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## Inside Your Head You Will Find Everything

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Friends, welcome to this meeting here in Surrey, the greater Vancouver area. I am very happy to come here and meet all of you. The purpose of my visit here is to share with you my experiences with a Perfect Living Master, Hazur Maharaj Baba Sawan Singh. I do not claim to be anybody enlightened myself. I have never claimed that. I only can share with you some experiences I got with somebody who had good experience himself, and he shared his experience...and since many of you are on the same traveled path that I was in, and I still am in, which is to our true home, Sach Khand. Sach Khand is our true home because we don't belong here. When we look at our lives here, this is a world of ups and downs, a world of duality, pain and pleasure. This is not the kind of world our own intuitive self likes to live in. Our mind also rattles between good and evil. Something nice happens, we love it. Something bad happens, we feel pain, and we regret it, we get frustrated. It is a very uneven kind of life here, and this is not appeared to be our true home. This physical creation that we see around us is made up like that with pain and pleasure.

We are all human beings. We have become human beings because of our own actions, good and bad. If all our actions were good in our past lives, we would not be here. We would be in heavens, and there are heavens which you can actually verify while you are still in a human body. And if all the actions of ours in the past were bad, we would be not here either. We would be in hell, and there are hells which can be actually experienced and touched upon while you are still in a human body. So we are here because of a combination of good and bad. We did something good and something bad in our previous life, which were good for us because we became human beings. Why is it good to be a human being? Because only in human life we can seek our true home. In no other life can we seek our true home.

According to our Indian scriptures, there are 8.4 million types of species of life forms. Life form means any form physically made up, or non-physically made up, in which there is a soul. A soul gives life. A soul is life. Without soul there is no life. A mind is not soul. Mind is a thinking machine. Mind does not give life. Soul gives life. Soul gives life to the body. Soul gives life to the mind. Soul gives life to our sensory system which we call the astral body or *suksham sharir*. These forms of life that we have, they are listed in that literature, on ancient literature, to be 8.4 million *chaurasi lakh*. These 8.4 million include all the plant life. In fact, 5.4 million in that list are in plant life or life under the sea. And therefore, you can imagine that the bulk of the souls are in a very primitive form of life—like trees, and shrubs, and little herbs and things like that.

But even out of the remaining life forms, only in the last category of 400,000 that they have listed, human life comes as one of them. Out of all those 8.4 million lives, none of them have any free will. None of them make choices. They live according to a destiny and a programming by which they are created and by which they die. So, there is a very big difference between a human life and life of any other form. It also includes—the list of 400,000—also includes angels and who we worship as gods, deities. They are all included in these life forms. None of them have free will, either because they do not have a developed mind which can discriminate and make choices—like plants and insects and snakes and birds and mammals—or they are too greatly evolved in astral and causal planes of consciousness, and therefore, they know about the future. If we came to know about our own future, our free will will disappear. Those people don't have free will because they know what is going to happen. It's already fixed.

We also have a fixed destiny—completely fixed—but we don't know it. We have no knowledge of our future. Therefore, when we make choices, we don't realize that the choice we are making by thinking is already been made somewhere, written somewhere, and we think we are making a choice here. Therefore, we have an experience called free will. It's just an experience. What a wonderful experience, because this wonderful experience of making a choice gives us the freedom to seek. And when you can seek something, you find it. You desire something, you find it. That is how the law operates here. And since we cannot see that the whole thing is already preprogrammed, and we have no idea what the future is like, therefore the experience of free will, of making choices in our head—"I will do this or not do this, I will go right or I will go wrong, I will go right or I will go left"—all these choices we make are real for us. And because they look real, our seeking becomes real. And therefore, we can seek to go out of this mess and to our true home. It's a great blessing of human life alone. Only human life has this great opportunity.

So therefore, in a human life, the human body has been constructed in a particular way that it is divided into two parts. It's a great, very great creation, the human body. It's the best form of life that has been created in the entire universe. Because in this small body, this very small body, there is a head on top and the rest of the body below. And these eyes in front of us are the

dividing line. These eyes, these human eyes with which we look outside, they divide the body into two parts. The part below the eyes which is the *pinda* or the physical body—of course, the whole body is *pinda*, but there is a division of what we can do with these parts—this lower part of the body has all the energy centers which we call the six chakras or the six centers of energy, are all below the eyes. They start from the outside of these eyes and they go down along the spine. You can go...and from the bottom you go through the bottom of your body, the torso, you go to the genitals, you go to navel, you go to heart, you go to the throat, you come back to the eyes. These are six centers of energy. The whole system of our body is operating with different energy centers in these six centers. Our association outside is also being taken care of by these six centers. Everything that we are experiencing through energy of any kind is being experienced through these six centers. They are very important for our very existence. They are very important for us to interact with this universe and this world.

But then there is the upper part of the body. These very physical eyes, which are outside, have internal eyes also. They are not connected with these physical eyes, but you can see with those eyes. These ears we have on the side of our head also have inner ears which can hear without these ears. We have inner body which can do all the functions right in the head, right up to this point, which can do all the functions that the outer body can do, thus creating a possibility of having a second body which is not physical and operates only in the head.

And this is a very interesting way to set up like that in the human system, that the human body has these centers of energy below, and there are centers of awareness, of higher awakening, higher knowledge to wake up to something other than what we are. Like we go to sleep and go to dream and in the dream we have a different body, not this body. This body goes to sleep. And we take up another body. What is common between that dream body and this body is it is still our body. The self which is operating in this body also operates in the dream body. The self does not change. The body changes. The world changes. The experience changes. But the self never changes. You will notice that even in the highest forms of experiences, highest forms of spiritual awarenesses, the self will never change. Who you think you are—not as body, but inside the body—that the “I-ness” that you have that this is my self, I am talking, I am thinking, I am seeing—that “I” is operating from a self, and the self will never change.

Whatever changes cannot be called real. It is here for the time we can experience it. Therefore, the whole world we are seeing outside changes—all the time. Everything is changing. You look out into the sky. You look into the galaxies around us. They’re all changing—spinning around, changing, timeless, making everything change outside. You look inside, everything seems to be changing. All your imagination is changing, and what is not changing is the self that is experiencing all these things. The self never changes. Therefore, the only ultimate reality is the self, who are we ultimately that is being the experiencer no matter what our form. And that is why they say if you can be self-realized—if you are just one step short of God realization, if you

can realize who the self is in you, who are you really and what is your reality which it never changes and is able to experience things that change, and if you can know who you are and who the self is, you have discovered the ultimate reality, because it never changes. So that alone can be called the real thing.

Now this physical body of ours, the division of two parts, the below-the-eyes being the part of energy and above-the-eyes the part of awareness, the upper part can help us to know who we are. It's a great gift to us. It's a very great gift that in this physical body, which is running autonomously—our heart is beating autonomously, we breathe normally, we don't try to breathe, we don't do anything trying to do the whole lymphatic system, circulation system, muscle system, nervous system, all working automatically—we don't control these. And if our whole life were just uncontrolled like that, you would be like any animal, you would be like a tree, like a plant, like an insect—that's how they live. But since in our case we have this awareness ability in head that can make choices, can see options and alternatives and say, "Which one should I choose?"—this is not available to any other form of life, only to human life—because of that we are able to discover our true self while we are in the human body.

Now what is it inside our head that can cause all this? Just like we have these centers of energy which function for different forms of energy to sustain our body and our experience here, there are centers of awareness inside us. And there are several centers of awareness.

I will tell you little story of my own Great Master, Hazur Maharaj Baba Sawan Singh. One day my uncle who lived in Karachi, now in Pakistan—and he was a weatherman there, he was a meteorologist, and he lived on a beach, on the Clifton Beach in Karachi, a beautiful place, he had a very beautiful big house—so, he invited the Master, the Great Master, Baba Sawan Singh, to come and have a little vacation in his house. So, it was a long journey from the Dera in Punjab to Lahore and then travel by train all the way, but to be with a small group of people, we traveled with the Master. I was one of them, young, but it was the '40s when we went. When we reached there, we found out that my uncle and his wife, my auntie, they used to go to a certain swami ji, Swami Brahmanand Ji, who was very good Swami. He would teach people how to do different kind of *sadhanas*, different kind of meditation, but mostly based upon the six energy centers. He said you can open your centers with your concentration of attention. And therefore, he gave certain experiences to his disciples. He was also very good at Ayurvedic medicine. And my uncle and my aunt, they were not going to him for learning meditation, because they were following the system that Baba Sawan Singh was teaching, which was Surat Shabd Yoga, that you put your attention on the *shabd*, on the sound. So, they were not interested in learning about how to put the attention on the lower centers, but they were going to Swami Brahmanand Ji in order to get Ayurveda medicines from him.

So, when they invited Great Master to their house, they said there is a good time for Swami Ji to get a little blessing from Great Master. So, they went to Swami Brahmanand Ji and said, "Swami Ji, our guru, our Master is coming from Punjab, and we would like you to meet him." And Swami Ji said, "Just bring him to me. I will bless him." That was not what they expected. They had to then design some event by which this can be done differently. So, they decided to have a lunch in their house, and they had a little sofa, a love seat sofa, with two places to sit only. So, they put it there in the living room, and they (Great Master was staying in their house) they invited Swami Ji. So, Swami Ji came and sat on one of those sides of the chair. Then they invited Great Master to come from the bedroom. He came out. He sat there. There were a big group of people watching this. I was one of the witnesses standing there to see what happens now. So Great Master came, and my uncle said, "Master, this is Swami Brahmanand Ji we were talking to you about earlier." And Great Master folded his hands and put his head down. And Swami Ji raised his hand on top of Great Master's head and said, "I bless you." Great Master said, "Thank you." And we said this has turned everything topsy turvy. We thought it would be the other way around. This is very strange. But anyway, whatever happened, happened.

Then Great Master said to Swami Ji, "Swami Ji, isn't it a great pity that so many yogis and swamis are cut off in these six energy centers below the eyes and nobody knows about the twelve higher centers and nobody knows about these eighteen chakras that's in our life and the possibility of opening these higher chakras, twelve chakras. Swami Brahmanand looked at him and said, "Master, I've never heard of these eighteen chakras. Where are these eighteen chakras? I only know of seven or six. People talk of seven sometimes, but I've never heard of eighteen chakras." Great Master said, "Have you not heard of the six chakras of Pinda, of the physical body and the six chakras of Anda, of your astral self, and six chakras of Brahmananda? Haven't you heard of those in Sach Khanda?" "Master, I have never heard of these things. Will you please explain them in greater detail?" And Master said, "You know, I have come for a short visit here. If you happen to come to Punjab to my Dera, I'll certainly explain everything to you."

So, Swami Ji was left a little bewildered at how come he had never heard about these eighteen chakras. He only knew about the six which he had been practicing. Anyway, Swami Ji could not sleep that night. And he was thinking of these eighteen chakras. Where can they be? So, Great Master left and came back to the Dera. After a few days, Swami Ji told his disciples, "I am winding up this ashram. I have to go and find out where those eighteen chakras are." So, he wound up and came to the Dera. And Great Master, he arranged VIP treatment/VVIP treatment for Swami Ji. He was given the best accommodation in the guest house, and he was given the best food that was served there. He was given a few attendants to look after Swami Ji's comfort day and night. And Swami Ji used to wear saffron colored robes, and he wore a little kind of a muffler around him, which he used to hold with his hands and walk with great dignity like that. I still remember his walk. And he came, and he was treated like VVIP and said he was very happy.

Great Master said, "Swami Ji, you can see me anytime 24/7 day or night." He felt very happy that he had been given special privilege. So, to test it out, one day he went to see Great Master 12 o'clock at night, at midnight. And the guards were told when Swami Ji comes, open the doors. Swami Ji came, they woke up the Great Master. "Swami Ji has come." "Call him in." Swami Ji came, and Great Master greeted him, "Swami Ji, what can I do for you?" "No, I just wanted to have your darshan, Master." He just wanted to check if he had access to him 24/7.

And he went back. He said, "This is a great place. This is a great master who can give me so much love and affection, and he's giving me all this treatment." Then Great Master ordered that when Swami Ji comes to his Satsang, to his discourse, he will sit next to him. So there used to be a chanter, a *pathi*, who would recite from the various spiritual books which the great Master used to explain. So, Swami Ji sat in between that chanter, the *pathi*, and himself. And Swami Ji felt very nice, and as Great Master would discourse, Swami Ji sat next to him on the stage, high stage. And after couple of days, Swami Ji said, because Master was saying, "Look at all these yogis and swamis get caught up in these six chakras." And Swami Ji would look at him like this.

After two days, he complained to Great Master. He said, "Master, I have a little problem." "Yes, Swami Ji, what is your problem?" "My problem is when you are talking and I want to listen to you, I have to keep my neck bent like this—I've got a pain in my neck." Great Master said, "I also saw that. Therefore, you should now sit in front." So, from the stage, Swami Ji came and sat on a chair in front. After a few days, Swami Ji complained again. "Master, I have a problem." "Now, Swami Ji, what is your problem?" "My problem is that you are sitting so high so that I listen to you, I have to put my head right up, and I've got a pain in my neck." Great Master said, "I also saw that. Now my Swami Ji's chair should be moved thirty feet behind." So, now Swami Ji's chair is going behind thirty feet. After few days, Swami Ji complains again. "Master, I have a problem." "Now what is your problem, Swami Ji?" "My problem is that when I sit in a chair, people behind me can't have your darshan. I feel very bad about it." Great Master said, "I also saw that. Remove his chair. Let him sit with the ordinary people at the back." Ultimately, Swami Ji was right at the back. All those special privileges were gone. And he was given a little hut to live in, where he set up his Ayurvedic dispensary, and he was like anybody else.

I in those days used to practice a little homeopathy. So Great Master had given me also a small little clinic. He set next to a clinic he set up for him for Ayurveda. So, we used to sit when there was no customer or no patient. We would sit with each other to discuss. One day I was sitting with Swami Ji. He says, "Your Master is a great diplomat. Look at the way he treated me when I came. And look at my situation now. I can't even go and see him. I have to wait in line with everybody. He's a great diplomat. Had he treated me like I am now, I would have gone away after one day. But he knew what I needed. And he treated me so nicely. And now he has trapped me with his love, and I can't go anywhere. I am trapped by love."

His story is so beautiful that he understood that in this human body, in this little head of ours, lies all the secrets of creation. And the Creator himself, sits inside. Of course, all the scriptures of the world say that. All the scriptures say that, that the truth lies inside you. It cannot be found outside. In fact, in the Bible it says that this is the body...is the...is for the living Master, for the living God is sitting inside you. In our holy *Granth Sahib*, it says, "*Kaya nagar nagar hai neeko vich sauda har ras keejai.*" This body is like a city. If you want to have real transactions of *har ras*, of the nectar of the God himself, go inside and have a transaction, get a *sauda* done there. This is openly said, "*Ghar mein ghar dikhlai de, so satgur purakh sujan.*" One who can show the house, your true house within this house, follow him as your Sat Guru. So, these are all statements showing that the truth is lying inside.

It was not new thing even for Swami Ji to find out that the secret is all in the little part of our body called the head. And we have everything inside. No matter how we go about it, what we say, the truth remains. And if we go inside our head, we will find everything, including our true self which never changes and the part of which the self is made. That is totality of the self, totality of consciousness which we call the ultimate creator or God, all sitting inside. It is little strange that the Creator is inside and the soul is inside and yet we are living outside here, and we don't even know that this is available to us right in the head as human beings. But if we are ready to go home—that's a big statement—if we are ready to go to our true home, we will go home. Can you imagine, if we are ready to go to our true home, if we are seeking to go to our true home, we will find the way to go to our true home. How is that possible? Because after all, this is a created world. At one time, we were in our true home. We were not always here. Otherwise, we would not say it is our true home.

We were once in our true home. We have come into this experience for the sake of experience. We have come into different levels of experiences in order to have different levels of experiences and then go back home. We came for seeing something, touching something, having these experiences in physical world, in astral world, in causal world, in world of mind only, in world of senses only, we came into these different worlds to have different experiences, and then we were supposed to go back home. But we liked the experiences so much that in spite of the pain and pleasure involved, in spite of the duality of these experiences, we still got attached to some parts of it. And got attached so much and desired so much of these outside things that we've forgotten our true home, even forgotten the purpose of why we came here.

We came here just to have an experience. It is like going to an amusement park, going to a carnival, to have a little fun. Children love that. They go to a carnival. They go on those rides. They go round and round with the horses going up and down. They go on the big Ferris Wheels, to the rides. Supposing we say I want to make this Ferris Wheel my own? I want to make those little horses my own. It's not done. You've not come there to possess anything, to own anything. You've come there for a ride. We came into this world to have a ride and to have an experience

and go back home. We are trying to make those things our own which will never become our own, whether we like it or not. We try to put so much attention on what kind of house we have, what kind of furniture we have, what kind/type of car we have, what type of jewelry we wear, what type of clothes we wear, and we are constantly trying to make them our own. “This is mine. That’s yours. This is mine. I’m having more of mine.”

Then one day death comes in the physical body, and everything is left behind. All of us leave it behind. No exception at all. And yet we still try to make them our own. How can you make these possessions which were merely for an experience while you were in this body? The body was created just to have a little experience. And we are trying to make things our own. More than that, we are trying to make people our own. “These are my children. These are my friends. These are the... I love them. I do this.” And none of them go with us when we die. We are trying to think that we will live forever. We see people dying. People die in front of our eyes. People have all been dying who are old. And yet we think we’ll never die because we make all these things our own. And people of my age come to me sometime...I’m going to be 90 this year, 9-0...and people come to me and say they are making a plan and in 10 years they will get so much reward. “I’m taking out an annuity. After 20 years I will have so much.” Half our foot is in the grave and half is outside, and we’re talking of such plans? How come we don’t see that this is a very temporary life? This body is very temporary! In terms of cosmic time, we talk of billions of light years and so on, we are talking of today in science and then we think we are going to be here forever—we’re making/trying to make things our own.

Main reason why we do not know where our true home is and why we are not going back when we are supposed to go back is our desires and attachments with a temporary experience. That is what is happening to us. And then, what arrangement did we make when we were in our true home and we decided to come for a little visit here for a short time to have an experience different from what is in our true home? In our true home there is no duality. There’s no opposites. There’s no pain and no pleasure. It’s bliss. It’s the state of bliss all the time. It’s what they call the truth and the nature of consciousness. Total consciousness is truth and ultimate bliss. *Sat. Chit. Anand*. That’s how they describe it, that these are the state of bliss that you cannot have here. Yet we can have pleasure and pain here. We can have opposites here. We came for a different experience obviously. And why did we want a different experience? Were we not very happy there? With *Sat, Chit, Anand* you should be happy all the time. We were happy. What was the need for us to go into a state of happiness and unhappiness—state of pain and pleasure—when we were already happy? There are souls, individuated units of consciousness like our selves, still in our true home. They never came. We decided to come. We decided to come to have a different experience. When we go back (such is the story told in some of the books), when the souls that have been here in this experience of duality, when they go back to the true home, they sing and dance much more than the souls there. The souls there

say, "What is so special about you? You are souls like us, and you are just the same souls in the state of happiness. Why are you jumping around so much and dancing better than us?" And we tell them, "You don't know what you are missing!" The very principle that is being used here, the very principle we use here of understanding that happiness can only be seen and experienced when we have unhappiness, that light we are seeing here would not be seen by us if there were no darkness, that every experience here is being created by its opposite when there is no opposite in our true home—we created artificial experience to create the opposite, making it worthwhile to come into this universe and go back and have a greater appreciation, a greater bliss, than the others by going to our true home.

People sometime ask me what is the purpose of this creation. That's the purpose of the creation. It gives us a greater experience of our own true home where we are always there. So that is why when we go back, the other souls say what is special with you because they have never seen anything opposite to what they have. They do not have that level of appreciation which we have. That's the purpose of having a different experience. But if we were there to start with... There's no time or space there, but I have to tell a story to make it like it is like here, just for the sake of understanding. If there is no problem there, and we are coming for a place which has problems, like this physical world... We all have problems. We have pain and pleasure so we don't like pain, we don't like suffering. We like enjoyment but not suffering. Suffering comes with enjoyment.

This world is so created that you have to have suffering with enjoyment. The very same things that give us joy and pleasure can become suffering. A little baby is born in our house, a bundle of joy, and such a lovely, little, cute little baby. The same baby grown up and doesn't listen to you. And say hey, he's a rascal, doesn't listen to any of his parents. What is he doing? And he gives disappointment to his own parents, same little bundle of joy. People meet their friends. They become lovers, and they say we are soulmates made for each other. Many of them come to me. "We are soulmates. Bless us. We are getting married." "Very good. Congratulations! I bless you." And after three months, they come back again. "We are in the divorce court." I said, "What happened? You are soulmates." "We found out from day one we were not made for each other." "That is not what you said on day one to me." This is what is happening. The very thing that we think is going to give us a joy, the same object, the same thing, the same person becomes the source of unhappiness. So, this is a strange way that the events of this life are placed in such a way that we have to have joy and unhappiness, pleasure and pain, at the same time in this world. That is why we are not here to stay permanently in this state. But if we knew that this is the kind of life we have come for, were we not intelligent enough in our true home to foresee this, that this is going to happen and we had better be careful when we go there and not get attached to those things—just enjoy and come back? Did we lose our intelligence at that time? Or have we forgotten what happened? No. We were too intelligent to miss this point. We

made arrangement before we ever came here that when we are tired of this experience and we want to go home, we will make an arrangement, pre-arranged, right from day one. Before we ever came here, we made an arrangement how to go back. What was that arrangement?

The arrangement was that this world which is merely a creation, a reflection of our own true self, a programmed self that is using a mind for programming and creates a world around itself should have part of the program that when we are tired of this world, we should be able to go back. And how do we do it? When we are tired and we say we want to go back home now, a human being appears in our life by coincidence. A human being appears in our life and says, "This is not your world. Go back home." He says, "I can tell you how to go back home." He guides us, makes us recall who we are, makes us remember where we came from, and takes us back home. Who is that human being, ordinary human being?

He appears as a friend of ours. He appears somebody who can guide us, and he knows about it. It appears when he talks to us, he is talking from our true home and not from here. He appears to know all the levels of creation through which we have come, even when he is an ordinary human being like us. And he appears very strangely—he only appears in our life when we are ready to go to our true home. Obviously, we made that arrangement because all this is just created thing. He's also a created being. If all of this what we are looking outside is illusion, *maya*, *mithya*, just destructible, not going to be permanent, any part of it, and a human being appears there, he has to be...also to be...just illusion? Just unreal? Like anything else? Of course he's unreal like anything else! But when he talks to us from this unreality, when he talks to us, he's telling us about reality. And he's not saying stay more here, get more attached to this thing. He's saying, "Detach yourself and go inside your own self!" And such a human being who appears to us, obviously he's our own arrangement made by us.

And what do we do when we follow what he's saying? He says, "Don't look outside. Don't even look at me! If you want to find who I am, look inside. Everything is inside, including me," that friend of us tells us. And when we say let's look inside following instructions of the man outside, if we look inside, that man is inside and not outside. Why has he appeared outside? Because when we want to look inside on our own, we close our eyes it is dark. There's no light. When he tells us how to look inside, he makes us look at light and appears in that light. Such a human being who comes into our life when we are ready to go, we call a Perfect Living Master, a Param Sant Sat Guru. A Sat Guru, not a guru. A Sat Guru, true guru. He is an ordinary person like anybody in his life. He is born. He dies. He lives like anyone. He eats, gets sick, gets medicine, treatments, everything just like us. But the only difference is his state of awareness. Where is he talking from? Where is he guiding us from? Is he guiding us from some books he has read? Is he guiding us from some teachings he has heard? Is he guiding us from some experience he had at one time and is trying to remember it? If it were any one of those, he is not a Perfect Living

Master. Only if he is guiding us sitting at that very moment in our true home is he a Perfect Living Master.

Why do we call him a Perfect Living Master? It's because our imperfections are all arising from the mind. When the mind is not with us, there's no imperfection. We see totality of experiences which is perfect. When we see part of it, it's imperfect, the mind that divides our experience into small parts and therefore, it's imperfect. A person, a human being who can see beyond the mind and who can talk to us from our true home, he's seeing the totality of everything, including totality of our own self, including totality of our journey, where we are standing now and when we made the arrangement to go back home. And with that possible awareness of that person, he is able to guide us. And, therefore, we call him a perfect person, while living, because he is like a human being and can talk to us at our level. He can also say no. If we say we want to do this, do you agree, he can say no. If he is not a living person, he won't say no. He will say what our mind wants.

Some of us worship people who are not alive and treat them as Sat Gurus. They might have been real Sat Gurus, but they are not alive. When we try to talk to them, our mind answers, "I am the guru." We make our own mind our own guru, and the mind takes us back in to enjoy all this thing. "Very good, this is your heaven. Make this your heaven." The mind, the mind has been constructed like that. It's designed like that. It was meant for that. What was the purpose of having a mind?

Soul is life. Soul is consciousness. Soul is the ability to be aware of anything. That's our soul. It's a unit of consciousness, a unit of totality of consciousness never separated from totality except in illusion. So, why does the soul need the mind? Because the soul lives in a timeless, eternal state, and to have a different experience attaches itself to just a small machine called the human mind. The machine can think. Machine creates time and space. Machine makes it everything into time and space. Machine is being put into operation with the power of the soul. The soul makes the machine alive. It's a power source for the machine called mind. Mind thinks, divides, and creates a timeline of space, a timeline of time itself, and creates a time and space and puts events on them. I can explain to you how those events are created even and how they are placed on a timeline. It's all done at once.

The timeline is created from now to so many events in the future, so many events in the past. We never saw them. We just came. And we saw the very event. We are now placed in the middle of the timeline. And we have a big past because no event can be created without a past. The law of cause and effect, what we call karma, the law of karma. These presence here in a physical world is because of past actions. How come we came first time? There is no past actions. How did we have past actions when we came first time into this world. Past actions are created by the mind. The mind creates us a present, a so-called present—I'll just explain that.

We come in the so-called present, and there is a past to create the present and a future in front of us. All the events are already placed there. They are not going to happen one day. They are there. Then we move on the timeline, what is called time travel. And we time travel from moment to moment, and the events keep coming, coming up. And we think that we are stationary, time is moving through us. No, our consciousness is moving through time. Is it just a theoretical model I am presenting to you? No, you can go and check it out. Where will you find answer to this question what I'm saying is right or not correct? Only where this time line is being created, which is when you are examining your own mind, how it works. And where is the mind to examine? Inside your head.

You will notice that everything I will tell you here today or any other day is all going to be available to you in your own heads. You don't have to go anywhere outside to learn anything. You will learn everything inside your own self, your own head. The mind is sitting inside our head creating this timeline, creating time and space, and creating events for us. And we think it is life because we add on more things to the mind. We added two more covers to become what we are.

The first cover we add to our mind, which has already been empowered by our soul, we add sense perceptions. We divide experience into seeing hearing, touching, tasting, smelling as if they are different. They were not different earlier. When the mind was there, all of them were together. Now we separate them, and we create another self upon ourselves. We took the soul as our center, as our self. We put a mind around it to create time and space as an experience for the soul. We put a cover of sense perceptions which we call astral body, which we call a *suksham sharir*. It's not a sharir. It's not a body. There's no flesh. There's no physical presence at all. All it has got is sense perceptions placed around it in the same form as they operate as this body so that it looks like a body with no weight, no flesh, no actual physical substance in it with all the sense perceptions intact. It's just a cover upon ourselves. And I explain to you how you can see that right now if you want to. It's not something that I'm telling which is far away somewhere. It's right here with us! We're using it all the time!

Then to make it a little more entertaining, more experience of a different kind, we put around the sense perceptions, a physical, material self and create a physical material world around ourselves to experience. That's how we're sitting here with physical bodies. Inside this physical body lies the sense perceptions which are the astral body. Inside the astral body lies our mind which we call the causal body which causes all things to happen. Everything is happened from there.

And inside that sits our soul, part of the totality empowering all these and making it a life. That's how life is here. This whole process of creation has taken place from inside out. Soul is there. It creates around itself the mind. The mind creates around itself the sense perceptions. The sense

perceptions create around themselves the physical body, and the physical body with this power of mind and senses creates a physical world around itself outside. It's all from inside out. To find the reality, you reverse this process. From outside take it backward in. Step by step. The same steps that we took to come outside, we now take the reverse steps to go inside.

There is a beautiful thing that the mind is performing right now at all times, and that is it can imagine things. That's great! It can imagine things that are not there. That means we have an ability to go beyond our physical experience into an imaginative state. We can imagine things. It's a power of the mind. Then it has another power that it can put attention. It's got a power called attention, and attention can be placed wherever we like. That's also great. You are not under general awareness that when you sit here, you are aware of everything. No. You have the power to become aware of something. We read a book? We need to put our attention on the book. If we have scattered attention, we won't read a book. We have to read a book by putting attention. So, this power of attention is great. Then the third gift we have got, that is we can concentrate our power of attention.

So imagine...remember these three words, because if you are really interested in finding out who you are, you will use these three things. And I am willing to work with you, while I am on this visit with meditation with you, on this process of using these three things and show you what lies inside. Imagination. Attention. The power to concentrate your attention anywhere you like. These great gifts to us, gifts made available so that we can go to our true home while we are in a physical body, these are operable while we are in a physical body. And that is why it's so important. Everything we do here...supposing I look at these beautiful yellow flowers. You also look at the yellow flower and think of nothing else but the yellow flowers. Ultimately, everything will become dim, yellow flowers will become great. If you concentrate more, you will see nothing else but the yellow flowers. Such is the power of concentration of attention, which means that you can become aware of something and more aware by attention. You can also become unaware of other things by concentrating on something else. This is a great power, and we are going to use that power in order to discover what is inside us.

So that is why these gifts that we have been given are part of the process of our going to true home. And we learn just this technique—this is just a technique, a method, to understand what we have and to be able to use it. But the technique to use it is simple. It's very simple. Instead of putting attention on things that are outside of you in front of your eyes, how about putting attention behind the eyes inside you? Looks simple? It is simple. Difficult because we have never practiced it. We have used our attention all the time to see things outside. We have put our attention all the time to be listening to things outside. We put all our attention to dream of things, imagine things outside, never inside. That's the only reason. We have learned over experience, perhaps of several lifetimes, how to focus our attention on things outside, to have a better view, better experience of those things outside. We never learned—ever—how to

withdraw attention inside to our own self. Withdrawal of attention to your own self is totally different from focusing attention on anything. It is such a strong habit that we have of focusing attention on things and saying we are concentrating our attention that even when people try to do meditation, taught by so many people, they say do meditation at third eye center behind the eyes.

What is third eye center? Third eye center is not a particular area to discover. Third eye center is where you are looking at right now as wakeful people. If you close your eyes and say, "I am not my body. Where am I? Who am I? Where am I?"—just put this question to yourself. Taking the body not to be yourself, you'll be at the third eye center.

People try to search for third eye center. They look into the darkness in front, close their eyes, and there's the third eye center somewhere. Do you know anything you look, trying to look at the thing, is outside of yourself? Nothing is inside when you try to look with these very eyes by closing your eyes? How can closing your eyes give you some vision of inside? And we think we're meditating by closing our eyes and looking for something or using our tongue to repeat words. How can the repetition of words by your physical body and looking, trying to look outside which you can't see because you've closed your eyes, take you inside? People have tried for forty, fifty years...my friends...got nothing because they were looking outside and talking outside all the time.

To withdraw attention to your own self is a very different experience. It is opposite of focusing attention on anything. Now somebody says, "I can, I can see myself. I close my eyes, see little self of mine sitting right in there behind the eyes. Do you know that little self of yours which you see, thinking it behind the eyes, is sitting outside your eyes? I give a little experience to people for that.

I said, "Do you know, if you don't see your little self, you will raise your hands, you can touch your eyes. You close your eyes you can still touch your eyes—you know where the eyes are. You feel where the eyes are." The body's created like that, that you always feel where the different parts are. You don't have to see. I know where my hand is. I don't have to see where my hand is. I can feel where it is. Similarly, I know wherever my eyes are. I can close my eyes and touch them.

All right now go to the next step. Close your eyes and figure out where that little being of your own self is sitting inside the head...and you're thinking and sitting inside the head. Bring your hands slowly up there, slowly up there, and touch your eyes. You will have crossed the little being before you touch your eyes. That little self is outside right here, not inside. You can't create him inside because you are trying to look with the same eyes. These eyes don't look inward. They look outward. This is one of the, one of the big mistakes that has kept people from getting any realization inside, and they think they're meditating on their self.

Who is the self? The simple answer is the one who is looking at that little one. Who is trying to look at that little being that you've created? That's the self. That's always behind, never anywhere on the side. You see whatever you make inside and concentrate—you are behind that. Being at the third eye center is not focusing on anything. It is being there, just the realization that you are not sitting anywhere except inside your head.

How do you do that? You can use imagination again. Imagine that this body of ours is not our self but our house in which we live. Imagine it's a house that has got several floors, several levels, a house of six levels which is easy to know because the different energy levels in the torso act like levels, different levels of energy, and you can call them levels of a floor of the house—so many floors. You are on the sixth floor. When you are looking in the physical body at this time, you're all on the sixth floor. When you close your eyes, you're on the sixth floor of this house. Now you have the sixth floor of the house, and once you imagine this is not you, not your head, it's your sixth floor room where you are living, sixth story room, and you are in the center already—not you have to make yourself there. You are already there. You're already at the sixth floor behind, and you can from there see your eyes are in front. That's because it's you're there. Your ears are in front, out on either side. Your head is on top of you. Your chin is in front below. It's strange kind of house, it's like a human body, but you are in the house on the sixth floor, sitting there. Imagination can take you there—that you are there, not that you have to imagine anything to see. You are there. Then from there, you can see what you like. But you are in the center there already.

That's the third eye center, and I must explain to you why it has been called third eye center. It's called the single eye, the third eye center, the nuqta, the point, the point of concentration, the center of attention, the center of consciousness. So many words have been used for the point because that's where we operate from. At all levels in everybody, in every level of consciousness, we never change. The location never changes. Experience changes around it. Why is it called third eye center when we're in the physical body? These are two eyes. The two eyes don't see the same picture even in the physical universe. They see two pictures because they're two eyes. They're not a single location. You've gone to 3-D movies, and they give you glasses to wear and to see that 3-dimensional movie. On the screen there are two, two messages being sent. The camera that takes 3-D movie has two lenses. It records, and the two lenses are separated as much as the two eyes. And it takes two pictures, and then they merge the pictures through those glasses, and we feel things are coming out from the screen and become 3-dimensional.

Do you know we are doing the same thing now? The two eyes, they are seeing two different pictures. We don't see them two. We merge them, create a distance and everything near or far. We're doing the same thing right now with our physical eyes. And where exactly are we merging them? Where are we seeing it from? It won't take long if you say, "If I were to see from the eye,

it would be two pictures, two eyes, but I am seeing one. Where do I merge it back in my head?" You merge it at the third eye center. Even now. Third eye center is not such a mystical thing like we make it. You are operating from it now also. You are looking out into the world from there. You're not looking from the two eyes. Two eyes are merely carrying on images, and those images are not being seen. They're inverted images on the retina, extension of the optic nerve, carrying it to the brain. The brain is cutting a vibration where consciousness picks it up—and you see.

What role have the eyes to play with your seeing? I'm seeing with my two eyes. What, where you are seeing from is the third eye center. If you are there...imagine you are there. Not the body, the body is not you. Don't have to find a place to be there. You're already there. You have to imagine the body is around you like a house. You don't have to imagine yourself. People try to imagine themselves to find the third eye center. They'll make big mistake. If you are there and you imagine you are there...and then what to use to concentrate your attention there? This is concentration of attention on where you are. When that happens, just like I said, if you look at the flowers and you will not see other things, the awareness shrinks to where you're putting your concentrated attention. When you concentrate your attention there, you won't know where your hands and feet have gone. You won't know afterwards where your legs have gone, where your arms have gone—ultimately where body is gone, and that reality has come up. Simple process, a simple process of concentrating your attention on where we really are and not in the body.

When that happens, you find that you can still see, you can still hear, you can still touch, taste, smell. All these things are still available to you. So that is why you discover that the self which you are looking for at the very first level has all the sense perceptions, and they are much better than you have in the physical body outside. Your eyes become so sharp no glasses are needed. You can read better than 20/20 with those eyes, anything you want to read there. You're strong. Your sense perceptions are very clear and stronger than they are here. Then where is that coming from? That's your more real self than this physical body. Yet, it's not your ultimate soul. Many people think that is the soul. They say when we die, our soul goes somewhere to another body or something. No, soul doesn't go. Astral body goes. That's called the astral body which is the sensory body. If you concentrate your attention within the sensory body in the head—same place where the self is—you will become unaware of the sensory body also. And you're still there—no body, no eyes, no seeing. You go back in reverse to a state where your mind was alone before the timeline was created. You can experience it.

You will know exactly how you created this universe. You will find the very process through which the law of karma operates. You'll find the very process how events are created. You'll find out how you created the events that caused your life to be what it is, that you picked up your destiny from there. It was made up there. You'll also find that what you thought was your mind

is only a part of a universal mind and participating in that all the time. It was never separated. All these realizations come to you by being in that state.

Many of the greatest, greatest mystics have told that as the ultimate true home, because they say when you have come to a universal mind from where all creation is taking place, that totality is totality of all creation. How can you go any further? So many of them have stopped there saying that is our Sach Khand. The experience of not having a body, not having sense perceptions and having perception as a whole has been called our true home. Very few people have even thought of anything beyond that, but that is not a soul. The soul is empowering that state of being, and soul is consciousness, not to that which creates events—it's the creator of those creator of events. And to go beyond the soul is not possible...by effort. No amount of effort can ever take us beyond the mind, because we make all efforts with the mind. How can you use the same instrument that makes effort to go beyond it? Therefore, the mind can never go beyond the universal mind state. It can, with proper guidance, go up to that point of discovering its own reality, but it cannot go and discover the soul. That is why they say effort has a very limited value in true spiritual experience. Effort has value in getting, using spiritual experiences of being not in this body, another body, not in any body at all, not in the universal mind. That can happen. And effort can get you that with proper guidance. But to go beyond the mind into true spiritual regions where your soul exists, soul per se, nothing else, is not possible with the effort or the mind.

Now people have tried effortless meditation also. One of my friends wrote to me. "I have discovered that there is no place for effort in our ultimate spiritual thing. What we need is effortless meditation." So, at the end of the letter he wrote to me, "Now I'm going to try very hard for effortless meditation." This is how our mind works! We can't get out of it! We can't get out of the belief in the mind that without effort, without something to do, you can't, you can't get anything in the world, not even your own salvation, your own enlightenment you can't get without effort. We've convinced ourselves of that! Therefore, to unconvince is very difficult. So that is why all people who are making effort end up there, at the most, and nobody goes to true spiritual regions. And that's a tragic flaw in the system that we think we can make effort. We have a free will, we can do all these things, and we try, and we try very hard, and we try the hardest, and we don't get it—to our spiritual region—because effort can't go there.

And something has to be done—how can we then really say there is spiritual experience available to us? How can we go to our true home? Now here comes the real answer to that big question. You cannot, by effort, push yourself anywhere, but you can be pulled. There's no problem in me being pulled—that you do nothing, somebody pulls you. Then you're making no effort. Something else is making the effort. Now what can pull? Our consciousness, our soul. The only power that exists in this whole universe, created universe, and non-created universe that pulls us is the power of unconditional love. When that experience happens to us whether it

happens here or in the astral plane or causal plane, it's that, it's that experience of being pulled by perfect, perfect pure love that has nothing to do with physical experiences. When the love pulls, we are dragged and taken away. To go beyond the mind, the only way that I know of that can take you there is the pull of love from beyond the mind. Not the pull of love here. If you get pulled by love here, you'll be here. If you get pulled by love to the astral plane, you'll be there. If you get pulled by love to the causal plane, you are there. But if you're pulled by love by somebody sitting here in our midst, operating from beyond the mind, that pull can take us beyond the mind.

There's somebody says to us that your role on the spiritual path is do nothing. Our mind doesn't accept it. How can our role be do nothing? Our role has to do something. Therefore, even the Perfect Living Master, operating from our true home while he is in a human body here, and who with his absolute, unconditional pure love, pulls us and draws us, and we know there is a pull going on, we still say, "What am I supposed to do? I'm supposed to do something to get that pull." The mind continuously argues. Therefore, even if Perfect Living Master, if he is sitting here in our midst and says, "Do this," we like it.

Do meditation, more meditation. Ask: there must be something in it. Do it in a certain way. How many hours did you do? More hours. Oh, and this is going to give us results. Do you know that those who are on the spiritual path, the more they meditate the less experience they get? Because they are not out for experience. They are wanting their true home. And what they want is to be pulled, by love. Well, here is the difference between us ordinary people and a Perfect Living Master in a human body that when he comes he has that effect upon us as if it is a soul being pulled by a soul and not that it is something connected with a physical self. We can't explain it to ourselves. So, try to find what is going on. The mind says, "Watch out. It may be some mesmerism going on, maybe some mind control going on. Watch out. Take care."

And yet, the pull goes on. Then the mind comes up with lot of doubts. "No, no, no, this can't be happening, really happening. I think I'm going to go...I'm going to go into another way. What is happening is not consistent with my belief system. It's not consistent with my religion. It's not consistent with what I have always believed in. I must...we take care, precaution. Maybe the devil has come to take me. Maybe some negative forces have come." The mind thinks up all these things, for good reason. And yet, the pull goes on. A man says, "I'm never going to go to a Perfect Living Master to see him." Next day he's there. And he says, "Why have you come again?" "I don't know. Something makes me come here."

There's a start. It's a start of the game. The game of love goes on, and that is the real way by which the masters come and pull us with their unconditional love. They're human beings like us. But the distinction is in the love that they show us even as human beings. Their love is totally unconditional. They will love you if you love them. They will love you if you ignore them. They

will love you if you hate them. They will love you if you kill them. That kind of love is not common. Yet, it is absolutely an ordinary condition for a human being who is a Perfect Living Master. He lives in that state—always. And this, people test it out, and this is where it comes out true. Why is it that his love is so unconditional? Because there is no judgment involved. There is no expectation involved. Such a person does not come to take. He's come to give. Such a person does not come to do any other thing except to take your soul home—to your true home—because your time has come. You are ready, you are waiting to go. Period! There's nothing else to be done.

Actually, you could be, if your mind was not interfering, if you said I am seeking my true home and waiting for the thing to happen by which I arranged to go home, which is appearance of a person—not finding a person, appearance of that person. They say when a disciple is ready, when chela is ready, guru appears. If a disciple is ready, the master appears. They don't say when a disciple is ready, he finds the master. You cannot find a master because a master is too ordinary. If somebody is not ordinary, he says, "I am a master," he is operating from his mind, his ego is being on display. Perfect Living Masters never claim they are masters. They call themselves servants of masters. They call themselves servants of people, servants of those whom they have come to take. It's totally different. But when somebody claims something with an ego, he cannot be a Perfect Living Master. And that is why the big distinction. Therefore, you can't find them. They are ordinary people. How do you know them is their presence comes and affects you. And how does their presence come? Simple process we call coincidence—by chance, by accident. You're looking for something else, and they appeared. It suggests a strange way of using events of life. Circumstances of life produce them in our life at the right time when we are ready to go home.

Now supposing at that time you were able to recognize a Perfect Living Master, and he says, "Yes, I accept you. You are ready to go home." Do you know what you need to do after that? Nothing. Mind doesn't believe that, but otherwise, that's the truth. In *Sri Guru Granth Sahib*, such a beautiful book from where I've learned most of my lessons, I must tell you, it says, "*Nanak Satgur bhetiye puri hove jugat.*" Your effort is complete the moment you have surrendered and found the master. And after that, "*Hasandiya, khelendiya, phehndiya, [khawandiya] viche hove mukat.*" You can live your life normally and you'll go home, true home. That's the truth. Mind doesn't believe it. Mind says, "What will I do? What have I, what am I...what is my role?" "Okay, then you meditate. Then you follow dietary restriction. Then you follow this restriction." "Oh, this makes sense. I am going, I'm going on a particular, definite pattern." These are our...it's for our mind.

Do you know all meditation that we do is only for our mind? All other things, observations that we make on our spiritual growth, are mental? Spiritual things are all in our soul. If soul is being pulled by the soul, the soul that is in our true home is pulling the soul that is still caught up

here. Time is right. It says come back. This is such a simple thing. We have made it so difficult by, first of all, not knowing there is anything else beyond this reality. This is our only reality. The rest is all imagination. What I'm telling about astral plane, causal plane, Sach Khand could be all imaginary, made up by somebody. Maybe I'm making it up right now to tell you a story like that. This is real. We are real people sitting on real places in the real hall, and I am also equally real because, if I am unreal, you won't hear me. And if you are unreal, well, who am I talking to? So obviously, we are all real here, and we all believe we are real, me included. So, when we believe that we are all here, this is our only reality.

Now you will discover if you find other realities that at one time we have only one reality—at all time we have only one reality. When we sleep, and go and sleep, and go into a dream state in the sleep state, and in the dream that's real because we are not aware of where we are sleeping. We are not even aware of this body. We have a dream body and dream body is running around, and things are moving so fast in a dream. One moment we are in Vancouver, next moment Calgary. Looks normal. Nobody ever questions how could I come so quickly to Calgary. Here, if it happened, you would all question. There you don't question. Rules of what we call law of nature totally change, and they look normal to us because it's a different reality. Every reality has different rules and different laws operating that reality. And the dream reality is different. And we say, sometimes we say, a little awakening comes to us when we are dreaming. "This is a dream. I think it's a dream. I believe it's a dream." Now, who is saying that? Not the body that is sleeping. The dream body saying that. Then what does it do? It calls all the people around. "Look, it's a dream we are dreaming. We are not in a real awakened state." And then you wake up. There were no other people, and that was not your body. So, we see that we take a reality even when you speak of a higher reality, you're still taking that current reality to be the only reality.

This is a very beautiful system actually. If you look from the top, it's the most beautiful way to create experience, not experience of shadows on the wall, experience of reality, that we have used the great immense power of consciousness, to be conscious of anything, to use the power of consciousness to create—through illusion—a reality. Isn't that wonderful? Not one reality, several. Just shut off the other realities and make each one completely real. And that's how it is happening here. We have this reality only. If this were not the only reality, even if we had access to another reality, we don't need a Perfect Living Master here. We're looking for a Perfect Living Master here only because this is our only reality. We want a physical being like ourselves, real. Of course, later on you find the master was as unreal as we were. You couldn't find a master in the dream. So, master found you in a dream, and you think it's real. You wake up. Neither you nor the master were real. But the master in the dream told you that when you wake up, "Do this." When you wake up, you say that was a great dream. I got a prophetic dream. He told me what is going to happen seven days later. It does happen. Here is something that happened at

one level of reality that gave an inkling what would happen at a separate wakeful level of reality. Such is the role masters perform here. As you go through different realities, you find that what they said in one level of reality is true at all other levels of reality because they did not operate only as an image in that reality but were aware at that time of all realities.

This is a...look at the perspective from which such a person would look at, that you are aware of the entire creation of all levels and that you know also who you are, consciousness, totality, one, single, from which everything is happening inside that—nothing outside. All this creation is all within one consciousness. Nothing is outside. And we think it's outside because outside has been created at many levels. You are in the same state as a Perfect Living Master looking at these things from that point of view. What will you see? That the whole thing is a play, a created play for consciousness to move in—big game, big drama at so many levels, at so many stages, the drama is going on. It's very interesting experience. Imagine when a Perfect Living Master comes here and he takes us to our true home, what does he do really? He takes you to the same place which he has. You see the whole drama from there.

What happens to the principle that at one time you have only one reality? It dissolves in your true home because true home contains everything. There's nothing outside of it. Therefore, all levels become real. All levels become unreal from that vantage point.

A Perfect Living Master does not come to make us better human beings. A Perfect Master does not come to give you something in addition to what you have. He comes here to make you identical to himself. to give you exactly the same experience he has, nothing less. They talk of...in mythology there is a stone, philosopher's stone. If steel or iron is touched by the philosopher's stone becomes gold. They describe Perfect Living Master not like that philosopher's stone. Philosopher's stone touches iron, it becomes like the philosopher's stone, not gold. These Perfect Living Masters, when they say, "We accept you," in the physical form, they've guaranteed you to be exactly like themselves, at the same vantage point of totality of consciousness. They never shortchange you on that.

It's a very different experience to have. When does it come? When we are ready. When are we ready? The seeking becomes so strong in us and we say we are fed up of this! We had enough of it! If somebody says I have not had enough of it, he is not ready. Once a friend of mine came to me. He said, "I hear your talks. They are on a system of YouTube or something. I hear your talks. And I wonder why you are calling on people to follow this path when we are all happy. Look at me. I have a very nice house. I've got lot of money. I've got a nice family, I've got...everything is very wonderful. I've got a nice job. I enjoy it. Why should I follow you, follow any of your teachings?" I said, "Don't! You don't need them! Go and have a good time. Enjoy." So, he went away. Next week he came again, complaining, "I am so much troubled by my wife. We are in a divorce process, and I borrowed something and I can't give it back. My stock prices have gone

down. All my wealth is..." "That was not the condition last week. What happened?" Superficially he was seeing those things which were good. Inwardly, the very things were causing him problem. He was a poor man, and he was very happy in his poverty. When he became very rich, he was very unhappy. He didn't know what to do with the riches— always afraid one day they'd be stolen. "No, no, I should buy stock. One day the company will fail. All that I worried..." Whole life became mess by getting something which he thought will give me...give him eternal happiness.

I have had a chance to meet multimillionaires and never met more unhappy people than those. And yet, they thought money will give us happiness. We all think when we don't have, we think that will give us happiness. Then we have it. So, wish we didn't have all these problems connected with the same thing which we thought will give happiness. So, this is a strange state where we don't realize that the very things that we are trying to feel will give happiness don't give us happiness.

True happiness comes when you have totality of experience in a totality of consciousness and after having an experience like this one. That is why I say we are very blessed and lucky. All of us sitting here are very lucky. First of all, to be human beings with the ability to have that experience; secondly, because we are co-travelers on the same path. We all want to go to our true home. Otherwise you wouldn't be here; and thirdly because, since we are ready, we are going to find a Perfect Living Master automatically take us home. What else could we desire? This is the most beautiful moment of our lives when we can have this thing.

I'll take a break from you now and make a lunch break. Enjoy your lunch. They'll see you after that at about 3 o'clock. Thank you.

<https://www.youtube.com/watch?v=xbYQ8k00OTw&feature=youtu.be>