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Karma is Created in Human Form by Intention to Act

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Welcome, friends to this second day of our three-day program. When I came to this country first time in 1962 on my first visit, I found one hot topic at that time borrowed from the East was karma. Karma was taken seriously, and karma was made a joke. I remember seeing a cartoon with a man, fat man with a turban and he's pouring out Karma Cola for people to drink. So, from that time onwards, I realized that people are interested in karma, but they don't understand what it is. They don't understand that if there was no karma, the law of karma didn't exist, none of us would be here. They don't understand that if our karma ends, we die instantly, that the only reason we are here sitting in living bodies is because we have karma.

Karma is not a bad thing. There can be good karma, there can be bad karma, there can be neutral karma. Karma is just a law. A law that explains the differences in our destinies. How come if we are all God's children, if we are the creatures of the same one totality of consciousness that created us, how can there be so much differential between us, so much discrimination amongst us?

Some are born in poverty and suffering. Some are born in affluent countries and live a good life. Some have more sickness than others. No two people have the same destinies. What causes this great discrimination between people? It must be something that we can account for. People who believe in a religious doctrine that says there is only one life, and that's the only life we have come to live here, cannot explain at all why there should be so much differential and so much discrimination between people. Indeed, in the Bible I read: a man brought his blind child to Jesus Christ and he asked, "Master, why is my child born blind? Is it because of his actions which he never had a chance to perform or is it the sins of his father that he is born blind, and how can the sins of the father be passed on to a little child

who has just been born with no sight?" And Jesus Christ answers, "It is neither the sins of the father, nor of this child. It is that the law may prevail."

People have never explained what that law was. It's very clearly written even in the modern version, the latest version of the Bible which has undergone so many changes. The original Bible explains it a little better, but even the latest version corrected by a king of England, which we take as words, word of God, even that says, "the law may prevail." Which law? Which law can make a child born blind? This was the same law that we today call the law of karma. There is no other law. There is no other explanation. If anybody can find a better explanation for this, for a child being born blind, I would like to see it myself. The law of karma determines how you'll be born, where you'll be born, what your life will be, what your destiny will be, what events will take place and where you will die.

All these events are fixed in advance and are made before even the human body is constructed in the womb of the mother. Destiny, which one has to live, which we call *Pralabdh*, in Indian language we call it Pralabdh, Pralabdh is made before the body is even started to make, even before conception. A person may be alive and walking around and is about to die. The next body for that person is under preparation and before conception, the karma of the next body is already ready. Now this might be just a theoretical model I am stating, but not for those who want to meditate and find out the truth within themselves. Because meditation enables us to go and see the working of the law of karma, the roots from where karma comes, and where all this is designed and where it is stored and how it works. It is not necessary to only go by speculative philosophy to understand what karma is.

Karma can be understood if we go within ourselves and cross the bodies that are creating experiences outside—the physical body and the sensory body, the astral body, inside. Cross these two and you can see how karma operates. The karma is created by our mind, and the mind can be studied best from where nothing else exists but the mind powered by the soul, powered by consciousness. That's the causal stage. It's called properly causal stage because it causes all things to happen, including all karma, all life and all existence that we can see here. The law of karma is so unique.

There is a story of Lord Krishna, venerated (venerated), worshiped in India as the incarnation of Vishnu, the lord of sustenance. In the Hindu mythology, it's a very important role that Krishna performs, and he tells his childhood friend when he himself is a child. He tells Udo, a friend of his. They both used to go and take care of cows. When the cows are grazing, they talk to each other. Krishna says to Udo, a childhood friend, "Udo, the law of karma is very difficult to understand. We think the law of karma is merely action, reaction. It's not that. It's a law that makes you go through experiences and one good experience, one good action of yours will be rewarded. Another action of yours, which is not good will be

punished. And this will be determined by your own conscience. You determine your own good and bad. But we have a conscience attached to our consciousness which constantly evaluates and judges, and that judgment is passed on as karma and makes things good and bad. When you do something good, you're bound to be rewarded. If you do something bad, you're bound to be punished. But even if you do the best good, it will not wipe out any bad that you have done. Karma is such a strong relentless law."

And then he points out to an ant crawling on the ground, and he says, "Udo, look at this ant. This ant has once been Brahma, the creator of this universe. By great good deeds, he has attained that position. The soul of that individual who performed such good deeds went up, became the creator of this universe and today because of the bad karma, he's crawling like an ant in front of us. This very ant has also had a previous life as the lord of one of the big heavens, Indra." So, he says, this is such a law that you cannot atone for anything. People think that if I have done something bad, well, I can atone by giving charity, by doing good things and at least say, "Let me wipe out." Karma is never wiped out.

That is what makes it unique, because it becomes an everlasting trap. You cannot wipe out a bad karma with good karma. You must pay for both, get rewarded for one and get punished for the other. That is what makes us tied down to time, and we cannot escape from it. If you could end karma by some action, you could probably cut short your stay here. But since karma works on a different principle, that you cannot atone for it, you cannot cancel anything. Therefore, you keep on having ups and downs. The karma can create different forms for us.

In the Indian scriptures they've listed out a large number of forms in which one can be born—8.4 million species in which one can be born and which forms we can take on the physical plane are listed there. 5.2 million, out of those 8.4 million, are in the plant kingdom. The plants and herbs and weeds and all that. The rest can be divided amongst birds, reptiles, mammals, and eventually, in the last 400,000 of that list of 8.4 million, comes various forms of angels, higher beings, guardian angels. And a human being is one of the them, the last category.

Imagine 8.4 million types of forms we can take. The same soul, the same unit of consciousness can take these 8.4 million forms. And yet, out of 8.4 million forms, there is only one form, one human form in which an escape route is available from which you can escape from the whole cycle of karma, as a human form. It's the only form where you experience free will as if it is real. It's the only form in which you can seek and find. It's the only form in which you can defeat karma. It's the only form in which you can practice something called forgiveness. It's the only form in which you can meditate. It's the only form in which you can trigger experiences within a human body, within a physical human body, trigger experiences of every level of consciousness and creation, including the top,

where totality of consciousness exists and where nothing else exists but the one Creator. Possible only in one form. But we can only create karma in one form also.

The only form in which we can create karma to continuously stay on in these 8.4 million forms is the human form. But we are very fast in creating karma to be able to survive such a long range of species in which we can be born again and again. Still in one lifetime we can do so much as to be tied down forever, which we have been doing. Karma is not created by action. Karma is created by the intention to act. Karma is created in the mind. You might have read in the Bible also. It says, "It's not that when you commit adultery that you have sinned. Even when you think about it, you have sinned." Karma is created by the intention to do something—good or bad. Karma is registered right there. Since our mind works overtime all the time in developing intentions, passing judgments, we're creating karma all the time. And that lengthens our stay forever. That's why we have been trapped here forever, with this karma. Karma has to be paid. Everybody pays it.

Is it a good thing or a bad thing? There are two views on it. One, it's a very bad thing because holding us back here. It's a trap. A trap from which there is no escape. So long as we are in the realm of time and space, there is no escape from karma. We are trapped here forever. We've created enough to last forever. How is that, that we can create enough karma in a lifetime to last forever? Because it is based upon our intentions. And we keep on expressing our intentions all the time thinking we have not acted upon it, maybe we have saved ourselves. We haven't.

Karma is of three kinds. There's a karma we are born with because of previous actions, which constitutes our destiny. It's a majority of our life, major part of our life is what we have brought from the past including being born blind, including being born with handicaps, with all infirmities that we come with our body, including any special intelligence we got, including good things that we have, including being born in a great good family. All these are brought from our past actions and past intentions. Old karma is being paid off, good or bad in the present life. Starts from the time of our birth and goes on till the time of our death. It includes events such as birth and death. It includes events like meeting people randomly, falling in love with people, having relationships, producing children, raising families, doing jobs, making money. It's all predestined. It's all based on past karma.

So here we are paying off a past karma called Pralabdh or destiny and we are born with it. This fate or destiny we talk about is something that we've produced in the past and we are now living it. Then there is a new set of karma. That is the new karma we create now. When do we create new karma? When we employ our free will to do so. We don't employ free will all the time. Things happen to us all the time—we never employ free will. It's all past karma. But where we have to deliberately think and decide between options open to us.

Should I do this or that? Should I go right or left. Is this right to do it, or not to do it? When we apply that judgment in our head after deliberation, creates a new karma. New karma is not created by accidentally hitting somebody. It's a pay off of the old one. New karma is not created by any event that takes place without your deliberate decision making of free will—whether I should do it or not.

So new karma is only created when you have more than one option open to you and you examine these options and take a decision—I want to do this or that. New karma is created. This series of karma that we create, which is available in small spaces between our destiny, our destiny has so many events already planted in and we move through those events. In between those events come spaces. Generally, not more than one fourth of our life provide those spaces. Three-fourth is just previous destiny, but in those little spaces that we get, we are able to create enough karma to last forever. If we create millions of units of karma, how can we pay off in one life again?

There is this third category of karma. We call it the reserve karma or the *Sinchit* karma. The *Sinchit* karma or reserve is if you cannot accommodate the karma of this life, in next life okay, let the rest go into reserve. The law that creates this law of karma, that law provides for a reservoir in which any excess karma can be placed. Whoever is in charge of this operation of this law must be having great computer and all network software or something to determine who is who and who is going where. But whoever operates it, is very happy if you create a lot of karma, because then it builds up a lot of reservoir. A reservoir is good. If you try to avoid karma in a particular life, he can pull out more from the reservoir and make a full life.

This reservoir is called the *Sinchit* karma, and we have all built up such huge reservoirs that if we don't find any solution somehow to tackle that reservoir, we're going to be here forever. We have enough, millions of lifetimes in our reservoirs. So, the slippage of excess karma into reservoir can lead to a situation where we can have experiences in this life which we cannot account for the past life or the life before that or the life before that. In one of the epics, mythological epics in India, there was a blind king. He was born blind. And it's the same epic in which Krishna comes up, and the blind king asks Krishna, "You have given me the power to look at my past lives and I have through meditation, gone through 100 of my lifetimes and I've not seen anything that I did to deserve to be blind in this life. How come you say it's the operation of karma that I'm blind?"

Krishna says, "Go back further—104 lives earlier you took out the eyes when you were again a king, took out the eyes of a person, sort of a punishment. He was innocent. You're blind because of that." The king says, "Can something that I did 104 lives ago come into play right now?"

He says, "It can come into play from the reservoir at any time." This karma is stored, never goes away. And the administrator of developing destinies and giving us destinies or our picking up those destinies, makes us feel that we are only picking up from some recent lifetimes. People go and get regression done, past-life regression. It's very interesting. I've heard people telling me about their past life regressions. Most of them were Cleopatras or Caesar. Most of them were very nice people. And when you pay a good fee, you get a good past-life regression. But the truth is that you cannot go far enough, you cannot go far enough to account for all that is happening here.

So, the law of karma is the greatest trap that could be created. Because even if you're doing good things—you can be the most charitable and good person—you are still trapped. "Come and get rewarded for it."

There's a saying in India: "*Tapo raj, rajo nark, narko tap.*" There is a cycle going on, that when we feel that we should be meditating, we should be doing charity, we should be going for pilgrimages, when we do tap, from there we get kingdoms, we get rewarded. When we are kings and in high positions with lot of money, then we commit sin. From sin, we go into hell. Then from hell we say, "Never again," and we go out and do meditation and from meditation we become well rewarded. So, the cycle goes on and on forever. It's a vicious cycle. We're all trapped in this vicious cycle. Therefore, the law of karma binds us down. It never lets us escape. What then is the solution to this problem? How can we get out of this system if this is so tight?

That first of all we should realize the good side of karma. The good side of karma is that unless we have a combination of good karma and bad karma, we cannot be a human being. That's one important feature. That if you have all good karma, there are states of existence we call heavens. All good karma lands us there with no free will. Just a good time. We're having good time in heaven with no free will, no decision making. We just go for a ride. If we have all bad karma, we go to another kind of place with fire and terrible torture called hell. No free will. We just go for the punishment. If it's a mixture of good and bad, then we come to this intermediate stage called human life.

Human life is only created when we have ups and downs. I've never met a person who says, "All my life was up" or "All my life was down." We all can recount, "Well I had these good times and then I had these sicknesses, then I had this poverty, then I made money, then I was this." It's a combination. Life is a combination of good and bad. The combination need not be all in physical terms. A man may be born rich, may live a very lavish lifestyle and have terrible emotional life because of the way he's treated by other people. The money doesn't help. There are some events in life which we call tangible. Like a good house, good money, lot of nice goodies and comfort stuff here. Then there are some intangibles like your emotional self, your happiness, your despair, your depressions. Those can't be seen.

When you see look at a person's life and say, "Maybe this person has got all good stuff," you see the intangible, got lot of bad stuff. Those who have very great poverty...I see people in a village where Krishna was born in India. I went there to see how people live there. Do they remember that Krishna was born in that area? They are very poor, work in the gardens as laborers, come in the evenings and they sing songs and happiness shines on their faces. They have no money to say, "I'm happy because of money." But they're getting happiness from somewhere: contentment, happiness—it's all balanced. If you take the tangible and intangible together, it's a very balanced life for every one of us.

When I was studying at Harvard University in this country, I took up an unusual study with an economics subject. I wanted to know if there are people who can say that we are willing to do something without a reward. Because economic theory said that there has to be economic reward for every action you do. You don't do/act unless you see what return you get. There has to be return for any effort you make. I was trying to see when a person helps an old lady to cross the street, he's not being paid anything. Why is he helping her? There are some actions we do in life, which are rewardless actions. I wanted to see how much of rewardless action a person can be induced to do. So, I started from there but ultimately I wanted to see if the answer is correct that when a person helps an old lady cross the street without any compensation, is the only thing that he gets is happiness or something else? I couldn't see any other compensation that person is getting except he's happy to help an old lady. Happy to help a child, happy to help people, happy to help people in distress. What else can we say? Some kind of happiness they are generating.

So, I began to study happiness as a subject of economics. It was little unusual, but my professor allowed it. So, he said check out who is happy, who is not. So, I took out from the telephone book of Greater Boston area, Cambridge area and picked out one thousand names at random, particularly those who were associated with Harvard University. And then I drew up a questionnaire asking people, "What makes you happy?" Write on this sheet of paper. On the reverse side, write what makes you unhappy? Thousand...most of the responses came back to me because of study of Harvard University. I was surprised that most of them gave the same answers. What makes them happy? Lot of money, good house, good children, nice family, good job, lot of job satisfaction. Things like that. They all gave the same list of what makes them happy.

Reverse, what makes you unhappy? The absence of these things. Poverty, sickness, disobedient children, so on. So, it was a very common list. I found people all think happiness comes from these few items. Number one item was money. Lot of money makes us happy. So, then I began to do some actual questioning from people who had money. I met a person who was himself a doctorate degree from Harvard and was in a business, and his assets were shown at 10 million dollars. I thought that's a reasonably good time in the sixties.

So, I interviewed him. I said, "You have said in your response to my questionnaire that money makes you happy. Are you happy?" He says, "Are you kidding? I am the most unhappy person so far as money is concerned." I said, "How come you said that money makes you happy and now you have so much money, so much wealth, why do you say that 'unhappiness'?" He says, "Look my friend. You are studying in this university for a master's degree. I got a doctor's degree from this university. I spent years and years studying. I spent eight years studying in this university and then got my degree, and my wealth is 10 million dollars. My neighbor there who never went to college, he's got 50 million. How can I be happy?"

I realized that this guy's happiness was dependent on his neighbor, not on the money he had. There was no contentment. So, the intangible thing which we couldn't even imagine, that he was comparing himself with his neighbor, nobody could have studied that. It would not come back in a questionnaire. It came in a questioning that he was unhappy because he was looking at somebody else to determine if he was happy or not. Then I began to see, look around the world. Is it true that we are happy or unhappy by looking at neighbors? I was surprised to see how common it is. We are always comparing ourselves with other people. This comparison is generating our sense of happiness or contentment. An intangible factor which we never take into account. I just saw one example. The same examples took place for the other category that they had given to make happiness or unhappiness.

Ultimately, I concluded that if you take the tangible and intangible together, we are all equal. We are all equal. We are not being discriminated so much as we think we are. Those who have more of the physical comforts have less of the contentment inside. And those who are more contented have less of these things. It's very well balanced. It's a balanced universe, and because it's a balanced universe, it appears that balance appears to be one of the things/factors that counts in life.

Therefore, when we examine the law of karma and we see that the good and bad are balanced to create the appropriate human life, the real life in which you can be a spiritual seeker is a balanced life. And if you are, if you think it's not balanced in your living, in you're working towards karma you can make it balanced. You can always balance the inside and the outside. It is not necessary to say, "I am now a seeker. I am going to leave this world and run away. I'll go into the forest and on the mountain tops and I will go and meditate there because I only want to put my attention on one thing." What will happen if you run to the mountains and run to the forest and say, "I'm going to leave this world and renounce it, and go there." People have tried it. Even Buddha tried it. Lot of people have tried in the past. They ran, they run away and then all the thoughts are of where they ran away from.

I personally know. I like pizza. Ye Old Shakee's Pizza was my favorite at one time. If I run away in the forest and say, "I am running away from my pizza," I'll be thinking of pizza all

the time there. I have run away from pizza but not from the thought of pizza. You cannot run away from anything. Therefore, to maintain the balance, you have to balance your life here with your seeking inside. You cannot renounce one for the other. If you try to renounce, then all the thoughts of the other keep on haunting you in the other place.

Therefore, the spiritual path to which we get enabled by the law of karma by becoming human enables us to be born in a balanced situation and to practice a balance in life. It is best achieved through basic meditation by which you come to realize that the inside and the outside are the same, that there's a projection of creation taking place from inside and it's a projected thing. The projection of a world outside is being created from the world inside. Therefore, to give equal attention to both makes it a balanced living and a balanced seeking. A seeker cannot run away from life. If he tries to run away, then life will run after him. Therefore, a seeker has to be balanced and do things well here and do things well inside. You cannot give up one for the other. You cannot say, "Let me live my life here and when I'm old, I will do meditation." Nor can you say, "I will only do meditation and forget about life." The two are combined and law of karma itself provides for this balance, that you take both together.

Karma can be overcome in some very radical ways. The most radical way that I have learned and discovered is: if you are seeking enough and ready for initiation and get initiated by a Perfect Living Master. That's one of the conditions of getting initiated is that you have reached a point in your karma with several lifetimes of doing work towards seeking, several lifetimes you have done things which led you to seek. When you are seeking and the seeking is from your childhood onwards and you are ready and a master comes and finds you are ready and picks you up for initiation, at the time of initiation (which I will talk of further, later on what initiation means), at the time of initiation the entire reservoir of karma is destroyed, completely erased. That's the biggest gift one can get so long as karma is concerned. There is no more reservoir. There is a karma of this life still there. There is a pralabdha, the destiny still to be lived through. You can still create new karma, but there is no reservoir from where it can be picked up. What is the result of that?

The result of burning away, erasing of all the sinchit karma, the reservoir of karma through a process of initiation, leads to a fact that you will now have a next life born only out of the karma of this life. Nothing from the past can be picked up. If you are leading a spiritual life of a seeker and an initiate, that means on your way on the spiritual path towards your true home, if that is your life, your next life is bound to be better, more conducive to going back home, if you get one next life. It's not necessary to get next life.

I explained yesterday that if you follow the instructions of a master after initiation, this is your last life. If you cannot follow properly and the mind is weak and has not been strengthened enough, will power has not been developed to overcome the temptations of

the mind, the weakness of the mind and you cannot overcome it, you can have one more life. Only if the mind is so powerful/overpowering on you that you leave the path and say, “No, this is not for me,” you may have to come another two lives. It’s not something that takes too long because, after initiation, there is no reservoir of *sinchit* karma to hold you back. That’s the best way to get this over. *Sinchit* karma cannot be destroyed any other way that I know of. If somebody can find a shortcut for that, I’ll be glad to learn it. I’ve not found anything. Of course, the current karma, since you don’t have so much, your life has changed because of initiation.

People find a big load taken off their head when they get initiated and they don’t know why. You know why? Because our actions, the karma are designed by these three event creating modes which we call the *Pralabdh*, the *Kriyaman* and the *Sinchit*, which is the karma for the past, your destiny and the new karma being created—*Kriyaman*, and the reservoir of karma creating here—these create events in our life.

What creates attitude? All events are met by our attitude. An attitude is something very different from events. It is the *sinchit* karma that creates the attitude. The attitude can be negative or positive or pessimistic or optimistic based upon all the karma put together. We call it *sanskars*. The *sankars* are not created by one event or two events. The *sankars* or attitude toward events is created by the totality of karma on the past and therefore it’s most difficult to change an attitude or *sanskars*. But once this weight of *sanskars* is lifted off, of the *sinchit* karma is lifted off, your *sanskars* undergo a change. People feel it and they don’t know what’s happening, that after initiation we feel a little change, attitude. If they don’t observe it, other people start observing it. They say there has been a remarkable change in this person. What happened? It’s again part of the law of karma, that this change takes place. That is why the removal of the heavy overload on top of our head, the reservoir of karma makes a significant change in attitude, and we’re able to deal with the world much better. We are able to meet people who we couldn’t stand before. Our anger level undergoes a change starting from there and if we practice more, it can become less.

There’s some things connected with the law of karma which operate to carry out the law of karma. Those are sometimes, they refer to as five vices. You can call them vices. You can call them five operative laws of karma. They include things like lust, anger, greed, possessiveness, ego. These are natural operatives, natural operational tools to carry out karma. If we had none of these, would we be able to go through our karma? How could we live our lives and react to life if we didn’t have these? On the other hand, these are obstacles to us because they lower our ability to move on a spiritual path. When you get angry, what happens? The anger afflicts you. Your mind does not concentrate. If you have the ability to look at anger, we just feel angry, we don’t see, look at anger. Supposing you could see with the inner eye—anger—you’ll see anger expanding like this, that your attention is expanding like this. You can see it.

The spiritual path, spiritual discipline, meditation requires you to concentrate your attention at one point and anger is scattering it around. You can see it. Therefore, anger is anti-spiritual progress and yet we get angry in order to pay off our karma. We get angry to create new karma. Lust, lustful thoughts make your attention go down automatically. You can see it's no longer held there. So, it tries to descend. Therefore, it automatically affects your ability to meditate, affects your ability and yet it's necessary to carry out the law of karma. It's a very strange situation that the very five things which we operate, use for paying off karma, creating new karma, are the very ones that come in the way of making spiritual progress.

So, it's a battle, continuous battle between these five vices operating in our life for karma and our tendency, our attention, our efforts to get over them, overcome them. But we do. Now that's where a lot of activities have to take place to overcome karma. If karma is allowed to run free, you'll never get rid of these five. No way. They're part of karma. They're part of carrying out of karma. They're the operative part of karma.

Then we come to a new item on the spiritual agenda. And that's called grace. Master's grace. Lord's grace. God's grace. Why do we sing so much about grace? What has grace to do with this? Grace has to do with these five. It's grace that can control these five. Karma itself will not control it. Therefore, we ask for grace, and when we get grace, we get a tendency because we can't see grace. Grace is invisible. Then because we can't see grace, when grace flows upon us, we put an effort to overcome these five and we think it's our effort that's overcoming these five vices.

But the effort does not come without grace. It's an old question that is being asked: What counts more in the spiritual path? Effort or grace? Well, the answer is, in the beginning it looks like effort. As time goes on, it looks like grace. At the end it looks all grace. When it looks all grace, we suddenly discover that all the effort was also grace, that we would never have made that effort but for grace. So, this is just a terminology of the same thing. It's all grace. It's grace that makes us feel that we're putting an effort, though the grace is invisible. Effort is visible to us. So, we put an effort to control these five vices, these five passions. And then the grace comes. We can overcome them.

So, in the meditational techniques we are taught, it's is not enough to do mechanical meditation of trying to control your attention at the third eye center behind the eyes. It's also necessary to perform these other functions to overcome those things which are preventing you from meditation. And those are to seek for grace. So, if we don't seek for grace in our own meditation, our meditation is not fulfilling. If we do not follow love and devotion, which is also beseeching for grace; if we do not present our devotion and do not feel the pull of love, we are missing on grace. All these are interconnected, and they all

operate together, but they operate to alter the nature of karma outside. It's an amazing combination.

Karma is not easily understood when you don't put all these things together. It's a huge basket that operates together. So therefore, we ask for grace and we express our love and devotion. If you have no love or devotion in meditation, let me tell you: You can meditate all your life and get nothing. Meditation without love and devotion has never given anything to anybody. I would like to meet somebody. People tell me we've been meditating for 40 years, 50 years, all our life. We saw nothing. We got nothing. Something was missing.

I remember, and I've told this story before, there is a friend of mine about my age living in India, in Punjab, town called Ludhiana, and he has a foundry. He works on making steel parts or something. The foundry and his house are next to each other. I was once visiting with an American friend and we had a master giving a discourse in his house, so we happened to go there. The master interrupted his satsang and took us inside. We had a very nice time. This host of mine, this friend of mine, also initiate of Great Master, my colleague on the spiritual path, asked me a question.

He said, "From your talk it looks you have had some experiences on this path. Unless you are really a parrot like you claim to be, then of course it's all repeat of what you heard. But it looks like you had some experience. I am a disciple of the same master like you, and I've been meditating for forty years. I've never had any experience. I said, "Why are you asking me this question?" He said, "I want to know why." I said, "You had the opportunity to ask this question from Great Master himself. You had this opportunity to ask the following masters, some of the masters coming to your house, including Great Master came to your house to deliver discourses. You've been so close to these Perfect Living Masters. Why couldn't you ask them?" He said, "I did." I said, "When you asked them that 'I am doing meditation regularly but I'm seeing nothing inside,' what did they say?" He said, "They smiled, and they said, 'Son, keep on doing your meditation with love and devotion.' That's all they said, and nothing happened." I said, "Well, what makes you think that I'll be able to give you an answer?" He said, "Because I heard you giving answers to other people's questions. I am taking a chance with you."

I said, "Do you know I never give answers to any questions? I have to consult my master. I don't deliver any answers of my own mind. It will be wrong. It will be incorrect answers. I have to go to my master, Great Master. I will check with him what should be the answer. When he tells me, "This is the answer," then I give it. It's not my answer." He said, "Can you check? Go inside and check what the Great Master says?" I said, "He doesn't give answers so quickly. He takes time." "How much time will it take?" I said, "About six months."

Well, I had to come back to United States. So, after six months, I had to make my next visit. So, I found a suitable time lag. After six months, I went back to him and I said, "Great Master

says that he gave you the answer when you asked him. He said, 'Do your meditation with love and devotion.' Didn't you hear that? Not only that, every master gave you the same answer, 'Do your meditation with love and devotion.'" He said, "But I have been doing it." I said, "You've been doing meditation, not with love and devotion. You have been meditating strictly two and a half hours regularly with your eyes closed with all your effort. One thing was missing—love and devotion. You did a mechanical meditation. Mechanical meditation is like churning water and hoping to get butter out of it. You don't get butter out of water. It's a mechanical meditation."

People live so long in mechanical meditation that they don't realize they're not getting anything unless meditation is with love and devotion and seeking grace to overcome the problem that come in the way of meditation. It should be a conversation between you and your master inside. Even if you can't see the master, he can see you. If you cannot hear the master, he can hear you. So at least have your say. Whatever you want to, ask for whatever you want. You won't be given unless you ask. That's the law of karma right here. That find, ask and you will be able to get it. Find and you will...seek and you will find. It's not something that's automatic. Autonomous things are happening to give you karma and life and so on, destiny. Now you are working with free will. Seeking is a part of your free will. Use that opportunity to think you have free will and therefore you can seek. Ask. Ask for grace. Ask for love. Love, pure love and give your devotion in meditation inside. It will work. I said, "You got the answers. All you need is practice on the answer you got. I'll see you in six months again."

So, I came back to America and I went back in six months and met him again. He made more progress in six months than in 40 years, with one little tip. The point is that we cannot take meditation to be a mechanical thing. It's not sitting in any particular position. I spoke yesterday how thinking of master is meditation, how thanking him for everything is meditation. Any good thing happens, "Thank you master." We normally...I find lot of us thank master for finding a parking lot, parking position. We say suddenly a car has pulled out, which of course reminds me of Paddy, the Irish guy. He had to attend a very important meeting and Paddy didn't find any parking spot, so he prayed to God, "Lord, find me a parking space. If you do, I will give up drinking whiskey, Irish whiskey. I'll also attend mass every Sunday from now onwards," and a car pulled out. Paddy looked up again. He says, "Never mind, God, I found one."

It's like that. I don't know...these are spiritual humor. Sometimes I try to break a serious talk with some kind of jokes like this. I hope you don't mind them. If anybody is offended, I apologize in advance because I heard yesterday about an elderly doctor who was retiring, a medical doctor. He was retiring from his job and a new young doctor was to take his place. So unlike this country, in India, we have domiciliary visits, that people go to the houses of the patients and treat them, not that they call them to the hospitals or their offices.

So the elder doctor said, "I am retiring, young man, and you come with me on a round, so I'll introduce you to my patients, so that you know who my patients are and they also know the new doctor has taken over." So, the old doctor and the young doctor, they go to a patient and the lady is lying in the house on the bed. The old doctor says, "Ma'am stop eating too much fresh fruit. Too much is not good for you." She said, "Thank you, doctor," and they walked out. Young doctor says, "Sir, you did not even see her pulse, did not open your stethoscope. You never examined her. How could you advise her about fruit?" He said, "Young man, you did not notice. I dropped my stethoscope on the ground. When I tried to pick it up, under the bed I saw large number of banana peels. I knew she is eating too many bananas. So, I prescribed, and it was the right prescription." He said, "Oh, wow, I did not know you doctors operate like that." Next house they went, and the young doctor spoke up. He says, "Ma'am, you go to church too often. Don't go to church, run around every time." She says, "Thank you, doctor," and they walked out. The elder doctor said, "I couldn't understand. I know the family. I know she...this girl runs to the church all the time. But how did you know that?" He said, "Your method I followed. I dropped the stethoscope and I saw the preacher under the bed."

No offense for anybody. The previous pope at the Vatican was a German. You know about it. He is still retired but he is still there. The pope was German and drove Mercedes Benz fast cars. When he became a pope, he had never got that opportunity to drive fast cars. So, he was always being chauffeured around, chauffeur who drives the big limousines. So, one day he was out of town away from the Vatican and he stopped the car and he told the chauffeur, "Look, I'm missing sitting on the wheel. You sit on the back and I want to drive for a while. Nobody will see us." He said, "No, sir. If anybody finds out, I'll be dismissed, fired from my job." He says, "Who is going to see us here. Nobody." So, he persuaded the chauffeur to sit at the back and he took the wheel. As soon as he took the wheel, he put his foot on the pedal and off they went at full speed. And the cops were sirening behind him all the time. So, he had to pull over and the cops stopped him. Cop came to the door and he called his boss. He says, "Boss, there's a big guy who has been caught for speeding." The boss said, "Give him, bust him, give him big ticket." He says, "You can't do that. He's bigger than that." "What, is he the mayor of the city?" "No bigger than that." "He is the prime minister of the country?" "No, bigger than that." "He is the president of the country?" "No." "Who can be bigger than that?" "God himself is traveling." He says, "What do you mean God is traveling?" "Yes, the pope is his chauffeur."

They are funny stories. Anyway, I'm glad you can all laugh at it also. That don't think that the spiritual path is all serious stuff. We live with a sense of humor. If we have no humor, we are not qualified to go on the spiritual path. Because when you will look at life as a show, when you will look at life as a movie, you will laugh. You'll be amused more than you'll suffer. We suffer because we take this as the only reality. Look at another reality inside, and

you'll find how amusing this carnival can be, how different it is than what we think it is. So that opportunity comes. As you know, we all have eight senses. We have five senses of perception which we all have. We are little better than animals who have four senses prominent. We have five, but we all have. The sixth sense, it's supposed to make us superior to those who have five senses because it is intuition. They say, "Women have more sixth sense than men have." That is because women have always had the upper hand in society but besides that, the sixth sense is considered to be important because of intuition.

Seventh sense is even more important than the sixth. It's common sense which is very uncommon. Common sense is what enables us to see what is important, what is not, what sets our priorities in life. Very often we set trivialities as our top priorities and forget the main thing, which should be our top priority. How many of us put our spiritual path or meditation at the top? Very few. We have to do worldly things. We have to do this thing. Then when we find time, we'll do meditation. It's a wrong priority. Lack of common sense. So common sense is seventh sense, but the eighth sense is the most important of all. The sense of humor, the ability to laugh, the ability to laugh at a situation, ability to laugh at your own situation where you are placed, ability to laugh at the way this creation exists and the way to look at it as if you're sitting at the top and looking at levels below that's created for your entertainment and enjoyment. Ability to laugh is real sense of humor is the top sense. Therefore, it is always good to laugh. They say laughter is the best medicine. Laughter is also conducive to good meditation. When you meditate, don't make a serious face. Neither outside, nor inside. Have a smile on your face because what you're seeing inside and what you will see inside, the more you will see, the more smile will come inside and outside. It's not a place to be serious and morose and feel depressed. It's to raise you up and become more enlivened, more alive. So, sense of humor should be employed even in good meditation.

We'll take a break now for some questions and answers.

Q. Does everybody have a soulmate?

A. Yes. Where is the soul-mate? The soul-mate is in *Par Brahm*. Soul-mate is above the mind. The soulmate is where the soul is. This is not the soul. This is our body. The soul is the powerhouse inside the body. It's making it alive. The soul is the one that is making the mind active and making it think. The soul is that which makes the senses operate and makes us see the world and perceive the world. Soul has no gender. The soul in Par Brahm has no gender. It's not male or female. For the purpose of the experience in these three worlds of the mind, the soul splits into two genders and continuously operates in two genders. Therefore, the two genders are a split soul and those alone are called soulmates. They do not meet till they meet in Par Brahm and become one soul. Thereafter, journey from Par Brahm to Sachkhand from their unit of discovery of the soul and till their totality, where

they merge in totality, is the only journey when there is no gender and there is one soul and the same soul represents the soulmates all over in the rest of the creation, even here. When we try to find our soulmates here, the soulmates may be in some other state, maybe in some other state of consciousness altogether. We try to look for the soulmate because we have a soulmate, but we don't know where to find the soulmate. So, we try a method called hit or miss.

Sometimes, I sometimes find an example is: You have a dinner party. You have a stack of nice beautiful dinner plates all stacked because a lot of guests are coming, and by mistake they all fall down and all break into two pieces. One dinner plate broken into different pieces. So, we now try to gather them and put them together and glue them together. We don't know which has the right pieces. They are all broken into pieces. When we try to fit them together, we see some little chinks here and there because they are not the right pieces. We think maybe this will fit together temporarily. That's how we search for soul-mates here. The little chinks between us left over and those chinks create difficulties, sometimes separation. Some people find soul-mates, after three months they found they were not soul-mates.

People have come to me. Young people have come to me, "I have found my soulmate. I know this is my soulmate." In three months or less later they are in divorce court and then they come and tell me, "No, we were never made for each other right from beginning." I said, "You are right with me in the beginning saying you are soulmates, that you are made for each other." So, this hit or miss system that we are trying is because of a natural tendency to find our soulmate. But the soulmate does not exist so easily that you can just find one and marry. The actual marriage of the soulmate takes place in Par Brahm when you really find the soul mate. And doesn't matter if one part of that soul, the split soul is there and the other is not there. It will wait for the other and the journey from that part onwards takes place together. Then you become one soul with no gender.

Q. [Question about living in the now.]

A. I mentioned yesterday that we only live in the now, but the question says: If we can never actually live in the present...It depends what you call present. If present is now, we all live in the now all the time. There is no other time to live in and that now has no time. But it's now. It's a moment of no time of consciousness where we experience something and continuous creating a sense of time. Let me first explain a new perception, a new point of view of looking at time. The way we are experiencing time, it looks like time is passing. We feel there was a time which has not yet come. The evening is not yet come. Noon has come and now evening will come and then we will be in the evening. Time has flown over us and we are there as if time is flowing into us, into events and into experiences and going somewhere.

That is not the truth. The truth is time never moves. The truth is time is totally static. The truth is time is laid out at the time of creation. Time has been laid out at the time of creation by the mind, by the universal mind in one straight line, and all the events have been placed on time. We are time traveling. We travel on time and then it appears the time is flowing. Time never flows. We move on time. The actual experience of movement is. A person asked me a question following from this answer that I just gave you. "That does it mean that I was a child, am still a child there? Because if I want to go back in time and I was a child and time is still there and then my child is still there, who am I? Am I that child and then grown up, that soul? How many of me are there? Am I millions of us all stacked together or am I only one?"

The answer I gave him was: "You are only one. That was your form. You had a form of a child. You had a form of a baby, form of a grown up. You had trillions of forms all stacked together, all still. None of them are moving. All still stacked up on the line of time, which is also static and all going to the end, all static and your life is merely changing from one form to another continuously. You don't change, that you become more than one. You are one all the time, but you are the one occupying different forms continuously, every nano second. You are going to a new form. The whole row of your self in a physical form is located in different forms and as you change from one form to another, the one that is experiencing that form remains one, never alters. The self is never more than one. It's always one. Even if you..."

Now for example, you remember your childhood. Just now I say, "I want to remember my childhood." Do you know you will not feel you are there? You'll see the child. Try to remember, I was a child so small and you will see the small body, but you are still here remembering that. So, the forms are changing and not that you are, so time is static. If time was not static, the whole business of pre-determined destinies would fall to pieces. Pre-determined destiny only is accounted for if all those destinies, those events have been placed on time already and then they are pre-determined. You are moving from one to the other and therefore you are moving on a pre-destined... What about changes in destiny? Like we said grace can do it, divine intervention can do it. How does that happen?

That happens because what we have on the time line and what we are experiencing as something that is going to happen and we change it. The change is pre-recorded in that time line and we can see the change being recorded. Supposing our vision is only confined to the physical timeline and we cannot see beyond what is underlying that time line. Then we see changes, we go to a master, divine intervention. "I can't put up with this karma. Please help." He says, "Okay, okay, I'll pray and help you," and we saw a little change has taken place. Has he changed our destiny? You go to the astral plane and the real timeline behind this timeline says no, the change is also pre-determined. Then we say, what about changing that also? We go to a higher master and say, "Please change my destiny written

from the beginning.” “Okay, I’ll change it,” and go to the next higher stage. Even that was pre-determined. If we say ultimately it’s our own self that is creating a master, that’s creating all this, can we change the destiny? And go to the top and say, “We set it up anyway to start with. What are we going to change? If we want to, we change everything. It’s a new creation altogether, so therefore the nature of time is not what it looks to us. Nature of time is that it’s continuous. Where we operate on the timeline, is a timeless moment. It corresponds to the time, that’s moment of creation. It’s the real Sach Khand. It is the real power of timelessness that’s operating here and only thing added on by way of destiny is memory.

Memory is the only thing we are operating here. When I talk of pre-recorded DVDs that we are playing out which is our destiny, what are the DVDs? They are memories and nothing else. We implant a memory and the memory starts rolling out and it becomes our experience. That’s how it operates. Our life is operating very differently than what we think. The memory is the only thing that we are experiencing whether we call it present, past or future. It’s all memory and the memory itself we plant is of a package of memory that creates all experiences. You have to go to the causal plane to see how it operates. It’s all set up there. It’s not inaccessible to us. We can have access to it. Therefore, when we hear this experience...“live in the now” ...people advise. Many people have advised. Live in the now.

What does it mean to live in the now? It’s not referring to time at all. Live in the now means don’t waste your time in past memories. Don’t waste your time regretting of what happened. Don’t waste your time carrying guilt about what happened. Don’t waste too much time saying what will happen in the future and specially don’t be afraid “this might happen” or “this might not happen.” Don’t be afraid. It will take you out of guilt and fear. Two things that come in the way of spiritual growth. To remove you from guilt and to remove from fear this advice is given, live in the now, which means live in the immediate present.

Q. [Question about loneliness.]

A. The question is about loneliness. I talked about it yesterday. What is loneliness? Where does loneliness come to us from? What is causing us to be lonely? What is causing loneliness is a very deep spiritual experience. We are lonely because we are the only real ones. The rest is experience around us. No amount of experience can substitute for reality. So, we are basically lonely. All of us. We are lonely because there is nobody else except us. Not at the top, right here. We haven’t changed. The self is still the same. The self is only one. The self is always lonely. Experiences have been generated to overcome that sense of loneliness. We are trying to run after people, run after experiences, buy things, go shopping to overcome that loneliness.

Loneliness is part of the fact that we are actually alone. We are only one. That's the reality. We are trying to overcome a reality of our being. The reality of our being is: there is only one. It's a given fact. Everything else is created around us. So long as we are in time and space, which is created by the mind, loneliness operates as separating us from the experience which is being created in mind by the mind in time and space. We create an experience. We create worlds around us. The causal world, the big cosmos of the causal world, the big cosmos of the astral world, big cosmos of the physical world. We create these big worlds around us. Still are lonely. Because the worlds are experiences. They are not us. They cannot substitute us. They do not...

We make images of ourselves. We create pseudo human beings who look like us, talk like us, function like us and are exactly like us. Still we are lonely. Because they are all images that we have set up. We are still lonely. This is a fact, that we cannot substitute any amount of artifacts. All our people around are artifacts made by our mind. All creation is made up by mind, and the justification for making the creation is not to be lonely and yet we are lonely because they can't make that reality which is only one. The reality is only one self. All others are made up. No amount how hard we try to make these clones look as real as ourself, they never become ourself. Some gap remains always between us and the clones we make which we give different names, different shapes, different colors, different people. We make them all as real as ourselves, and yet they do not substitute the self. We never find another self. There's only one self and lonely.

Loneliness is a good reason for creation and the mind. What about...can there be loneliness above the mind? Supposing there's no time and space. Where is the space to be lonely? Supposing there's nothing extending outside of the self. Can there be loneliness? No. There can be something else, but you can't call it loneliness. Loneliness is the opposite of company. Loneliness is an opposite of something created around you. If nothing is created around you, no time and space exist, you can't call it loneliness. You have to call it something else. We have no word for that. We have no word. In fact, the word I have coined is very inadequate, may not be inappropriate but inadequate. I call it totality of consciousness. Very inappropriate actually because it does not explain how can it be total if there's nothing else is to be total about. How am I using a language that's only fitting in, in pairs of opposites? How can I find any word in any language which you describe that to which there is no opposite? I don't know any language like that.

Therefore, it's the very best I try to do to call it totality of consciousness. The ultimate creator. Beyond time, space, timelessness. All these words we use but they do not mean what we are really trying to mean. It's not loneliness in that sense. Loneliness is created, the experience of loneliness is created when we create so many around us and still feel lonely. The experience of loneliness is different from loneliness. The loneliness per se would arise from there being only one self and the experience of loneliness comes when we have tried

our utmost to create so many and we're still lonely. The truth is that no matter how many worlds we have created, no matter where we are sitting in this world today, we are still lonely.

Everybody has loneliness in their heart. We try to meet people, try to match them—soul mates. People like minded, people on the same path, people following the same pattern of life. We try to meet them. When we meet them, there's a gap left. They are not the same as ourself. No two have been the same as ourself. Therefore, loneliness is a part of life. It's part of living. Is it a good thing or a bad thing? I am depicting a picture which looks to be very negative, that we are all suffering from loneliness. It's not so bad. Actually it is very good. If we were not lonely, we would never be on the spiritual path. It's loneliness that really triggers us to find something beyond what we can see here, which does not take care of our loneliness.

How does coming on a spiritual path take care of our loneliness, in a way that we can experience it, in a way that we can overcome what we have always experienced? Now that's the beauty of the spiritual path. That's the beauty of being initiated by a Perfect Living Master. When you get initiated by a Perfect Living Master, the master vests himself. He manifests himself inside you as a being with the same quality of existence as your self. He's an extension of yourself. And when you have that experience of the master inside you, manifested of the same quality as yourself, loneliness goes away.

This experience of a master within yourself is not a one-time experience. It is stabilized at that as we move on the spiritual path to new discoveries, to new experiences of higher and higher levels of consciousness, the master within us continues to be in the same form as we, as the self. He continues to be a second self within us, continuously till totality of consciousness where we find he and the self are the same. That's a cure for loneliness. I do not know any other cure for subtle loneliness that exists in all of us.

But if you are able to manifest what we call the radiant form of the master within yourself, which is a primary requirement to be happy on this path, which is a primary requirement for you to really make progress on this path—you don't make progress on the path while you are still struggling alone and you are still lonely—you really start your journey on the path when you are no longer lonely, you have a company 24/7 all the time. That only happens when you manifest your master, a Perfect Living Master within yourself and have that company. Have that company in the way you would desire at every level. For example, you have the master inside. You are in a physical plane. You are driving your car. Driving your car in a physical world in a physical car and the feeling is master sitting next to you. You look and there he is. Sitting next to you, chatting with you.

He says drive a little slow. Traffic is bad. He has become physical. He has become like we would like a friend to be. Therefore, I tell you if you have a real friend, a friend who is like

yourself, you'd never be lonely. The only person I could find, such a person in my own life was the Perfect Living Master. All others were clones. All others were made in the shapes of friends, shapes of human beings, shapes of people carrying out their karma, he was carrying my karma. We interacted with each other because of karma. At the end we said there's nothing like a friend, real friend who sits inside me. Therefore, that's the basic thing about Perfect Living Masters and this path, that you do not go on this journey alone at all.

Once you start the journey which starts from behind the eyes, which starts from this starting point of the turning inwards on the real journey from the back of the eyes inward, in this physical body. We are not talking of something far away. We're talking of this physical body, the real temple, the real church, the real place of worship, the only real place of worship. All others are man made just to emulate, just to be similar to this one. This is the real kingdom inside, and we have to go into the real kingdom of our own truth inside. When you enter it, at least enter the door.

There are nine doors which are very obvious to us from which we are using our perceptions to look at the world or the creation outside. The two eyes, two ears, nostrils, mouth, two lower apertures. These nine doors are all taking our attention outside. Continuously. That's our contact with the world. Our sense perceptions are operating through these and we enjoy this world. We hate this world. We love it. We don't like it. We like something. We don't like something. Ups and downs keep on going. All operated through these nine doors on this body of ours. Where is the tenth door? There's a tenth door. Tenth door is right behind the eyes. Opens inwards, not outwards. We have to go and open the tenth door. Who is behind the tenth door, hiding behind the tenth door? Our Perfect Living Master who initiated us. He is hiding. He is playing hide and seek. He is very good in playing hide and seek.

Why does he play hide and seek? Because we love to play hide and seek. We are playing hide and seek all the time with everybody, including ourself. Sometimes we play hide and seek with our own self. So, the Perfect Living Master who hides behind the tenth door inside waits there. "Well, I know you will come here. I know I am waiting for you." But we say, "We don't know anything about the Perfect Living Master." Okay, he sends signals. Coincidences happen. "Now I know master is working somewhere." We think he's working outside to find a parking spot for us. People think he is working to delay a plane because we couldn't catch it in time. You think he's working for these small coincidences. No, he's just giving little hints, little nudges to us. "Come where I am working from. I am working from behind the tenth door inside you. Enter the tenth door. I am waiting. We'll go together from there." Isn't that wonderful? That you can enter the tenth door and travel in the company of one who is alike with the self. Who is made up of the self? Who's made up of the same structure. Like we talked of reality that what is real and what is unreal. How do we define it?

When we go to sleep and have a dream, everything looks real. People are real. And we see one hundred people in a dream. We wake up and find they all disappear. But then five or ten of them are really there in the wakeful state also. They are our friends. They also came with the dream. Along with 90 others who the dream created.

So when we look back at the dream and recall the dream, we say in that dream, "I know these people who are real in the physical world that also real there, but they were real along with 90 others who look real." So, then we go up to higher wakefulness and we find out of those 20 people we met who are real, only five are real. Even in that place we meet them. We go further up. When we go to the top, we find only one is real, that's our Perfect Living Master, that's ourself. So, we are dealing with reality right from here.

A human being who is a Perfect Living Master is a reality not because anything is real here, but because he continues to be real at every level inside. That's why he is real here also. His reality here is dependent not on he being different from anybody here. His reality depends that he is continuously real even when we reach the top. So that is why effective relationship here affects us more than anything else. Why? Because of the reality that even if we wake up, he'll still be there. So, when we say that how do we overcome loneliness. The answer is simple. Meditate to an extent as quickly as you can to reach the point of the radiant form of your master inside. Loneliness will disappear, forever. Tested method. It's a tested method that you will never be lonely at all. You'll have a friend who not only understands you, thinks like you, feels like you, knows you, knows you better than you know yourself. It's a great feeling and yet you can travel with him in your car and you can fly with him inside. And you'll fly. Now I know that my master had a beautiful white beard. I love to see him. His picture is here. Isn't it a beautiful white beard? Since then I've loved all white beards. That is why I love this David guy so much. He's got a nice beard. But, look at this guy too. But what happens when I want to fly with my master. What happens? I normally fly and I say it's a very nice way of flying in our imagination. We fly and I look at his beard. It flies as if there is air pulling it aside...makes it so real.

What kind of fantasy can you create through meditation that the whole reality can be shifted wherever you like. You shift your reality from physical reality to an astral reality to a causal reality to an ultimate reality. Somebody says maybe you fantasize too much. Maybe I do. At Harvard University, there were some professors of philosophy and metaphysics. They used to have discussions with me. One day two of those professors came to me and said, "Ishwar, there is a problem in your way of thinking. You believe that all these experiences you talk about are real experiences. You know our brain, our human brain, is capable of so much fantasizing that whatever you talk can be fantasized by the brain. You take it as real. Don't you think that auto-suggestion can make you have the same experience you are talking about?"

I said, "Certainly I agree. I agree completely that my auto-suggestion makes me feel all those things are real. So what?" They said, "Well, so you are just not reality, it's a fantasy." I said, "I'm so happy. My fantasy has made me happy all my life. And you people are in depression. You who are trying to question this are in depression and you are in despair and unhappiness and I with my fantasizing power, I've been able to make something look real. Who is the winner in this case? Supposing the whole thing is a fantasy. I am willing to grant, supposing the whole thing is a fantasy made up by brain." I said, "Such a beautiful fantasy is worth having. Tell me something better than that. Let somebody come and tell me there is a better experience you can have, even if it is a fantasy. It doesn't matter."

But the truth is those people did not have any experience. They speculated from philosophical models. When you have an experience, you not only know it's not a fantasy, the clarity and certainty of experience is built into the experience itself. What does that mean? What does it mean to have a certainty of an experience? When you wake up in the morning from sleep and we all wake up. We all go to sleep and we all wake up in the morning. When you wake up in the morning, are you certain that you have woken up? Has anybody ever questioned that? Has anybody woken up in the morning and says, "I'm not sure if I have woken up." Has anybody ever come and said, "No, you are not awake."

Supposing one thousand people came around me when I wake up in the morning and say, "You are not awake." Will I believe them or believe my experience? There are some experiences in life which carry their own certainty. Wakefulness is one of them, no matter what level you wake. Even if you wake up from a dream into a physical reality, the experience of wakefulness is so real, it carries its certainty in itself. It is not based upon any evidence. You don't wake up and say, "Let me pinch my arm and see if I'm awake or not." You don't get up in the morning and say, "Let me call evidence. Am I awake or not?"

On the other hand, you will reject any evidence that says you are not awake, because the experience of wakefulness is an experience of change of level of consciousness. That's a certain experience. That experience does not require any other evidence except the experience itself. Does not matter whether you wake up from a dream into this physical wakefulness or you awake from the physical wakefulness to an astral wakefulness or you awake from an astral wakefulness to a causal wakefulness. Each wakefulness carries a complete certainty of its reality.

But philosophers who talk about these things, they are making speculative theories. They have not practiced it. So, the answer really is, if you want to know if sugar is sweet, you have to taste it. Supposing you have never tasted sugar, you keep on discussing how it can be sweet. You'll never find out. There are some things you cannot be certain about unless you taste it, unless you have the experience of it. The experience of wakefulness is the greatest experience. I know somebody recommended to me a movie. I don't see too many movies

but that was a nice one. They suggested I see "Inception." How many of you have seen "Inception?"

Oh, I'm glad, so many of us have common ground now to talk about "Inception." In that movie, they show two beautiful things which according to me correspond with real experiences. So, I don't know whether those people, producers and the script writers meditated or they just had inspiration, but good inspiration, to make that movie. One of the items in that movie is that if you go to sleep and want to wake up at any time during sleep, you must make an arrangement before going to sleep. In this case in the movie they carry a little totem in their hand, if you can recall. And the totem has a very sharp edge on it, so they create an artificial pain during the...they create a crisis, an artificial pain in the sleep and wake up. So they have arrangement made for waking up when they want. The same arrangement we have by way of finding a Perfect Living Master who awakens us, and it's a trigger like that.

Second thing in the movie I noticed was that ten minutes of wakeful life can create hours of experience in a dream. If you have a dream within a dream, the same ten minutes of wakeful time, hours in the first dream become a whole lifetime in the third dream, and people live their whole life in the third dream. When they showed one of the scenes from the third dream in that movie, there is an old wise guy who knows about the wakeful states. He is the wise guy sitting there and they ask him, "Do people come here to wake up?" He says, "No, these people come here to sleep, to live a whole lifetime here," and I said, "Isn't he describing us, our humanity?"

We've come here to sleep. We've come here to dream and to extend our time. There was no time at all and then some time was created, and we extend time by coming to this level. That movie only deals with three levels of dreams. Carry it to the fourth level when you will create millions of years. Carry it to fifth level, it will create eternity, carry it to sixth level where we are now. It creates permanent reality over here. That's what's happening. We are in the same... I like that movie for that reason. It has a resemblance to the state we are in. So, therefore this certainty of wakefulness that comes and changes the scene from one scene to another, it becomes something that fades away when new reality comes.

When we wake up from sleeping every morning, we don't remember our dreams. We remember very few dreams. We dream several times every night, proven by pictures taken of sleeping people in sleep clinics. In the sixties when I came, it was a very popular subject to study sleep and dreams. I studied at someone's sleep clinic, where they would put electrodes and put cameras on you and see the rapid eye movements and see every time the eyes move rapidly, they knew they were dreaming. To make sure the person is dreaming when there is a rapid eye movement, they would wake up the person at that time and say, "What were you seeing?" The person's eye lids are moving like this rapidly. From the eye

lids they can see the rapid eye movement and they wake up, "I was just seeing waterfall," and another person's eyes are moving like this. They wake up, "I was watching a tennis match." That means the physical body, the eyes of the physical self, they are corresponding with the dream sequence. What they were seeing in the dream, this body was responding. Sometime the legs and arms would move corresponding with the scene in the dream.

Sometimes they toss and turn in the body. They took pictures of everything to see the connection between the dream sequence and the physical body sleeping. Yet the person dreaming had no idea and a person who was woken up four five times during dreams. Every person had dreams every 15-20 minutes. A new dream every time lasting little few minutes. Then again they would go to...no visible sign of a dream, then again a dream would come. When they woke up, they didn't remember any of these. They didn't even remember they were woken up. When they were woken up, their voice was recorded. When the voice was reproduced to them, "This is what you said." They said, "We don't believe it. We don't remember anything of the sort." These are states of being where we are continuously having these experiences and they fade out when we go to another experience.

People go to the astral plane in meditation. They have lucid dreams. They have experiences where they find things which are more real than this and they go back to this body and this becomes the only reality that looks like a dream. Even though while the dream is on, they know they are awakened to higher level. At one time we can hold only one reality, and that is why we can go up or down. If we could hold all realities, you would know that we are right now in Sach Khand. What are we talking about, going to our home? We are in the true home. We're just dreaming in the true home. We're just going to wake up.

So therefore, when people have different experiences, they only relate it to the experience in which they can recall it. You can have a lower experience, or you can have a higher experience. A lower experience is a dream which when you can recall part of it, fades very quickly. Even the last dream before waking up, you can remember and very quickly within seconds it starts fading out and you can't remember. "Now I remembered, I don't know, I can't think of it too much." That's what happens. The dream sequence that takes place and once you wake up it fades away like this, the same thing happens if you had a higher dream or a higher wakeful state. You come back to this, say, "I don't think I went to the astral plane, it looked like that. Must be lucid dream, must be something extraordinary in my dream." It will look like a dream anyway because we have made this the reality. We always compare something with this reality which we are in at that time.

So, what's the difference? I can tell you a little difference. If your dream consists of mono color, buff color, color in the range of the skin color and all scenes are like that, it's a purely subjective small dream arising from your daily life here. There is nothing special about it. If your dream has many colors, then it may be a dream taking place at a different level than

going down in consciousness. If your dream has blue and yellow colors, it is not going to be an ordinary dream. The blue and yellow colors are coming sharp, blue and yellow colors, very sharp like a blue sky. When it's seen in dream, it's very often an astral dream. So, there are some signs by which we can distinguish between dreams and those dreams which are so clear and where you feel it's more real than real life, have these colors in them. Colors are a very big subject. How colors are created and how colors are building blocks of some of our programs here. How concepts are created, which become colors, become living beings. Like you can have a soul in a physical body here, you can have a soul in a color at another level. You can have a soul in a concept, you can have soul in a diagram, in a triangle, in a circle. The building blocks of our universe here are so strange and all accessible to us through meditation. Imagine what a journey it would be to see how this whole experience is being constructed. What are the pieces from which it is being made? It's all inside us. Nothing outside. All knowledge, all real knowledge lies inside us. That's where you must go to find out.

Thank you very much. We'll have a break. I'll see you again after lunch. How many of you would like to do actual meditation? Okay, we'll do that. Please remind me. We'll do some meditation so you should know it's not all talk. We should not only talk the talk we should walk the walk also.

<https://www.youtube.com/watch?v=iwsYQDjPQPU>