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Initiation Takes Place in the Third Eye Center

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<https://www.youtube.com/watch?v=1kUrnI-A-2Y>

Friends, welcome to this third day, the last day of this three-day program in Stockholm, Sweden. I am very happy that I got this chance to spend these few days with you, in very nice lovely weather, lovely environment and great seekers sitting in this audience. And we are all co-travelers on the same path, and it doesn't matter what path you been following, it doesn't matter which route you took. They say all roads lead to Rome. Here all roads lead to *Sach Khand*. All roads lead to the same destination we are all traveling on, and we take different routes depending on where we are, where we are being taught things, where we grow up. All those factors bring us into different environments and different situations, but ultimately, when our seeking is for our True Home, we end up at the same place. So one should not bother too much that *why I did not find this, why did not go that way, why I was on this path for so long* — it doesn't matter at all. Everything adds up to the same thing. What is being added up is the fact that our seeking is being responded to by circumstances allowing us to keep on seeking and finding. We are storing our seeking — stage by stage, step by step — until we are ready, and at that stage we are automatically met by a Perfect Living Master. We don't have to search for a Perfect Living Master. When we are ready at that stage and have accumulated enough of experiences through seeking, the Perfect Living Master appears in our life by coincidence, and at that time we take a little time find out who he is.

Ultimately what affects us really the most is that here is a person who has unconditional love for us, has no judgement which looks like a different experience we have had with ordinary people, though a Perfect Living Master as a human being is just like any other human being. There is no difference at all. Born the same way, dies the same way, lives the same way, eats, drinks and falls sick the same way, takes medicine the same way and goes through the same karma we all go through. There is no difference. The only difference is in

the awareness of such a person, that he is aware of who we are, he is aware of the totality of consciousness and he is at all times aware of it, not only when he has access to it but at all times. Therefore, he can speak to us from any level he wants to, depending upon which level we are at. If we are at the beginner's stage, he'll talk to us like a beginner. If we are at an advanced stage, he will talk to us advanced stage. If you already made lot of progress, he will touch right upon that point where we have made progress.

So that is why he becomes a great friend of ours — because we share our values, we share our thoughts and our feelings and we share our seeking. So that is why he becomes a friend and a co-traveler. He does not say, "I am superior to you." He does not say, "I am better than you." Indeed, sometimes he is not better than us. He is like us. Therefore, it's not a claim that he is better or worse for something. It's that we are going to the same destination. *I have just had a look at the destination earlier than you, and we will go together. I can be a little guide for you, because I have seen the destination. I have seen the various obstacle that come in the way, and together we'll be able to work out how to get rid of those obstacles.* How does this all work? It depends on our karma. Karma is that great theory, theoretical model set up by which everything can be explained.

I love people when they tell me some good thing happened, "We won a lottery. Good karma." "Oh, it was very bad. We got disappointed." "This happened, bad karma." Karma explains everything, and we make good use of it. In the Eastern philosophy we are always using karma to explain everything. Therefore, nobody can blame anybody, nobody can say it's your karma, so what can you say? So, but the truth is karma is such a deep, a deep reality for us at this stage that we live only through karma. There is no other way to be alive as a human being or to be alive in any life form without karma.

Again, remembering Krishna, Lord Krishna, who is worshipped as the incarnation of Lord Vishnu, the god of sustenance in Hindu mythology, he, when he was a child, he was taking care of cows. He was a cowherd and he used to go out, take the cows out, feed them and bring them back at home, and he had a friend who used to go with him, a little boy named Udho. So, he used to talk to Udho on the way, and one day he said, "Udho, you cannot understand the nature of karma. Karma is something that does not spare anybody." And then he pointed out to an ant that was crawling around. He says, "Udho, do you see this ant crawling?" He says, "Yes, I do." "This ant has once been Brahma, the creator of this universe. This ant has another time been Indra, one of the large heavens in the astral plane and has governed that. Today he is an ant because of the law of karma."

Karma does not spare those who have reached that level. Karma does not spare anybody no matter how high you have gone in the three words which are governed by the mind and the negative power we call Kal or time. So long as we are in this grip of time, grip of Kal, the negative power, is time here holding us down. And so long as we are in the grip of this, there is no way of escaping, because the law of karma postulates that if you do something good you will be rewarded, and if you do something bad you are punished. And who makes

it up? Our own conscience. It's so perfect. Our own conscience decides all the time what is good and bad for us and, depending upon our intention, based upon that conscience we create good and bad, intentions and deeds, and therefore we follow and get the results of punishment and reward.

It does not mean that if you have done something bad you can say, *"Now I am going to do a lot of good and atone for it."* There are a lot of Indian astrologers who think you can atone for it. That is because they ask a lot of money to atone for you. They say give us so much of wheat, so much of rice, so much of this, a lot of money, and we'll pray for you and get all your sins forgiven. There are also other religions that provide for this, for confessions and your sins are forgiven. All these are things that are set up by us, institutions have been set up by us. The truth about karma is that there is no cancelation of one karma by another. You cannot say, "I have done a bad thing, now I do a good thing" — it'll cancel. No, you will be punished for bad thing, rewarded for good thing, one after the other. That is why, when you see human life you say there is so much in it that's high and low. We go through periods of happiness; we go through periods of unhappiness. We go through periods of good health; we go through periods of bad health. We go through periods of great affluence; we go through periods of much less of that.

So all these sine curves up and down that go through our life is because of our karma. And karma dictates what kind of life we will have. We accumulate our karma and we believe it is our karma because we acted in a certain way. Therefore, we are being punished. Or did something good. Therefore, we are being rewarded. So, the law of karma does not say you will be canceled if you do good things, and therefore we continually come here, sometimes having good times, sometimes having bad times.

Now there are some situations where we can have very bad times. For example, if we have done really horrible things our entire life, then we don't come back here. We go into one of the hells created for that punishment purposes in the sub-astral plane. The astral plane has two — lower and higher level — and all these are in the lower level of the astral plane. That means when you withdraw your consciousness from this body, your attention from the body, you go into that plane. You can see all the heavens and hells out there. They are meant for different experiences, just like this world is meant for different experiences, and you can be punished there and you can be rewarded there too, to spend some time in heaven.

Once you do too much good you don't come back to get reward here. You get a reward in heaven. You do too much bad, you go there for spending some time in hell. So these are...some people, of course, don't want to go there. They make life hell or heaven right here. So in this very life people can make life hell or heaven, and that is also a way of punishment and reward through the law of karma.

The law of karma also includes that if you are able to keep living in the will of God, if you go with the flow — that means do not express your intention at all, say, "Whatever the

circumstances tell me I will do, whatever I believe is God's will he has placed in front of me, I will do." — by doing that you create no karma. So one can, theoretically speaking, lead a life with no karma, by living in God's will, living in the will that is dictated by God or the creator or some higher power and not using our own individual will power, our own individual free will to decide what to do. But if you decide to have a karma-free life like that, there is plenty of reserved karma in our *Sinchit*, in our reserve, and we can pull out enough to make another life.

The advantage of initiation by a Perfect Living Master, one of the biggest advantages from the point of view of law of karma is, that when you are initiated by a Perfect Living Master he destroys at that very moment your entire reservoir of *Sinchit*. Therefore, that can never be used. No accumulation of old karma can be used to create a new life for you.

Therefore, if any second life has to come after this one, it'll only be based upon the karma you created this life. And if you are leading a life of living in the will of God, in the will of circumstances around you, you won't come back again at all.

It's a very good advice given to us, that if you are initiated by a Perfect Living Master, try not to add up more burden of karma on your life either good or bad and therefore make your journey back to your True Home in this very same life. Anybody following the instructions of a Perfect Living Master after initiation is bound to go back to the True Home in this very life. But if you cannot follow and you are still distracted by the world, distracted by the temptations and other activities of the world, you may have to come one more life, but that life will be based only on your actions and intentions of this life. So it will be much better than any previous life or even this life. So, that is why you don't stay too long after initiation by a Perfect Living Master. If you follow the instructions, this is your last life. You can be sure of going back home in this very life. If you cannot follow the instructions you may come for one life.

But if you completely leave the path and say, "No, I don't believe in any of this," you completely believe...leave the path and don't believe in anything, you may have to come third life but the second and...life will be better than this. If you go against the master, crucify him, go against him, you may have to come in the fourth life. Nobody will go beyond the fourth life after initiation by a Perfect Living Master. So this is a very...in terms of the law of karma where we are bound down here for millions of lifetimes, for ages after ages, it's a big event to be initiated by a Perfect Living Master and to get this kind of advantage, which we only discover when we go within and find out what did we get.

People ask me: "How do we know we got initiated by a master? Were we really initiated? Because we don't feel like that. We don't feel we got anything." Well, you can never feel and know something. You have to go within and find out if you're initiated. Initiation does not take place here. Initiation takes place at the third eye center behind the eyes, and it takes place at a place where you are going to meet the master who after initiation is always waiting to see you there. So therefore, if you want to be sure are you initiated, go within

and check it out. It's not a matter of blind faith at all. On this path of the Great Master that I am talking about, there is no room for blind faith at all, that you do not have to have any belief in anything. It does not also mean that you should reject something because you haven't seen it yourself.

Somebody else says, "I have seen it. Would you like to see it?" "I don't believe in it." Well, how do you know? You don't believe or believe in it because you haven't tested it out. Therefore it is not necessary to believe anything anybody says till you see it yourself. That's requirement on this path, that you only proceed with your faith with your belief system based upon your own personal experience. Personal experience adds up gradually, slowly and slowly, but there are two ways of judging progress on this path. One, are you feeling less angry day by day? Are you feeling less attached and yet more loving to people? Are you feeling that you are not so greedy about things as you were? Are you feeling that you are not so lustful as you were before? Are you feeling you are not so egoistic or haughty as before? If these signs come in your life...and sometimes they come slowly and you may not see it. Other people start telling you. "We see a remarkable change in you. What happened?"

So these are external signs of making progress within. The inner progress is when you are able to do meditation and not be distracted too much, when you can sit a reasonable period of time without your mind running out, when you can catch advantage of repetition of the mantra that a master gives and the mantra becomes automatic for you. You make a habit so you don't have to repeat the mantra. Mantra go on all the time. And then when you are able to hear the inner sound, the sound that pulls you, that the sound can be heard at all times, and it becomes part of your life. Whatever you are doing, the simran or repetition and the sound are going on all the time. You don't have to do anything. You are in a state of meditation whatever you are doing.

Also, when your mind continuously thinks of the Master, feels that missing of the Master, feels love and devotion for the Master and gets more and more feeling of that kind, it's also progress on the spiritual path. There are so many ways in which the changes take place in us both externally and internally. Now this question of internal and external comes up again and again because people say, "It is my duty to do certain things. I can't ignore them just for the sake of this meditational practice." Because at this time the duties look more real than what we might get with meditation. Therefore, the masters have never said, "Give up your duties here." They have said, in Indian terminology, that *karma* has to be matched and balanced with *dharma*. Dharma is duty and karma is what you have to go through in life. So when you go through life, the karma which is based on your destiny and those events are taking place your life, what is your duty at every point? Something happens, you have a family, you have children, that's your karma. You've got them. What is your dharma? To take care of them. You have a job to do, and the job has been given to you to make an earning. That's the job clearly in your life. Then what is your duty? To do it well. Do it as skilfully as possible. Therefore, there is a balance between karma and dharma. It's...there is

a balance between the events that take place in our life and what are duty is, how to perform them.

So karma is a very deep philosophy. It's a...it explains a lot of things. It explains many facts of life and also gives us direction, how to handle it. So to lead a karma-free life we have to live in the will of a...whose will do we live in? We say will of...will of God. We say will of the creator. Will of any other name we give to a higher power. Will of our own higher self. We want to separate ourselves from the will in which we have to live. Ultimately it's our own will.

Then what's the difference between saying will of God and saying your will? The difference is when you say your will you are not talking of your will. You're talking of your mind's will. Mind's will is different, and if you follow the mind's will you are not following your will or God's will. Your will, your spiritual will, your soul's will and God's will is the same at all times. But the mind's will is different. So that is why they say one who continuously follows mind's will, we call him *manmukh*, a follower of the mind. And those who follow the inner voice of the own self, master, God, we call *gurumukh*, the follower of the guru. So they say you can have two kinds of pathway in performing your duty in life. You can be a manmukh, a follower of your mind; you can be a gurumukh, a follower of God.

Rumi was once asked, "How do we know what is God's will? Isn't everything God's will? We've been created here by God. It's his will that is prevailing everywhere. How do we distinguish between our will or our mind's will and God's will? Isn't everything God's will?" He said, "No, when your mind is active it separates you from God. Why are you different from God today? Do you realize why? Only because of your mind. What is separating you from God today? Your own mind. Nothing else is coming in the way except your own mind." Therefore, if you want to follow God's will, Rumi says, it's not difficult. If God has given you a spade in your hand, dig! That's his will. If God has given a pen in your hand, write. That's his will. If God has given you a job to do, do it. That is his will. If you're placed in circumstances where you're required to do something, do it as best as you can. You are following God's will. But if your mind says, "No, I don't want to do this. I want to dilly-dally. I want to turn this over." Then that's mind's will.

So this distinction has been made because if you live in God's will and act according to the circumstances and coincidences that happen around you, you are not creating karma, because there is no personal mental intention involved. But if your mind gets involved and makes an intention — "No, I don't want to do this, I want to do this...no, I don't think that should be done." — if your mind gets involved, it becomes a mental decision and creates karma. So there is a way to lighten the burden of our karma, especially for those who are on the spiritual path, especially those who have been initiated by a Perfect Living Master on the spiritual path, that the less karma they create the more they live in the will, the more they live in the circumstances in which they are placed. The more they live and get signs from

coincidences and circumstances around them, the better for them. They'll go back home in this very life.

And there are some people who say, "We don't want to go back so quickly." Let them stay. It's not that there is bound down that you must go now. There is no compulsion involved in this. It is your seeking. It's your path. If you want to seek and go home quickly, go home quickly. Because if you want to take advantage of the various beauties and sightseeing over here, do it. There is a lot of sightseeing inside also. There is a lot more sightseeing to be done at the astral plane than there is the physical plane, so if you really want to spend a few thousand years in sightseeing, a good place is the astral plane.

Our body has a very limited life, this physical body, very short in term of cosmic time, in term of millions and billions of years we talk about. What is eighty, hundred-fifty years? Nobody lives...I haven't heard anybody living even hundred and fifty years. Such a small speck of time in this whole span of time that's available around us. How can we do much in this small time? This is a very limited time we have got, and we, to take advantage of this limited time, we have to act quickly and make our decisions based upon our seeking as quickly as we can, not lose any time.

Of course, in the astral plane where we have only sensory systems, the sensory system that you experienced where you could eat, drink and look at flowers without the use of any senses of the body. That, that body of yours which is all sense perceptions, that body has a much longer life. Some people call it the soul. Those who do not know there is anything beyond that, they think the soul moves from one body to another and reincarnation is of the soul. The word soul is being used for the astral body, the sensory body, because that sensory body itself has an average life based upon physical time of one thousand to three thousand years, so you have been many times in the same astral body, same sense perceptions in different bodies here.

But if you go higher up to the causal self, where the mind is your body, where the mind has a much bigger life — it ranges from three to five million years, so, in physical time. So that means one mind comes again and again into so many forms and the mind, the collector of all your memories, the storehouse of all your memories, is the same for a very long time. Therefore, when you go back and realize who you are, at every stage you can get your memories back of that stage. You realize you have been here for a very long time, that you are not here just for fifty/hundred years, that you have been here for very long time. The higher you go, the longer the period you have spent here, the longer the life here is. And there is so much to see at that level. It's not a question of just little sightseeing here and we want to spend more time. You can spend thousands of years in sightseeing and in looking at things around.

So, I know there are some people very artistic. They like to look at beauty outside, beauty inside. They stay for a long time in the astral plane. What happens to the initiates who want to spend a little time there? The Master always stays with them so long as they like to stay. Master after initiation never leaves the disciple who has been initiated by that Master. That form of the Master remains no matter how long it takes. So therefore, when you go in yourself and see some of your friends there and see friends who you think have died and gone long ago and who are still enjoying their life there doing various kind of things which they were doing here and which they are now perfecting there, when you see those people, those souls over there in their astral form, then you see that some of them have been there a very long time and are pursuing those things which they could not achieve here. But the desires have to be fulfilled at that stage before they move forward. So therefore, they are fulfilling some of the desires there but they had to move out from here because they were not interested in this world of greater duality than that world is. And therefore you can meet them staying for long periods.

Karma can be created only when you have an experience of free will, when you have an intention to decide between options available to you. Karma is never created any other way. Just by having events in life you don't create karma. You pay off karma. Karma can be created only in human life with human intention. It can be paid off in several ways. It can be paid off in human life. It can be paid off in 8.4 [million] species of life starting from the plants right up to the insects, animals, mammals, and it can also be paid off in the astral world. It can also be paid off as angels and gods. It can be paid off right up to *Trikuti*, up to the causal stage.

Now imagine a human being in a short span can create so much karma that there is so much room to pay off. This means how active our minds have become. Our minds are active continuously expressing intentions, even if they don't lead to action. The intention itself is creating the karma. And we keep on storing it and then the pay-off is long and we can pay off all over. There are, of course, ways, as I said, initiation by a Perfect Living Master who initiates because he is constantly in all the regions including his True Home.

When he initiates he does not initiate as a human being sitting with us. He initiates from the True Home itself to which we belong also, but we are unaware. He puts the pathway to that awareness in us at that time. When he does that, when he initiates, the *Sinchit* karma is gone, karma becomes very limited, and it becomes so easy for us to go. From his point of view he has cleared so much hurdle in front of us. The second way to clear is through meditation. Meditation also clears our karma.

The third is to be in the company of a Master. That clears up karma. In one of the poems from the Sikh scripture, *Guru Granth Sahib*, which I like and which says, "*Jo mange...*" You might have, some of you might have heard that "*Sohi sohi hui deve,*" but then in the second/third stanza it says, "*Kanth layae avgun sabh mete.*" "If he gives you a hug, he cuts

off so much of your karma and some of the negativity in you that you remove lot of karma at that time.”

So therefore, there are several ways in which this karma — a huge chunk of karma — is being removed from our life and therefore life becomes easier. The effect can be felt within this life. It’s not that we have to wait. It’s not religion. The spiritual path, the *Sant Mat*, is not religion at all. It does not have the same do’s and don’ts that religions have. The only do is *go within*, and it applies to all religions. It applies to everybody. It does not exclude anybody. Whole humanity is open to do it. There is no restriction of which group you belong to. There are no groups in the pure Sant Mat. We make, we human beings start making groups of them. There are no groups. There are no societies. There’s nothing. It’s open to all human beings and without regard to nationality, colour of the skin, gender, age, it doesn’t matter. The gift has been placed within us as human beings. It’s a gift given by the creator. It’s a part of the system of creation and a part of how to get out of it.

It’s not reserved for anybody special. There is nobody special in this path. We are all special. Nor is God not equally placed in all of us. Nor is reality placed unequally amongst us. We are all equally endowed, equally blessed in this matter.

So, don’t mistake this path to be a religion. You know sometimes people tell me, “Oh, I used to be a Christian but now I am a Radhasoami.” I didn’t know Radhasoami is a new religion. “Maybe I used to be that but now I follow this path, so I changed my religion to the path of masters.” I didn’t know they start regarding it as religion. But that is how quickly we try to make a path, which is a pure experimental path to discover yourself and open to everybody. We make it into a religion. “Oh, I go to *satsang* regularly. I go to listen to discourse every Sunday. Previously I used to go to mass in the church and now I go here.” It’s just a substitution for religion. That’s not the purpose at all. This is *you don’t have to change your religion*. You don’t have to make any change except follow the advice of your own religion. What does it say? Go within. The kingdom of God is within you. The entire truth is within you. Go within and find out. Where is religion in that statement? No religion. All religions use it but then they ultimately start saying, “Well, we need...and this particular thing we can pray for you. We can make a building for you. We can do this for you.”

All external things come up and the truth of going within our own temple, our own body, is lost. So religion deviates like that from spirituality but the law of karma requires that we do forget about these divisions which we have made. Law of karma says we are all equal — and we will find we are so equal we don’t even know today. Our bodies are different. Our sense perceptions are different. Our minds are different. Our souls are not different at all. There is no difference in the soul. Every soul is the same. It’s the same unit of consciousness that’s embedded into these bodies and has different karma, different life and different events happening in their life. So, when we reach our spiritual self we find we were all the same. There was no difference. And if you go a little higher you find not only we were the same, we were One, and the whole experience is taking place within that One.

Amazing thing is that this is all possible to achieve, to realize. It's not something to learn. This is something to realize within yourself. This is something to actually go within and experience it. It can be done. Nothing is coming in the way except our own mind. Nothing comes in the way except our own questions and our thinking, "Oh, can I do it? Should I do it, not do it? Is this the way? Is that the way?" That's our own mind coming in the way. There is nothing else coming in the way. Nobody else is stopping us. It's not an external fight at all; it's a fight with our own mind. There is no obstruction to our path except our own mind. When we can learn how to give constructions/instructions to our own mind, when we can learn to be master of our own mind, all the obstructions disappear and we have a smooth journey back to our True Home.

That's why the law of karma contains within itself the opportunity to have this human life, and in human life to have the seeking and seeking to go back. We programmed it. We did a good job. We programmed that when we are ready we should be able to get out. And what's the method? Because otherwise there is no way to get out of this cycle where we get trapped every time we come, with the, with the use of our mind, identification with our mind. We are thinking that it is us, the mind is us. We get more attached, more desires, more attached in things outside, and we can't get rid of it.

So the arrangement we have made is let somebody come in our life at the right time and be a friend, be a guide, be one that we can feel something connected to, where we can speak soul to soul, not mind to mind, not language to language but soul to soul where we can feel so deep that there is a connection here that we can follow and that person should have our awareness of our True Home and share in such a way that we become co-travelers and go back home.

Programmed very well and are also because of a lot of karma that we go through when we pick up our DVDs from the *Akashic* records we make sure that that is at the end because we were seekers. This universe has been set up in such a strange way to give it permanence.

The soul is permanent, immortal, have never born, never dies because it's beyond time. Time was created to put this experience in. Before time soul was still there, so therefore it's immortal. Our totality is immortal. The Word, the sound we are talking of, is immortal. So it was never created, never died. These things are immortal sitting right in front of us. Right here.

All the rest is just created for time. All the rest of the universes are created within a certain time. They come, they are sustained and they go back, and they dissolve and they are finished.

So in this we accumulate a lot of karma and not all life forms, not all these units of consciousness which we call souls are all here. Very small number are here and very small number circulate into this physical world and have a physical free will and the ability to go back. The rest of them are all spread out in different forms of creation. Bulk of them, most

of them, the many created from the One are in their True Home right now. They never left the home. They are enjoying the bliss of being many in one. That's a great joy. They are experiencing love because they are many in One. There is no better place to love than that, no better place to have bliss than that. So they are in a blissful state.

A rough calculation is that about ninety percent of created "manys"/created souls are there. Ten percent are hovering around in these other regions, including us. We are a very small fraction, but we are having an experience those ninety percent are not having. So what happens when we go back home and meet those colleagues of ours, the other souls we meet there, and they are in bliss, and we dance like nobody's business there because we are in greater bliss than them? And they say, "What's so special about you? We are all in the same place. We are all living in Sach Khand, our True Home. How are you jumping so high and feeling so much better than us? And we tell them, "You don't know what you are missing," because they have never seen this side. They don't know what it is.

Therefore, one of the big purposes of creation, a very, very fundamental purpose of creation was to give an opposite experience to appreciate our true state where we are always immortal, much better than us. Therefore, this word is very important — appreciation. We are created to appreciate. Appreciate what? Our own state. And therefore, appreciation is a key word to say, to explain why we are here, to appreciate our own state.

Some people say we pray to God and ask for so many things, "God give us this, God take care of this, God take care of our problems." We don't ever say, "God, what do you want from us?" We...hardly ever somebody says, "God, I have been praying for so many things from you all my life. I never prayed, 'God tell me what you want from me.'" If you did pray, God will say only one word, "Appreciate. Appreciate what I have given you." Appreciation is all they want.

We go to masters and say, "Master, help us with this thing." Go and check with the master and ask him, "Master, we have been always asking things from you. What do you want from us?" He will say one word, "Appreciation of what you have got. Just your love is enough gift from me. Your love and devotion is the best gift I can get. You can't give anything better than that."

So this is a different relationship than we are used to in our physical life here. So this, the karmic patterns in which we are living here, they are so designed that within karma we can work out our way back. When the karma is great — that's what they say, that when the karma is great — then we meet a Perfect Living Master. It itself is the greatest karma to be able to see the Perfect Living Master. And it is the greatest of all karma to be initiated by a Perfect Living Master. So that's how they explain it.

Am very happy now to take up some of the questions that you wrote and placed in a box. I don't know if many of you know that George Bernard Shaw was a very witty English writer and Churchill was a very strong prime minister at that time. They both were living together.

Their wit was something like this. George Bernard Shaw wrote to Churchill, “Dear friend, I am having my performance of my play today and you can...you are invited to come, and you can bring a friend — if you have any.” Churchill replied, “I am sorry I can’t attend your play today, but I will certainly attend tomorrow — if there is any.” [Laughter.]

Q. Dear Ishwar: What to do about physical ailments or bodily pain that result distracting during meditation? Thank you.

A. We get our physical ailments, illnesses, bodily pains and aches all from our own karma. And they come at all times, including when we meditate. If we are sick, we...it’s difficult to meditate. If we are healthy it is easier to meditate. So it is good to maintain your health as best as you can in order to be a better meditators also. And what to do with that? Take something like aspirin, [laughter] some other good painkiller. I mean, we are not going to be living in a hermitage that we don’t have access to these modern medicines or we have alternative remedies, so whatever is available to us to treat our bodies, take it and keep in as good of health as you can. Modern medical services have improved a lot and we should take advantage of them and that will keep good health, pain free, and then you don’t need to say you can’t meditate because you have bad health because you are taking the medicines required.

Of course, there are some aches and pains that come in the body just because of meditation. Now those are different, because if you are chatting with somebody, having a gossip, those aches and pains don’t come, but when you meditate then you suddenly feel my legs are painning. That’s because the mind is trying to avoid meditation and we have to overcome it by saying, “No, I have to meditate.” And draw your attention as quickly as you can to the third eye center. Pain will not be felt.

Q. This question contains three parts and we translated it together, because it is...

A. It’s Swedish?

Q. ...from Switzerland, from Switzerland.

A. Okay.

Q. Does a Perfect Living Master exist on earth and where is he? How can I really directly without deviations return to God? I had some masters in my life and I nearly didn’t proceed. Is a spiritual teacher or master really needed to proceed?

A. The first part of the question is: Do Perfect Living Masters exist on this earth? Yes, not one. There could be more than one. But one always. Has always there been one on this earth, but there are sometimes more — but not too many. The maximum that ever have been 7-8. Not more than that at one time on this planet.

Because they come when you have exhausted the journey up to certain points with other masters and they come for the final lap when you want to go to your True Home, and they are always there. And they come in your life when you are ready to proceed to that level.

A Perfect Living Master is needed in order to go beyond the mind. Otherwise, all our efforts to go within to be on a spiritual path are with our mind and the mind does not go beyond the mental regions and therefore you can sometimes go with partial help with your own strong will power to some levels. But nobody has ever crossed the mental levels without a Perfect Living Master, a master who is operating from beyond the mind, and therefore, if you want to go to your True Home a Perfect Living Master is a must.

Q. Dear Ishwar, how can one dis-identify with or become free from emotions? Thank you.

A. Emotions arise from the lower centers of energy. Emotions arise from, most of them, from the heart center in the heart. Center participates in most of the emotions. When you pull your attention above the eyes or behind the eyes, emotions do not affect you. You get a feeling of calmness and coolness in all circumstances and that's how you control your emotions.

Q. You said there are only a few ways to Sach Khand. What about Advaita Vedanta with a question who or what am I? How far can you go with it?

A. Advait Vedanta means non-duality. A Vedanta, a true searching of truth without duality is actually searching for the truth of our own self beyond the mind because everything within the mind is in duality, so we can find our true self with the help of one who's already gone there and when you ask this question, "Who am I?" that's the basic question to ask. And in trying to find out *who am I*, we find the answer. But when you try to say, "Who am I?" automatically your question goes into, "Am I my body? Am I my sense perceptions through which I see? Am I my mind that is thinking? Or am I more than that?"

So this question leads you to prepare yourself...if somebody is constantly asking this question to himself or herself, the Perfect Living Master will appear in that person's life and take you back. So this question is very fundamental and you can go as far as you like if you perc...pursue your seeking with that question.

There was a man. He came to a saint's house and began to knock outside. The master said, "Who! Who are you?" No answer. He knocked again. He said, "Tell me who are you knocking at my door?" No answer. He knocked again. He said, "Why don't you tell me who you are?" He said, "If I knew that I wouldn't knock at your door." [Laughter]

Q. Please explain the twelve — I think it's twelve — interior chakras above the third eye and how we can access them and to what aspects of being do each refer? Is there a text of about these chakras? Thank you and there is another language I cannot pronounce.

A. The other language is, I love you very much. [Laughter.] That's sort of a universal language.

The six chakras of *Pinda*, of the physical system of maintenance, lie below the eyes. They end up with the external eyes. The next six chakras of *Anda* go behind and end up in the thousand-petal/two-thousand petal lotus which lies in the center, not on the top. People think that the attention has to shoot out from the head to see that. It only shoots out when you are confined to the six chakras. The six chakras of *Andha* or the astral stage begin backwards. There is a four-petal lotus. They consider them petals of lotus because of the shape and the function of that particular center. So, those centers keep on going to the center. Then the remaining six chakras of *Brahmanada* and *Sachkhanda* (because *Sachkhanda* does not have any physical chakras but it can be accessed from the chakras within the head), these are merely notional points in the human body. By putting attention there we get these experiences. It does not mean that they're really points of real chakras sitting there. They are just associated with these different points in the body. The twelve chakras that are behind us, of the *Andha* and of *Brahmanada* and then of *Sachkhanda*, are actually inside and above. And you progress on that when you take your attention in. It will move from one point to another and give you those experiences.

I love you too.

Q. How many Perfect Living Masters are there on earth at the same time? Are they aware of each other? Do they have the same mantras for initiating?

A. As I said earlier there is at least one always, and there can be as many...in this age there are more. As the Iron Age comes, more masters come because the distractions for seekers are more. There are more problems for seekers and therefore the negativity is pulling the seekers more here, so more masters appear to help those seekers.

So there can be as many as seven or eight, as I mentioned. And in this age there are several and the Perfect Living Masters know each other because they are coming from the same source and their real form is the same. Only their bodily form is different. And they use...and they can use any mantra. They don't have to use the same mantra. There are those who are in a different language and they use mantra of that language. The different mantras are being used and all are equally effective if empowered by a Perfect Living Master. It's not the words that matter. It's the empowerment those words are given at initiation by a master that makes them effective.

Q. Meeting a Perfect Living Master face to face has an impact on you. How is that possible?

A. When you meet a master face to face you get two benefits. First, you have a *darshan*. Looking at the face of the master means *darshan*, and if the master is looking at you face to face, you're getting *drishti*, and the value of these is very high. *Darshan* guarantees that you are a seeker and you will go back home at some point in time. *Drishti* means you will get initiated within the next four lifetimes, and then from then it will be another four lifetimes maximum you will go back home. So there is great benefit.

In fact, when my Dad, my father, got initiated from Great Master and he found out the value of just looking at a master, he said the only service I want to do to my friends is to bring them in front of the master — “Now you can go home. I have done my duty. Now you have seen the master and now I think you have got what you wanted to get.”

So that’s the value of darshan. Of course, there is an old story about darshan and that is about a *muni*, a Narad muni. Munis are yogis of a certain height and they are called *yog munis* — *rishis*, muni’s, yogis. So rishis and munis are a category slightly higher than ordinary yogis.

So, there was a famous muni in India called Narad Muni. He used to go from house to house telling stories to people, begging for alms, and he was well known as a great muni, and people respected him. One day the muni was walking in a village and he saw a master has come, and all the people are running to have his darshan. He said, “What are you running for?” “Oh, master has come. We are going to have his darshan.” He said, “What is the value of darshan?” Now he was muni. He was able to manifest Brahma, the lord of creation in his meditation. He was his *isht*. He was his Idol in worship. So, he went into meditation and asked his god, Brahma Ji: “Why are these people running around to just have a look at a man and they call it darshan? What is the significance of it?” And Brahma told him in his meditation, “Oh, that’s a good question. Narad Muni, you go to the nearby village. There is pond there, water pond. And in that there is a snake with his head up like this. Go and ask that question from the snake, and he’ll give you an answer.”

So Narad Muni went to that pond, and he saw there was a pond and there was a snake. So he said, “Mr. Snake, can you tell me what is the benefit of having darshan, just looking at a man?” And the snake looked at him, dropped his head and died. He was very sorry for the snake. Never got the answer. So, he went back to Brahma in his meditation. He said, “Brahma Ji, what happened? I went according to your instructions, asked the question from the snake, and the snake died.” “Oh, I am sorry to hear that,” Brahma ji said. “Now you go to a village about...far away. Just walk there and you will find there is a man with a parrot, a pet parrot in his cage. Go and ask that parrot. He will give you the answer. So Narad Muni traveled all those days to go to the house of a man. He said, “Is there a man with a parrot here?” “Yes, there is a retail store manager. He has a parrot in his cage.” He said, “Can I have darshan of that parrot?” He said, “Narad Muni, parrot must be very lucky to have your darshan.” So he said, “I want to talk to the parrot little privately.” So he goes and says, “Mr. Parrot, what is the advantage of having darshan of a Perfect Living Master? People run and get, go for darshan.” The parrot looked at him, dropped his head and died.

He said, “This is a terrible, tragic situation. I ask a question and they die.” Bewildered by this, he went back to Brahma Ji. He said, “Brahma Ji, what is going on? You sent me to the snake; the snake died. You sent me to the parrot; the parrot died. Now what is the answer to my question? What is the advantage of darshan?”

He said, "Oh! Did that happen to the parrot, too? Oh, I am sorry to hear that, but now you go to another kingdom. And you have to travel a lot of time, but go there and you will find that the king there in that kingdom, his wife the queen has just given birth to a baby boy. Go and ask this question from the baby boy." Now he was trembling inside. Such thing is happening to this snake and parrot. What will happen to the baby boy? But Brahma Ji's instructions he had to carry out. So he traveled all the way to that kingdom, and he met the king, and the king was very pleased. "Narad Muni Ji, you have come to my kingdom? I am very happy." He said, "Has the queen given birth to a baby boy?" "Yes, yes, master. Yes, Narad Muni, she just gave birth to baby boy." He said, "Can I have a look at the baby boy?" "Oh, yes that's a great blessing for a baby boy to see Narad Muni, to have your darshan." He said, "But I want to see the baby boy...little privacy," so that nobody is around to see what happens. He was so afraid. He went in and the baby, infant was there. And he said. "Mr. Baby Boy, what is the value of looking at the darshan, looking at the face of a person they call masters?" And the baby boy spoke. He said, "Narad Muni, I am the same parrot that you saw in the cage and I am the same snake that you saw in the pond. You are not a Perfect Living Master. You are not even a second grade of master. You're just a muni, but your darshan, looking at you made me change my life from a snake to a parrot. The second time I saw you I jumped into a human being. There's the advantage of looking at you. The advantage of looking at a Perfect Living Master is a thousand times more." That's how Narad Muni got his answer about darshan.

So the advantage of darshan is exactly that it takes care of, it wipes out so much of the pattern of our karma that we get marked, as it were, we get marked to go back home. So, this is a big advantage, and drishti is even more powerful than that.

Q. Do you think there are holy places on Earth? Can a place become holy?

A. All the places where Perfect Living Masters have stepped and walked and sat are holy places because we associate with them. We associate those places with them, and we think of them. Therefore they are holy. But the holiest of holy place is right behind our eyes, inside. Nothing to match that. That's the holiest place.

Q. I can meditate with special help from music. What do you think of that?

A. Yes, of course, music is a help. Music can help in two ways. You can play meditational music. Music...they have generated large number of CDs that I have heard myself about meditational music, where they have taken the sea breeze, they have taken the rustling of the leaves, they have taken from nature, put those sounds together, and its very calming music. Very, very good for going to sleep also. I have heard that music it's...it does give some peace of mind. It does, but the music that we really want to hear is inside. And sometimes we hear the outside music and we stop it and then listen inside. The resonance of that can connect us with the music inside. To that extent it is useful. And I have heard that kind of music also.

So music is the...is really derived from an experience of inner sounds. Even outside music that we make, the basis for the music is inside, always. That is why you would find that on spiritual searches music has played a very important role. Chanting, playing music, singing is all been part of the spiritual traditions because of the role music plays in our life and therefore... But outside music, just listening to outside music cannot just take us anywhere, except give some calmness to us. But if that music leads to our seeking to find similar melodious music inside, I can tell you the melody of the music inside cannot be matched by any music that I have ever heard outside. It's melodious, it's a symphony, it's something that you cannot match outside because there is so softness and so much smoothness in the music inside. And what we make outside is actually trying to make a reflection of that music. A lot of great music has come from the inspiration from the astral plane and that is why music can be used. But use it only if it draws your attention inside. Then it helps.

Q. Explain the connection between vegetarian food and meditation. Have you every initiated a non-vegetarian or a person who drinks wine sometimes?

A. The connection between vegetarian food and meditation is that when we meditate we need to concentrate our attention. The power of concentrating attention is affected by the food we eat, and the food we eat is always based upon the degree of life we have extinguished. If we eat vegetables, even vegetables have life, and we extinguish life and then we eat our vegetables. Nobody lives on stones and bricks. You all are living. All living things are living on other living things. Therefore, nobody is totally free of eating any life. So, we all eat life and survive on life but when you eat, when you eat something of a higher order of consciousness, a higher degree of awareness, then the impact on your power to concentrate is much more.

For example, supposing you read a book and your power of concentrating on the book is that you read one page a minute. That's your normal reading speed. Go and kill a man and come and read the same book. You won't be able to do it. You will stare at the same page for long periods. What has happened? You extinguished a life which has impacted your mind — and impacted to the extent the power of concentrating your attention has been affected.

You go and kill a dog, it's not impacted so much as you kill a man, but still impacted. So you kill mammals, you kill birds, it's all degrees. If you eat vegetables it's the minimum impact on your power of concentrating your attention. So, if you want to have good meditation, good concentration of your attention in meditation, vegetarian food at the lowest level is the best and is recommended, but it also requires that you don't eat too much. Supposing somebody says, "I am a vegetarian. I am on a spiritual path and I fill myself as a glutton." You're easily affected that you can't concentrate again. So, it's not merely vegetarian food, it also...take light food consisting of light ingredients in that. So it's a whole chapter on what's the best food, and they divided in India into *satvik* food, *tamasik* food, *rajasik* food. And therefore they recommend that you should have the simplest food and to improve the meditation.

There are so many other obstacles to meditation, why make food also one of the obstacles? So, why not have a simple vegetarian diet and improve our meditation? That's the significance. And there have been cases of initiations by masters where a person said, "Master, I am a vegetarian." "Since when?" "From today." (laughter in audience) "When today?" "From this moment. I had a steak in the morning." So masters have said, "Okay." And they've remained vegetarian.

There was one instance, I remember, with Great Master. A man said, "Master, there's one thing I can't do. I can't give up my meat and eggs. You keep on telling that it's necessary to have vegetarian food. I just can't do that, but I want initiation very badly. I am a seeker. Why should you connect diet so much with seeking? My seeking is so strong. What is the importance of diet in that case?" Master said, "Okay, I will initiate you in one condition. Don't eat in front of me." He said, "Yes, certainly." When he tried to eat, master appeared. (laughter in audience) He was a vegetarian the rest of his life.

Q. I am initiated in the five mantras and suddenly, after a pause in meditation, I feel like not saying them, just go directly to the sound listening. Can you say something about that?
Thank you.

A. The mantras, no matter what words have been given by a Perfect Living Master, has very limited value. Mantra is to be used when we are having a awareness of our physical body, in order to concentrate our attention in the physical body behind the eyes. Once you move out of that, mantra loses its significance, and it is used while we are still between the physical and the astral, it is used merely to see if the image before us is of the real master or our mind is making up, and an empowered mantra prevents the mind to make up that. Mind cannot possibly make up the eyes and the forehead of a Perfect Living Master no matter what. People have tried. It doesn't work. When you are repeating this mantra, you cannot make up that image and therefore it's a good check. If a master is present with you and you repeat the empowered words, the face and the presence of the master will not be changed. It will remain there.

So that's how we use the mantra but after we go beyond the astral stage, in causal stage mantra losses significance and we have to switch over to the sound. If somebody can hear the sound before the mantra, you don't need the mantra. The sound is what will ultimately pull you up. There is no way of any words, spoken words, to take you beyond the astral stage. Then the sound alone can pull you up.

Therefore, when we...when a person is initiated, the instructions are: start practicing sound right from the beginning so that when you rise to the level of the astral plane you can switch from one to the other more easily. But ultimately the sound even doesn't appeal to us as it is heard as a sound. It has to be a power. It almost looks like that's the form of the master itself in our own form because the sound we are associating with something we are listening to actually becomes our own identity, our own true identity, our consciousness. Our soul is

the sound. The soul itself becomes sound which can be heard here. That's the only thing that we have manifest of our own self at this level.

So there is a, there is a role for repetition of words, the mantra to go to the first stage, role for the music and the sound that we hear — melody and all that — to go to the second stage. Above that the sound takes a different form, and the real power that takes us beyond the mind is love and devotion. No other thing. Without love and devotion nobody has crossed the mental region of Trikuti or three worlds. So that is why, if you are hearing the sound and it's pulling you, mantra has little significance for you.

Q. If you've been initiated in the five mantras and not sure it was from the right person, what to do? Thank you.

A. If you are not sure about the master, then wait and when Perfect Living Master will come into your life, the unconditional love of that will draw you in such a way that your doubts will also start disappearing. And even if you have doubts, the pull in your soul will be so strong that it'll overcome your doubts and your fears that might have prevented you from following anybody else. Therefore, the right master always comes if we keep our seeking alive, especially when we are not sure. So, if you're not sure, keep seeking within yourself. Not outside. You don't have to search.

The master has to search you, the master has to come to you by coincidences — and you can know what coincidences. Coincidence is things happening against the laws of probability. It's not likely suddenly you meet somebody, somebody tells you something, you read a book and find something. It's an unusual event, and we call it a coincidence. The good feature about coincidence is that if you have an intuitive gut feeling, the gut feeling matches the coincidence outside. That means there is an external evidence and there's internal evidence. External is a coincidence; internal is intuition. Very often the intuition comes like this, "I want to see something. I know there is something out there." You go driving on your car and a sign, totally unrelated — it is selling garments, selling bread, something — and there's some one word of that which relates to what you were thinking. You say, "How did that come up?" That's a coincidence and then your gut feeling was earlier, "I want to go there." And it's matched by a coincidence. When these things happen, you find that there are so many clues that are coming across us and which we follow, we'll be right in front of a Perfect Living Master.

A. Very good question. The answer is given in my YouTube talks. (Laughter.)

There's one part that has come up in this question, which is of...would be of general interest, and I will deal with that, and that is how much should we talk about this path and our own progress with other people, especially when we want to help them and we want to share our experiences. The advice is that this is not something you have to go convert people into this. When a person is ready, person will come automatically and ask questions. If you have knowledge of this path, you have some experience on this path, just answer

their question. Don't try to go beyond and try to convince anybody about it, because the conviction must come from within that person and not by an outside pressure. There's no pressure required. You find some friend is interested, say, "This is what I found." Then leave it at that.

If he asks another question, answer the question to the best of your ability but don't have to start sharing, "I got this, I got that." It only boosts your ego and then your own meditation is affected by that. Therefore, share up to a point where you are comfortable. You are just answering a question of a seeker, of an inquirer, but don't go beyond. It's not a religion where you do convert people into this. The person who has to come for this automatically appears in your life, and when he asks the question, just answer that question as best as you can. And very personal experiences that you have had internally, they should not be shared because sharing those tries to reduce the speed of your getting more of those experiences later on in your own meditation.

Q. Regarding karma you told this morning, one, we can only live in this world due to our karma. Second, only human being is creating karma. Third, animal is only paying off karma but does not create karma. Question: As animal is not creating karma and cannot live without karma, how did they receive their karma? Did all came as humans first?

A. I said in the morning that we cannot have a life form without karma. The karma determines a destiny and destiny creates a life form whether it's human or animal or bird or plant or angels. That life forms is based upon previous karma, past karma, because the new karma will now be created during that lifetime created by past karma. So there are karma which are called *Karam Juni*. That means where you can perform action on intention and create karma. And there's *Bhog Juni*. That means you are just paying off karma.

Except human beings, all other forms of life are Bhog Juni, that we are just paying off karma including animals, plants, trees, angels. They are just paying off karma. As human beings we create karma. So you have stated very correctly in this question, in this answer given first to the question, question comes after the answer. The answer says we only live in this world due to karma. Only human being create karma. Animals are only paying off karma. Correct!

Q. As animals are not creating karma I can only...why are, how are they living?

A. Because of past karma which they created when they were human beings. They are paying off karma. No animal is creating karma. No tree is creating karma. No angel is creating karma. No heavenly being is creating karma. They are all paying off karma. Only human beings are creating, and when they become animals that's when they pay off the karma.

Q. When the souls return home, they meet the ninety percent that never left. The ninety percent that never left experience the newcomers/homecomers as more happy. Isn't that to dualism?

A. Yes, that is just a way of saying there are no people there, and the word “happiness” is a misplaced word for that. We try to substitute the word with “bliss,” that bliss is a better word for that instead of happiness because the worldly emotional happiness, the worldly type of happiness we get doesn’t exist. It’s a state of being in which the returning ones are mingling with those. It’s just a story. It’s a story made out. There is no space. There is no time. There is no such thing that we imagine about happiness and unhappiness or blissful living or something. It’s something in a state of zero time, zero space and the whole thing is happening before these things are created so it’s very difficult to express what it is, but it’s not a duality at all.

Q. Can a master be angry, quarrel with someone?

A. He can pretend to. [Ishwar reads:] “Can a master be angry or quarrel with someone?” He can pretend to...and do a good job.

Q. If we meet people, can be children/relatives who are very angry, feel very disappointed. How can we help best? How do we meet silence?

A. I think there are so many things about parenting that we have different views on. There’s so many people leave their children to cry, that they need to cry. It’s improving their lungs, and they can be tortured, in torture and we are doing a good job of parenting. Some people say no, children should always be with you, should be spoiled and they turn out to be spoiled brats when they grow up. So the parenting has been a very big issue, what we should do. My recommendation is that always treat a child with love and affection. Understand his point of view as if you are his or her age and then understand and deal with this instead of trying to dominate the child because you are grown up and the child is not. Take the child to be at the same level as yourself. Deal with that and the child will have a beautiful growth.

Q. Dear Master, please, what do you mean with devotion to the master?

A. Devotion to the master means responding to the love that you get from a master. It’s automatic. You automatically feel...now I see lot of love and devotion in this group. Some of you feel that too. So can you really define it? It’s not defined into one particular way of expressing devotion, nor can you say there is one particular way of expressing your love. It comes naturally. It’s a feeling so deep inside. It’s a soul to soul connection. Love and devotion are soul to soul connection. Love is what attracts devotion. Devotion is a response to that love. It is not particular act or particular behaviour. It is something that is felt within ourselves.

Q. Can you say something more about our True Home?

A. Our True Home is so beautiful, so wonderful. I can tell stories. I can’t describe it, but I can tell stories. I can make a lot of stories too, because there is no other way to describe it. There was one mystic, we call him Soami Ji, Seth Shiv Dayal Singh from Agra where the

Radhasoami movement started. Seth...Seth Shiv Dayal Singh used to say, "That place is so wonderful. There are tall trees several miles high, all laden with diamonds and rubies and jewels and everybody...most of his meetings were attended by women, by the way, because of what he said. But these are just descriptions to tell you it's a unique place. It's different, it's our home. We feel we belong there. We don't feel we have come anywhere. We belong there and the beauty is we are there now, just lost the awareness. We lost the awareness. We never went anywhere. There is no other place to go. What we think are places to go have been created right there, and when we get our awareness back, we are back home. It doesn't mean we have traveled anywhere. We just traveled in our awareness and opened up our eyes. That's why we were woken up.

We have been waking up again and again and again to levels. We find ultimately we are at home and that feels so good. Even a little reflection of that is here. When we go back home we say, "Thank God, we are back home after strenuous journey outside." It's a... that's just a comparison with the state there because we belong there. Not only that, there we realize that our true form is totality of consciousness. We are one. There was never any division. We created division for experience only. We created mind only for experience, and you can imagine if there was no mind there was no division. We're one, and we can experience one and many within that one. How would you feel? That's the nature of our True Home.

Q. When love is the only healing power, why do — in the presence of the master — not all people getting healed?

A. Love is a healing power, but there is a certain thing called receptivity. Receptivity is very important. Supposing it's raining and you say, "I have a cup, and I want to get it filled up. Rain is beautiful, healing me." And you go and put the cup upside down. It will never get filled up. If you put the cup sideways a few drops may go in. If you put the cup straight it's all get filled up. Grace of and love of the master is flowing like a flood of rain. Our attention is the cup that is not in that direction. We put it in the wrong direction, it doesn't get filled up. You turn the direction of your attention, it gets filled up and you get healed.

Q. This question was also translated together. What is the relationship between: a) the DVD is played out; b) we create new karma here. Isn't this a contradiction?

A. There is no contradiction. The DVD...is a complete record of all that we will live, including creation of new karma. When we say we create new karma here, it's pre-recorded in the DVD. How do we say we create it? Because we pick up the DVD. We don't create it here. We think we are creating here and the law of karma operates here. The actual law of karma is operated in one timeless moment when we picked up the DVD we created by picking up the DVD. All karmas will now be played out. It looks like we are creating karma here. There's no contradiction. That's it.

Q. What do you think of Osho? He has many disciples and worshipers in western countries. Have you met him?

Yes, I have met him, more than once, and I do not make any comment on any master anywhere because that's not my job, not my role, and I am not involved in this. I have respect for all masters. I can only say masters take you up to the stage where they have themselves gone. No master can take you beyond where the master himself has realized his own status. I do not comment upon anybody's status. If you're lucky you meet one master, more masters, and it's your own fortune how you process yourself through the meeting with masters, stepping from one to the other. But if you're seeking goes on, no matter which master you have met, and it does not depend upon what the big following of a master is, it does not depend...you can't judge a master from his following. You can't judge a master from his eloquent speech. You can't judge a master from his books. You can only judge a master from your own personal experience of the unconditional love and how far he can take you.

A Perfect Living Master takes you to your True Home and there are lots of masters who take you to intermediate stages, but they are all doing their own jobs, and that job is a continuation of what you will get from the Perfect Living Master because they are preparing you for the Perfect Living Master.

Q. How do I know if someone I can see is real soul or only a projection of my mind?

A. It depends. The question is, how do I know if someone I could see is real or only a projection of my mind? All are real. When we are here, all are real. You can't know who is a projection of your mind and who is not because our reality is based upon the level of consciousness we are in. When we are in the physical level of consciousness, every physical thing is real. Everybody around us is real. To see if they were all real or not, we have to wake up to the next level. Then you will find out who was real, who was not. It's just like a dream.

When you go to sleep and have a dream, you meet many people there, and they are all real. When the dream is going on, they are all equally real. When you wake up you find that two-three are friends are here also. Some, some others you made up for the dream. It's only when you wake up you discover who is real, who is not. Eventually at the top you will find only one was real. Yourself and the master who are one.

Q. I am so tired of trying, searching, studying, reading, yoga, meditation, seminars, lectures, just like this one, someone telling me all these wonderful things and yet I feel nothing. Nothing changes. People around me advance. Become more, write books, are respected and learned. And I only feel less and less. Realize I don't know anything at all. No clarity, no memory. Feel that I need to do something but it all makes me so tired. It feels hopeless. I often feel I want to run away. What am I doing wrong? Is there any help, any guidance?

A. This is an autobiography of all of us. We've all gone through this phase. We all have gone, tried these things and been through this. We've been trying, searching, studying, reading. We've all done this and then you ultimately feel that you know nothing. That's the beauty.

The more you know, the more you learn that you know nothing compared to what is available. The scope of knowledge expands as we begin to get more knowledge.

Socrates said, the Greek philosopher Socrates said, "People know nothing and I know nothing, but I am the wisest man out of all because they know nothing, but they think they know. I know nothing and I know I know nothing. Therefore, I'm the wisest." So, this idea of knowledge and knowing expands when we find that we are so confined to the little bit that we see around us and take it as real. We have no idea how this reality is being created. We have no idea who we are. We are continuously mistaking our covers to be our selves. So therefore, the very basis of our awareness and knowledge is not leading to any real knowledge.

Real knowledge comes when we pierce through all these covers and discover what we thought was our selves was not our selves. That knowledge comes only when we go to our True Home, when you're fully aware of everything. So true knowledge comes from there and comes through the help of a Perfect Living Master. I don't know any other way.

Somebody else can find a way to go to the True Home without Perfect Living Master I would be willing to learn that too. But I know that beyond the mind it's not possible, except to be in the company of one who, at the same time as a human being, knowing us, is actually talking from the True Home. If he is talking from True Home at all times, such a person can take us to our True Home.

Q. At any given time how many Perfect Living Masters are present on this earth?

A. I answered it earlier. There can be one to eight.

Q. What is the difference between *Surat* and *Nirat*?

These words are being used: Surat and Nirat. Surat means attention towards listening, Nirat means the attention towards seeing. The sense perception that we have...out of five senses that we have, two survive even at higher level of consciousness and those are the power of seeing and the power of listening. Surat is the power of listening; nirat is the power of seeing. So these two go into higher levels of consciousness. We are able to see and hear beyond where we can touch and taste and smell.

Thank you very much for your patience. We'll have a break for lunch, and I'll see you after lunch and we'll do some final sessions of meditation and little talk I'll give you on the most important subject that I can cover during this three days, the question of what is love and devotion.

Thank you.

