? We are, so many of us, confused like this. We think reading is going to take us somewhere. Reading takes us nowhere, unless you act upon what it is saying, unless you follow up on what the book is saying. We don't follow the book. We read the book and think that we are going to get something higher.

Therefore, you have to actually experience something that the books are recorded. The scriptures are great records of what enlightened people have experienced. They're very good records, and if you look at them, they're very inspirational. They inspire you to go the same way. But does not mean that reading about inspiration and getting intellectually inspired takes you anywhere. So, therefore, we have to find the means to go there. The best way to find is to find a human being, a friend of ours, who has gone there and tells us, "I can take you there." And such a person we call a Perfect Living Master.

Such a master need not have any other qualification except he has gone there. He need not be a person who has read in books, need not be a person high, low, of any nationality, any color— doesn't matter at all. The only thing that matters which makes an ordinary human being a Perfect Living Master is: He has gone where he wants us to go. That's all! So, therefore... And how can we find him? How can we find if he's so ordinary? It's impossible to recognize him. It's impossible to recognize a Perfect Living Master, I tell you repeatedly, period! For the simple reason he is too ordinary to be recognized.

People say, “Where can we find a Perfect Living Master?” My answer always is, “You cannot find!” Is it a losing game then if we can’t find a Perfect Living Master and that’s the only solution to go within? No! The solution is: Seek! Seek within! A Perfect Living Master is one who has gone to a state of consciousness where he has reached the one consciousness which is operating in all of us. If one has reached a state of one consciousness in which all of us are operating, he should know us better than we know ourselves. If he doesn’t even know us, he cannot be a Perfect Living Master, He has gone nowhere.

Therefore, if there is really a human being like us, who is a Perfect Living Master, and we seek within us strongly, without speaking, in our own hearts, in our own mind, “We are seeking, we are fed up with this experience of this world, we want to go home, we want to go to our true home, we want to go to our true experience,” and you say this repeatedly within yourself, and if he does not appear after hearing this sound of yours, he’s not a Perfect Living Master. And if he is, he will appear. He will appear in answer to the call of every seeker. There’s no question about it.

But how will he appear if he doesn’t even know us, if he doesn’t know where we are, he doesn’t know where we are seeking? He will appear through a strange phenomenon, which we’ve all experienced, which is called coincidence. He will appear coincidentally, without our knowing. Something will happen. Somebody has given us a book to read—we find some instruction. Somebody put up a notice on the wall—we read that. Some person just out of the blue comes and talks to us about it.

Something coincidental will happen. What is a coincidence? It’s no accident. Looks accidental. A coincidence is a synchronicity of events that goes against the laws of probability. It’s not likely to happen, but it happens. That would be...a coincidence. You will notice that these masters have come into our lives by coincidences and not because we were able to find out where they are.

When we try to find out where they are, we can often be misled. Because we can then go to people who think that’s nice to be a fake master, and they pronounce that, “We are masters!” and we go and look for them, and we get nothing. Then we say, “The whole thing is a fake, the whole thing is a hoax, there is no inside, there is nothing, no kingdom inside, it’s all made up.” Just because *we* are trying to find. If we don’t try to find, but seek inside, the master will appear. In India they say, “When the *chela* is ready...” That means, “When the disciple is ready, the guru appears, the master appears.” They never say, “When a disciple is ready, he’ll find a guru.”

You can understand this by a little simile I’ll give you: If a group of blind people are trapped in a room and they want to get out and they don’t know where the door is. The door is flush with the wall. It’s a wooden...wood-paneled room, and the door is wooden, and it is flush with the wall. They go groping with the wall with their hands. Every time they go around, they miss the door, because no different from the rest of the wall, and they say, “If somebody could come in and let us know where the door is, we’ll all know.” And suddenly, they see a creaking sound. Somebody is coming, a person with eyes. They say, “Now we found out somebody is here to take us out.” And they go around looking for that person now, instead of the door. And then the person who has

come and who has eyes, he's seeing them going around. They can't see him, and he says, "This guy's really gone around and tired himself with seeking the door," and he steps forward and gives his hand, and the man catches the hand, "I found him! I found him!" He's still saying, "I found him!" He is blind, he didn't see him. It's the man who had the eyes who really got found. It was that he got found by that person. In fact, *he* found the seeker. Perfect Living Masters find the seekers.

And this is my experience of my whole life around the world, in every country. If you seek, you will find! The secret is seeking, the secret is not struggling to find. So, seek within yourself, and a Perfect Living Master will definitely, by coincidence, appear in your life and give you enough time to establish that he is a Master. How do you establish that he is a Master? Some simple signs are there. The simplest and most extraordinary sign is that such a person will show extraordinary, unconditional love for you, which is very rare in this world. It is so rare that you'll be affected by it the more and more you know that person. The unconditional love is such that the person will have no sense of judgment. He will not judge you. He will not say, "Well, you have been a bad boy, I am not going to help you now." Or, "You've been very good, I'll give you a reward." He's come to help, no matter what.

What about all the sins we commit and the bad things we do? He doesn't look at that at all! Because he knows we are trapped by that. These good and bad things were not done by us. They were done by our mind. We don't see it, but he can. He can see that all the morality of the world has been set up by the mind, that all good and evil has been created around us as a trap to enable us to do good deeds and be rewarded (sit down for a reward), do bad deeds and be punished for it (and wait for the punishment) that we can never get out of it.

That the law of karma has been created by the sense of choosing good and evil that we have, that the mind has trapped us in a very big way by enabling us to say, "I want to be good, I...but my temptation is to be bad. I want to be good, my will is to be good...my mind takes me to bad, so I got a combination of good and bad in my life. Okay, I have done both, now I wait. I'll be rewarded for my good and I'll be punished for my bad...never get out from here." And the law of karma, of action and reaction, is born, right out of this.

So, mind...a Perfect Living Master can clearly see we are all trapped by the mind. We are trapped by this whole idea of doing good and bad. Therefore, he does not judge us. Therefore, his love is not dependent on what we do or don't do. His love is conditioned by only one thing, that you are a seeker. If you are a seeker, his love is unconditional. No other condition at all. If you love Him, he'll love you back. If you don't love him, he'll still love you. If you hate him, he will still love you. If you kill him, he'll still love you. That's rare in this world. So, you will see that no matter how ordinary the person is, this is something very unusual, extraordinary.

The unconditional love is a guarantee that at least you found somebody who can be a permanent friend. How do we have temporary friends in this world is, that we make friendship, then we are disappointed, or we disappoint our friend at some point, and then the friendship ends. It's a very

sour things that happens. We are very happy. I come across during my travels, during meetings with people, so many young people, couples coming to me and saying, “We are soul mates, we have found each other, our love is unconditional, and we know we are soul mates, we made up in heaven with each other,” and three months later the same couple meets. “We are in divorce court, we are separating, we knew from day one we were not made for each other.” I said, “That’s not what you said on day one.” “No, we found out from day one we were not the same, our ideas were different.” So, this is the kind of friendship we have here. On the other hand, the friendship with this extraordinary yet ordinary-looking person is so different.

No Perfect Living Master has ever said, “I am a Master.” Why? He does not need to say. He has not come to proclaim his mastery or something. He’s come to be friends and take us home. The roles are totally different. The role of an actor who want to proclaim he is so and so is different from a role of a friend who has come to take us home—and no matter what, with his love he can pull us and take us home.

There is no means of going beyond the mind than through love and devotion. Our ultimate reality beyond the mind, beyond our senses, beyond this body, is love. Love in its ultimate form, love in a form that the love and consciousness can generate an experience to be loved and to love, an experience that can create the two out of one, that create the many out of the one so that this experience can be manifested.

When they say, “God is love,” that’s exactly what is meant, that God is love because he can manifest an experience in creation at all levels, where one can love and be loved. That’s the basic fundament truth of the creation. And then it goes down and takes many forms. It takes forms in same pure love. Same original love takes the form of lust; the same original form takes the form of greed; same love takes the form of attachments. So, it goes through very gross changes, and it goes into lower and lower levels of creation. But the basic is still love.

Therefore, if you have to reverse this journey instead of devolving down to this physical universe, you want to go back true home where there is no mind, no thinking, no problems, no karma, no birth, no death, if you want to go back home, which where we belong as souls, as immortal souls, then obviously what will take us beyond these three realms of the physical, astral and causal, or the physical, sensory, and mental, what’ll take us is love.

Therefore, the actual path of spirituality above the mind is a path of love and devotion. Period! Nothing else works there except love and devotion. And why am I using two words: love and devotion? I could use one word. Now it dropped from one word, love, and...now using two. The reason is simple: Having lived in the world of the mind and got into so many attachments which resemble love so much that we have started calling attachments as love. We are attached to somebody, we don’t say, “I am attached,” we say, “I love you.” When I hear people constantly talking, “I love you! Dear, do you love me? I love you. Do you love me?” they’re not talking of love. They’re talking of attachment. But they never use the word “attachment.” They say “love.”

So, we have used the word “love” in a different way, in a way of duality, in a way where you must think of two when you think of love. You cannot think of one when you think of love. Attachment makes us think of two: the one we are attached to. When a person says, “I love you,” think of that person’s mind. What is he thinking? What is he aware of? He is aware of “I” and “you.” Always. He’s not thinking of one, he’s thinking of two. And that is why such a person can say, “I love you,” and if you say, “But I don’t,” then he can quickly say, “I hate you, too!” What kind of love is that?

True love does not have capacity or place for two. Even true love in this physical universe does not have capacity for two. When you really love somebody, you will forget the “I.” You’ll only think of the “you.” The beloved will be the only thing that’ll occupy your consciousness, and therefore, that’ll be true love.

If you are there, your ego is there and ahead of you, it’s attachment, not love. But we have been using these words. Then, if we have been misusing the word “love,” then how do we respond? Here is an ordinary man who has come as a Perfect Living Master, who has gone beyond the mind and is actually representing true love here. In his behavior, in his reactions, in his actions, in his relations with us we see pure love flowing. How do we respond? We’ve forgotten what love is. We only know attachments. Then we respond with devotion. Devotion is a response to real love. That is why we use the words “love and devotion.” Love is something that comes to us, and devotion is our response to it. We get devoted. We like to please the person who is giving us that unconditional love. And that tendency to please...ego has not gone all the way away, but we, with some ego, we are still able to respond. That egoistic...love back would be called “devotion.” Therefore, for a long time we find that we are devoted rather than loving, even to a master, even to one who’s given us unconditional love. Our ego, our mind does step in once in a while. So, even with the ego, we want to respond well, and so we call it devotion. So, love and devotion is the pathway beyond our minds to our true home, to where we really belong. And that, where we belong, is immortal, is permanent. We devolved, descended from there.

Why did we come here if that was such a nice place to be in, and what made us come into this place which we thought was great but now we find it’s horrible? What happened? What happened was we wanted adventure. When the one and the many were experienced together in our true home, the one could be the many, and the many was one, without time, without space, in the single moment of consciousness, not creation. When the one and the many experienced the adventure of the many, we devolved into different levels of consciousness and had a variety of experiences. This is just one experience of a planetary physical life. This is just one experience. There’re millions of such experiences existing elsewhere, too, for the many. But this one, where we are, this one experience is holding us to a physical universe which we take as real.

And, we came here for adventure, we came here for fun, we came here to see the show on the stage. What we did was to make elaborate arrangements to make the show absolutely real, as real as we can. Because (the) more real the show, the more we enjoy it. So, we tried to make this show of the physical life as real as we could. And we did a number of things to make it absolutely real. First thing we did was to cut it off from where we came so that we become ignorant of where we

came from. Second, we did: to make the proof of reality of this experience, we should depend upon the perceptions that we can use within this experience. That means if I want to know is this table real, I knock on (it). “Yes, it’s solid, it’s real.” My vision of other table, the sight wants to know, “Is it real or am I just seeing, seeing a hallucination?” I touch it, “It’s real!” Because the sense of touch has confirmed the sense of sight. I can hear the birds, they are real. I can hear with my five senses, so whatever I can confirm with the five senses is real.

Now, imagine the ridiculous way of proving this by now thinking that what we would we do in a dream. Supposing we are having a dream and 20 people are sitting there, and we say, “Are we dreaming or is it real?” And then we ask each other, “Are you also dreaming?” “No.” “Is the table real?” We’ll touch it—it’ll be real. “Is this cup of water real?” We’ll drink it—it’ll be real. Then we wake up and we find there was no table, no drink, none of those 20 people. They were all made up for the sake of the dream. And we are trying to seek the proof, whether we are awake or dreaming by asking those dream creatures that we created with our own mind. We are doing the same identical thing. But it works.

When we go to dream, the only way to make it a dream is to shut off the wakeful state. Supposing, we are also awake when we make a dream, it’ll be called daydreaming. It’ll never look real. On the other hand, if we cut off the experience of wakefulness, the dream becomes real. So, that was a great job we did. To make this dream into a reality we use the power of illusion, not to create illusion, but to create a dream which becomes real. We create a reality by using the power of illusion. What else did we do to make it real? What we did was, to participate ourselves in the dream. We did not sit on the audience and watch a dream on the show. We stepped onto the stage ourselves, and we wore the costumes which were worn by all the actors of the dream, and we also became an actor, so much so that wearing the costume of that actor, which is not our real form...our real form might be king, and we became a beggar according to the script of the show. And as a beggar we began to think we are a beggar in reality. Forgot we were a king. We came on the stage just to be acting like a beggar.

So, by taking a character role in the show on the stage, we made it even more real for ourselves. Because everything now revolves around us. Instead of sitting away from the show and watching it, we entered right onto the stage of the show and began to watch the show by acting in it and watching it. What a wonderful way to make it real! And then we made it real by developing laws in which the show will operate—the law of gravity, the laws of nature, the laws of light and darkness, the law of duality, the law by which every experience should be created by the law of pairs of opposites, that nothing can be experienced here except by its opposite, and so on.

By creating these laws and seeing these laws are operating and creating, we are not doing it. The laws of the universe are creating this—make it even more real. We took great pains to make sure it should be really enjoyable adventure, and we stepped onto it, and then we forgot it’s an adventure. We forgot that if it come...we made it too real for our own good. We made it too real for our own good, because then we got trapped in the show, and we thought this is a permanent thing, that we have to keep on acting here forever.

Instead of being immortal in our own home where we are immortal, we try to obtain immortality in a created show. And in trying to create immortality we introduce another law, a law of, of cause and effect in time and space. The mind was able to create time and space and then put in the law of cause and effect. Everything that happens here must have a cause. Every cause must lead to an effect. What was the...what was the result of this particular law we created? That if there's an effect, then they must pay for the effect. And then we introduce on top of it a moral code.

You can have a good cause or a bad cause. A good cause will cause a good effect, a bad cause will cause a bad effect. A good action will cause a good result, bad action will cause a bad result. A good intention will result in a good result, a bad intention will lead to a bad result. By creating this we found we are totally trapped in either acting good, bad, or having good intention, bad intentions, and we are continuously facing the consequences of that. We got trapped forever in this law of cause and effect, which we today call the "law of karma." All we are going through: law of karma. Will it ever end? No, we made it permanent!

We brought immortality, which was our own character, immortality that belonged to us. You put the immortality into the show in which we are sitting. What a terrible thing! But how could we be so stupid that we didn't realize that if we make the external experience an experience of adventure and reality that we are creating where we can get trapped, how come we never made any arrangement that if we don't like it, we should be able to go back? No, we were not so stupid! In fact, we were very intelligent, we were very clever, and we made arrangement that if we don't like the show, if we get up, get fed up of the show, if we feel time to go away to our true home, even though we have locked ourselves out of it, there should be a key available to us, even in the illusion of this drama, which will take us back.

We create everything with our own consciousness in this world, but we also create a being whom we call "Perfect Living Master." He doesn't come from somewhere else! He is being created the same way we create everything else. Therefore, we ourselves create the answer to our question. If we don't like it, how will we go back? With the key that we have created, the Perfect Living Master. So, Perfect Living Masters are part of the design that we set up. Having set up a reality of this experience, converting illusion into reality, we also added into it the illusion of a Perfect Living Master, who in this show carries all the knowledge that we shut off to see the show. That's all.

A Perfect Living Master is not independently existing. He is part of the same...projection, same show on the same screen and the same stage, and the rest of the show is being enacted. Therefore, we also created that. Now, what happens? When we don't like something, he appears as part of the show by the novel experience of a coincidence, and then he takes us back, and at the end we discover, he was no different than our own higher self who made this arrangement to get out.

Where is a Perfect Living Master? He appears outside as an ordinary person. The ordinary person is an image, an image as unreal, created out of as much illusion as everything else. It's not that he

is more real than anybody else. He is as unreal as all of us or as real as all of us, but we created him and allowed that consciousness of our true home to persevere and to persist in that so that that could become a key and we could go back home.

So, that is why, when Perfect Living Masters come here, they tell us, “This is the way to go back. You are trapped here. We are sharing this information for you. You locked up this information yourself, for your own good, and we are opening it up for you now. Therefore, you...you think we are separate from you. Go within and see who we are.” As we go within, we find they’re more and more like us. Eventually we find they were us. They were our own true self being expressed like a different being in a physical creation.

It’s a great show. Seen from here it’s the most imperfect show that was ever created. Seen from there it’s the most perfect show that could ever have been created. Seen from there it’s very hard to make any change here. Seen from here we always give an advice to the Creator how he should do a better job—shut down all the hospitals, shut down all the prisons, do all this, make everybody happy. We have even forgotten that if everybody was happy, happiness would not exist. We’ve forgotten that! We’ve forgotten that the world that is created here is based entirely upon the experience of pairs of opposites. If the opposite does not exist, one doesn’t...the other side doesn’t exist either. If there was no unhappiness, there would never be happiness either. If there was no darkness, there would never be light.

Just for the sake of an example, see, supposing this light which we are seeing now, it’s coming from the sun, coming from these lights, it’s an artificial thing. Supposing this light was always there, whether you open your eyes or close your eyes. Day and night this light was always there. Do you know you would never have seen it and never have known there is light? The word “light” would have disappeared from the dictionaries. We call it light because we can relate it to darkness. Every experience we are having in three worlds of the physical, the astral, and the causal is based upon pairs of opposites.

And that is why we say we can have no experience of any kind unless it is balanced by an opposite experience also in these three worlds. Then the question can arise from this side—it cannot arise from the other side, where everything is being created from there—from this side we can ask a question. If we can only experience things by pairs of opposites, how can we experience anything in our true home when there is no opposite there? The truth is, this world of opposites has been created as an opposite to that whole world, and therefore we still have a world of opposites, of illusion to match against the reality of our own true home.

What about souls like ours, individuated, sitting in separate bodies here, actually taking all their power, all their entity, all their existence from the one soul in our true home which is our Creator? We have never been separated from the Creator. Some people think that we have lost our Creator somewhere, he’s hiding, and we’ve been separated. Now we have to go, search hard to find where he is. Can you imagine? If the Creator is totality of consciousness, if he’s everything, nothing is outside of it, how could we be outside of it? If we step outside of a total Creator, we...either

Creator disappears, or we disappear. How can something be total somewhere and then we say something is outside of it? The truth is, we were never outside of it. We are not outside (of) our true home either. Our awareness is outside of it. The whole show has taken place within that same single one totality of consciousness. Nothing outside.

As a child I used to get very worried about this concept of being separated from the Creator. I didn't like it at all. And when somebody told me, "The spiritual path is one where a drop of consciousness, like a drop of water, has to go back and merge in its totality, like merging in an ocean, that we are drops of water of consciousness separated from our ocean, which is far away. We have to journey, spiritual journey back. One day we will go and merge in that ocean." And I used to say, at eleven years of age, eight years of age, that "if this is the spiritual path, I am not a party to it! At least as a drop of water I have an entity, I am a drop of water. To get merged in the ocean, I'm gone, I've died, finished. I lost my identity. What have I gained? On the other hand, big ocean, you put one more drop into, what has the ocean gained? It's a lose-lose game. No spiritual path for me! If the spiritual path means that we are drop of ocean, separated from the ocean, going back all the way, struggling to go there, and go and merge in it and be finished? It's not a path for me!"

But then I found I was wrong! Of course, I am a drop of water, but not separated from the ocean. I've always been in the ocean. Never left it. All I left was the awareness of being the ocean. And I contracted my awareness to be a little drop, thought I was just a drop. Spiritual path enabled me to expand my awareness and go back and realize I am bigger and bigger. Ultimately, I found I was ocean all the time. That's the spiritual path. That made sense to me, and that's exactly how it's happening. We have never been separated from our Creator. We have never left our true home. We have left the awareness of it, and it's the awareness that we get back.

The spiritual path is a path of awakening our awareness of who we are. The spiritual path is to rise to the level of consciousness which belongs to us, has always been us. It does not mean after a long journey on the spiritual path, when we reach our true home we'll say, "Thank God, I have reached home!" We'll say, "Thank God, I've woken up, I was...I was always here." We never left it.

So, therefore, sitting here with a limited awareness, we are trapped in limited awareness. We are not trapped in something really outside—there is no outside. Space and time has been created to kick in this big adventure. The events of space and time are there to create the adventure. We are here for the big adventure; we came to watch the show. We made it real, we stepped onto the stage, and we are now having good time. And we forgot this is not the real world, it's a show set up. We belong somewhere else. After the show ends, we have to go back. And we said, "No, this is the real world, everything has to be built here."

Now, supposing I have a dream. In the dream I am carpeting my house there, and I am measuring the carpet, and as I am about to lay (the carpet), I wake up. "Oh, I am so sad." I run back to dream to complete my carpet." I never do that! I would say it was just a dream. Or supposing you are having a dream, a monstrous dream, a terrible dream. You've suddenly been thrown into water,

you are drowning, you're dying, you're crying for help. It's terrible dream. And you wake up. You won't say, "Please help me out of the water!" You will say, "Thank God, it was a dream!" The same thing happens here. The awakening from this level of consciousness is not that you're going somewhere. It's discovering you were never here. It was a created universe. It was created by the very power of consciousness which is your reality.

So, therefore, it's amazing how different the world of our truth is. It's not what we can imagine here. It's not possible to imagine with our minds what it is. It's only by awakening that we can know what it is. By sitting here, we cannot know it for some simple reasons. One reason, which makes it impossible to imagine what our real state is, sitting in this world, is that we are seeing everything here through the mind. We are creating all experiences and experiencing them only through the mind. The mind creates time and space and everything that we can possibly think of. Our experience is in time and space. We cannot think that the whole show can be compressed into zero second and zero space and still be there. The mind is incapable of thinking of that. The mind is incapable of visualizing it. The mind cannot even speculate about it. We can use these words. There are some words we can use. We can say the whole of this universe exists in zero time zero space. Good statement. Can we imagine it? Can we see it? No way!

Some great philosophers, especially in Greece, said, "We can express the reality without experiencing it here, unless we go there." And they said, "The best way to express reality is through mathematics." In the beginning it puzzled me. How can mathematics express the reality? And they gave example. They said, "The reality can be expressed like this. Supposing you have a cup like this." Let me give you an example: You have a cup. It has a certain dimension. It's got height, width, breadth. It's in three dimensions, and then it's fourth dimension of time, it's existing in time. Okay, this is how time space continuum contains this cup. Now I want to make this cup smaller and smaller, and I reduce it to half the size and quarter, and I keep on reducing the size. When it reaches zero, according to my mind, it's gone, disappeared, it's not there. Mathematically it's still there. Not only is it still there, it has got plus zero dimension. Then I press it further down, from zero it's still there, with minus-zero dimension, an actual term in mathematics. Then I compress it even more. It is still there. Absolutely impossible to imagine, but it's now minus-one inch tall, minus one-inch high. It goes to minus-two inches. It's going into a minus, negative dimensions, can never be seen, never imagined, never visualized, and still, in mathematics, it is there.

So, the great philosophers of nearly 2,000 years ago were talking of this, that in mathematics you can explain this. Plato recommends (the Greek philosopher) that this world should be governed by group of independent, non-attached governors. We should pick up two hundred people as children and take them away from their parents so there is no attachment, train them, and then he gives a training program for the governors of an ideal state. The governors will be taught first for 20 years physical exercises to build their bodies. Then they should be taught languages, then they should be taught philosophy, and finally they should be taught mathematics. He puts mathematics at the top. And then they'll understand how to run a state.

So, you will notice that in statements we can make statements about the true state. Perfect Living Masters come and give us words, they speak to us in words, and we are inspired to go and look at them, but the words do not describe the reality. The words mean that there is something beyond our mind.

In *Bhagavad Gita*, an Indian epic, a song from the Indian epic *Mahabharata*, considered (a) spiritual book today because it contains very deep metaphorical and spiritual statements... In that, Lord Krishna, the prophet who has acquired wisdom—he is a prophet, he is incarnation of Vishnu, the sustainer of this universe according to Hindu mythology—he is talking on a battlefield where two cousins are fighting with each other, and their armies are fighting. The prince of one of the armies is on the chariot, and this enlightened man is his chauffeur.

It would look strange if I were driving my Cadillac, and I have a chauffeur driving me, and he stops in the middle, says, “Sir, hold! I want to tell you something about the truth.” And I’ll say, “Okay! Hold the traffic down, and I want to hear what you have to say.” But that’s what’s happened. In the middle of the war going on, he stopped the chariot on the way and deals with philosophy which is being quoted all over the world as the *Bhagavad Gita*, as the *Gita*. In that he says that, “What I am describing in this war it’s all in physical existence. It’s all happening here. It’s not the truth. The truth is way beyond what is happening here. But there are three ways you can find it.”

Then he described the three ways of having union with the truth, with reality, and he says, “There are three kinds of yoga.” “Yoga” means “union,” union with reality: “Karam Yoga,” yoga of action. If you perform an action and do not think at all about the result of that action, your mind gets separated from you, because the mind always expects results. The mind always calculates, “If I do this, what’ll happen?” If you can do that for some moment, your consciousness can go beyond the mind and experience yoga, union with reality. One way of doing it.

Second way of doing it: “Gyan Yoga” or “Sankhya Yoga,” yoga of knowledge, learning. Learn, read books, keep on reading, keep on trying to understand till you are so tired, you say, “This is beyond my mind.” When you get tired and say this is beyond your mind, you’ll get a glimpse there must be something beyond your mind. And you reached yoga, union.

But, he says, “The best is the third way, I can tell you, and that’s “Bhakti Yoga,” the yoga of devotion, the yoga of love and devotion.” Because if you get immersed into true love and devotion, love and devotion does not exist in the mind, does not exist in the senses, does not exist in the body, and you’ll be lifted above the mind.

So, give these examples how it is lifting yourself above the mind, and the mind is responsible for the three worlds that you can go beyond into that. So, the teaching is so similar that we sometimes feel that, have we ever thought of it, that the true realization of our home is through...above the mind? It is not in the mind. Have we ever thought that the thinking machine in us is not us but a machine? Even simple contemplation like that can at least show you the limitation of these things—the limitation of the physical body, which cannot recognize anything

that is non-physical; the limitation of the sensory body which does not believe anything exists unless your senses can perceive; the limitation of your mind which cannot think beyond time and space. And yet we are in none of these three. How can we use any of these things to discover who we are? Therefore, you have to go beyond the mind to discover who we are.

Any person we come across, any human being we come across who has gone beyond the mind can be appropriately be called a "Perfect Living Master." He may not be a Perfect Living Master, but he'll be qualified to be a Perfect Living Master. What's the difference between a person who has achieved that consciousness and a person who is a Master? The person...the difference is only in their roles. One has achieved it, the other has been given a role in the drama, in the show, to share it with those for whom he is a Perfect Living Master. It does not mean every enlightened person is a Perfect Living Master for the whole universe. He may be a Perfect Living Master for nobody but himself, in which case we call him a "Gurmukh," a follower of the Master, and he's not come to share anything, but he is enlightened, his love is the same as of the Master. His unconditional love can be experienced the same way by others, but his role is not that of a Master.

Then comes the Perfect Living Master whose role is to perform a role, to be the Perfect Living Master for those who are seeking a Perfect Living Master. And he becomes *the* Perfect Living Master for those who seek a Perfect Living Master. And in this physical universe of seven billion people around on this planet earth alone, there may be many seekers in many parts of the planet. It does not mean he has come as a universal teacher for the whole world. He has come for those who have called at that time and for whom he is a Perfect Living Master. He has come with his own list of souls. It's like a shepherd who has his own sheep and he has to gather his own sheep, not the sheep of a neighboring shepherd. He has come to gather his own sheep, and they are marked for him, and those souls for which a Perfect Living Master comes are marked for him. He will take those souls, no matter what!

You will think that you have to do something for that. It's none of our business! It's the business of the Perfect Living Master to take us. He's come for that. That's his role. The role of a human being who is acting as a Perfect Living Master is to collect the souls and take them back home. Why does he teach them? Why does he ask them to meditate? Why does he ask them to follow these rules? Just to satisfy it, an intermediate wall that we have got in our minds. That's the wall of the mind itself. The mind is the wall. We have no obstruction on the way to our true home except our own mind. Our mind is the biggest wall. And we have created it, and we stand on one side. We can't go to the other side. His job is to take us to the other side of the wall of our own minds.

Therefore, he comes for those people. That is why it's important to know that there may be several Perfect Living Masters upon this planet. They have not come for everybody who is around there. They come for the marked sheep, the marked souls, for which they assume the role. And that is why they will take them up no matter where they are. They will appear to the seekers who are their marked sheep, no matter where they are. But the same Perfect Living Master may not be Masters for others, and they may have a different Master.

There's another key in it. He may have come to advance registration of marked souls of another Perfect Living Master who is not even born yet. He may have come to say, "You are seekers, you have been recognized, but the Master for whom you are waiting is still to come." He doesn't say, "I am a Perfect Living Master, I take you home." He says, "My role is for my limited souls. I will meet all of you, register all of you." Just by meeting, by looking at the face of a Perfect Living Master we get registered. It does not mean he is going to take you home. Because it may happen that you are not ready. The seeking is not ready enough, the seeking is not intense enough to take you home even in this lifetime. And if you die, the Master who you came across who is perfect and died, you're not gone home, you're reborn, reincarnated to still waiting for a Master.

Only that Perfect Living Master who picks you up and you never come back again is the Perfect Living Master on whose list you are. It is so recorded in almost every spiritual literature that I know that when Masters come, "Many are called, but few are chosen." What's the meaning of this, that many are called, and few are chosen? What kind of discrimination is that? It's not a discrimination; it's only a readiness in time. It's a question of readiness in time for going home. If you are ready, you'll be taken home right in this life. No rebirth, no coming back in this whole cycle of circulation in different forms of life. But if you are not ready, and—but you will be ready later— it's an advanced registration, you will come across a Perfect Living Master. And you may even be initiated by that Perfect Living Master. You could even be in his books of registry, but he may not be the Perfect Living Master in whose list you occur as a marked soul.

I am saying these things to you because there is a lot of misunderstanding amongst people about the role of these human beings who are all-knowing, who have all the consciousness of totality, who come and recognize us so clearly, but yet it's not our time to get that moment. Because we have created a cycle of time in existence, where by our own karma, by our own actions and intentions, we recirculate again and again and take different life forms by our own actions, and then, our actions themselves reach a point where we are fed up and we want to go home.

And these are the souls, some of the many in our true home, who ventured into this adventure. Not everybody did. Not every soul did. In fact, very few did. The bulk of the souls are still dancing, enjoying in state of bliss in their own home. We are the adventurous one who came out, and now we want to go home. What will happen if we go home and meet the souls who are dancing in bliss there? We'll dance even more. And they are likely to ask us, "What is so special about you? You dance more forwardly and more vigorously than we are dancing. We are at the same state of bliss we are in. We have always been in bliss, and you just come here, you're dancing so much more, what's happened to you?" We'll tell them, "You don't know what you are missing, because you never had the chance to see the other side. You are in a state of automatic bliss, existing from the fact of the one and the many. That your love, experience of love, is confined to just experience of the one and the many. You have never seen the other side."

As a soul that has seen the other side, in Indian literature the different names are given. Souls that have always been in the true home, in Sach Khand, are called "*bans*," and those that have come on adventure and go back are called "*hans*," and the hans show greater glee and bliss than the ones

who are bans. And the bans cannot understand. "What can cause greater bliss than...? We all have the same thing." And then you find that an experience rendered in the opposite enhances the appreciation of what you already had, a principle that applies at all stages of experience, that if you have an experience of the opposite, you appreciate the experience of the original much more than if you have no opposite. Therefore, the souls that have had a chance to go into an adventure land which are not always adventurous, not always pleasant, not always happiness giving, not always pleasure giving, sometimes painful, sometimes disappointing, sometimes emotionally devastating, when you've had that experience and go back and find it was a big dream and you go back, you appreciate the wakeful state far more than those who have never had that experience.

Therefore, the hans are considered the luckiest ones, even in the true home. It's not a question of discrimination. It's a question of how adventure was spread out in time and space. And when you got back, contracted to our true reality, we found that the adventure here was very beneficial for appreciation.

A man went to the Great Master, to my Master. He said, "Master, I find all the people that come to you ask for something. 'Master, help us, help us in worldly things, help us on spiritual matters, help us in meditation.' We've never seen you asking anybody anything. Why don't you also say, 'I want something from you?'" He says, "Well, the truth is I only want one thing, which I don't want, the Sat Purush, our Creator, wants." "And what is that?" "Appreciation." One word. Appreciation of what he's given.

It made great sense that, if all that our Creator wants is an appreciation, all we have to do is to make things happen in such a way that he appreciates. We go back, and he becomes pleased and he says, "I appreciate what you did." It is not a... It's not something to do with what we *do* here. It's something that we carry with us to our true home. And the experiences we have here, when you couple them together, all the experiences we have, you'll find that our love and devotion in a state of blindness sitting in a physical world will be the most appreciated thing in our true home.

Therefore, out of all the methods of attaining spirituality, of attaining a state of realization, the most important is love and devotion. Great Master used to say, "The rest of the teaching which Masters give is only to satisfy the mind." Not to satisfy the mind to go home, to satisfy the mind to keep away, to keep out of the way, for the soul to ascend to its true home. So that even when we realize we are not the mind, the mind still bothers us. But if the mind is made happy, we can keep it away.

Today, when we want to meditate and we close our eyes to go within and see what is behind the eyes, it's darkness inside. And we open our eyes and say, "At least we can see things outside. There's nothing inside," and we are kept outside. If we imagine things inside, it looks so unreal and imaginary. We look out. This is real. That was imaginary inside. The whole thing may be imaginary inside. The mind can go to that extent as to say all this is an imagined affair. So, the mind is playing a big role of retaining us here, of keeping its own domain running all the time. And therefore, to satisfy the mind, to at least come along with us, at least not to be obstruction all the time, we do

things like meditation.

Meditation is not for the soul. The soul has a longing for its home all the time, without anything. It doesn't need anybody. No prop is needed, no prodding is needed to the soul to go home. Soul wants to go home all the time. The loneliness of the soul inside us can be felt all the time. Even when we are sitting in a crowd, we are still lonely inside. We can feel it. Our real lifeforce is lonely, because we want to go home. It's the mind that is playing tricks. It's the mind that is saying, "You are the mind and therefore look around for these pleasures, look around for these things, and if you are lonely, find company outside! You're feeling lonely, you'll get companionship outside. Go and find friends, go and make relations, go and marry, go and have kids, go and have families, go to the shopping malls, go and do window shopping, and just keep yourself busy."

The mind is trying to distract us from responding to our own loneliness inside. The language of the soul is a constant longing to go back home. It does not need any prodding at all, it does not need any training. The mind needs training. If we meditate and see wonderful sights inside, if we meditate and make the fact of meditation, the practice of meditation attractive to the mind, the mind will be less of a hindrance. Therefore, lot of wonderful things happen, and we get great experiences. Even on the way back home we get so many wonderful experiences we delight in them, and the mind starts meditating, going with us.

In fact, I asked my Master once, "Master, you're offering such good sights and visions inside. Are you not bribing us, like bribery, you're bribing us, bribing the mind: 'Okay, take something here and we'll let you go ahead'?" He said to some extent I was right. "In order for the mind not to be an obstructionist, not to constantly seek things outside, we do give wonderful experiences inside, too."

But those experiences at the sensory plane are much more pleasurable than experiences in the physical world. Once we start getting them, we want to meditate and go in—not for a true home but for the experiences. And that's just a bait for the mind to start going in and then, from there on, experiences are so distracting, far more distracting than in the physical world. And if we think we'll ever go beyond that without a Master, we will never do that. I have not seen anybody going beyond that. It's very pleasurable, looks like heaven, looks like Sach Khand, looks like our true home. The very first stage looks like the end, because we can see all things here have been created from there. It's the world of ideas and...and world of concepts from which the whole world of physical manifestation has come.

We can't find, think of anything higher than that. It's only a Master in a form which we can recognize there, like we can recognize here, who can take us further and say, "This is not the end of the journey. Let's go ahead!" So, it's only in the company of a Master we really advance further, who can keep on telling us at every stage, "This is not the end, is more, is more, is still the mind trying to attract you here." Only when we go beyond the mind, our real spiritual journey starts, the real spiritual journey of the soul discovering it is a soul.

And then further discovering it was never an individual soul, it was totality, just became individuated for an experience. That's our real journey. The whole journey up to the second stage of the causal mind is the realm of the three minds and contains time and space, in all three. The true journey is above this. This journey is called the journey to *Brahm Lok, Trikuti*, three worlds. My Master used to say, Great Master said, "My spiritual journey starts above that from Par Brahm, beyond Brahm, to Sach Khand, true home, where the individual soul realizes it was always the universal total soul." That's the true spiritual journey. The rest is a journey, a combination of mental and spiritual things. And we are trying to appease the mind, keep it busy somehow, even with good experiences inside, so it doesn't stop us from going to our true home.

I have shared all these things with you because I was able to get them from my Master. He gave me the tips to get this. He gave me initiation which is the promise that he will be with me all the time. And he fulfilled his promise.

Therefore, I am sure that hearing me you get the inspiration that, "Are we really belonging here? If not, should we not go home? Have we created the device in us to be taken home in the form of a true Master? Does he really appear like that? Is all that we need is seeking inside? Let us seek!" And if you seek, I guarantee from my experience, you will find. No more is needed. No search is needed. Seeking is needed, not search. You can search to satisfy the mind. You can read books to satisfy the mind, you can go to seminars, you can go to satsangs, you can go anywhere you like to satisfy the mind. But the seeking inside you, "I want real stuff, I want to go home. I have done with this. I am now fed up of this." If this is occurring in you, you are seeking. A Master will find you and take you back home.

Thank you very much!

We'll have a short break, and after the break I'll be very happy to answer any questions that you have. You can ask questions on what I said today, you can ask questions what I said day before yesterday, or you can ask questions what I never said.