

## **Karma Creates Physical Life**

Mt. Laurel, New Jersey — August 13, 2015

Welcome, friends, to this three-day event we are having here in Mt. Laurel, New Jersey. I am very happy to come here and meet so many friends. It's always a delight to meet friends. Friendship is a very rare thing. We make friends in this life and later on we find that they were mere acquaintances and not friends because friendship is a deep thing. Friendship is something, if you become a friend, you're a friend forever. If it is not forever, if it is temporary, it should not be called friendship. True friend is that who is with you at all times, whose thoughts are with you at all times, who takes care of you at all times, who has concern for you at all times, who loves you unconditionally. These are rare qualities in a human being. And, therefore, friendship is rare. It's not as common as we think. We keep on talking about our friends. They are mere acquaintances, mere passers on a journey, passers-by with us on a journey of life. We come together with them. Sometimes we go ahead of them. Sometimes they go ahead of us. Sometimes we meet for a while, then we lose them. These are not friends. These are our karmic relationships with people who have come into our life to settle a score, to settle our karmic debts.

We do not meet anybody without any purpose. Every person that comes into our life has a purpose in coming to us. Either we get something or we give something. Either we learn something or we teach something. We share something and then it's over. And when it's over, it's over. This is not friendship. This is called settling an account, an account of karma. Karma is a wonderful thing. None of us would be here today if we didn't have our karma. Karma creates life. Karma creates physical life. In the physical body...it is impossible to be in a physical body like this unless we have a karmic account to settle, and we come into the physical body to settle that account. The karma is set up for us which we call destiny. Our destiny is set up for us before we are born, before we are conceived in the mother's womb. In Hindi they say, "*Pralabdh pehley bane, paachey banaa Sharir.*" The pralabdh, our destiny, is made up even prior to the conception of the body, and the body takes shape from conception based on that destiny or pralabdh that has already been set up. Therefore, the whole account of our life from birth to death is predetermined and made up, written up before we are born. We come here to go through

those experiences of give and take. We meet so many people. We meet objects, and we are attached to them, and we sometimes get detached from them and this game goes on till we die. We come here to play a game – a game of life. But we end up attaching ourselves to the objects of life, attaching ourselves to those things which were pieces of a chess board. When the chess game is over, we don't look back at the pieces, but in this life, game of life, we are constantly looking back at those pieces – and we get attached to them.

It is like somebody going to an amusement park, a carnival, and we have nice rides there – there are those merry-go-rounds and the horses are coming up and down. There are other rides there. The ferris wheel takes us up and brings us down. We enjoy the ride. If somebody says, “Oh, I like a particular horse on a merry-go-round, I possess it, I want to take it with me,” you won't – you have to leave the park and go home. The same thing is true here. These are all rides, and the people and the objects that we see here do not belong to us. They are merely for the ride – ride of life. We come across these people so that we can meet them, settle our score, give and take. They may owe us something – we'll take it. We owe them – we'll give it. And then the game is over and we go back home and come back for another game.

So we do not take life in its true meaning. We think this is reality. This is the only place which is real. There's no other place and life is the only reality. We have to live it like it's real. Not only we have to live like it's real, we take it for real. And that is why all these attachments are being made. But the irony is that we see people dying. We have seen many people who have died in front of us. They did not take anything with them. Neither the people they loved or hated nor the objects they attached themselves to. They left empty-handed completely. All of them. No exception. No matter whether it was a guru or a master or a perfect person or not. Everybody from the physical body left and did not take anything from here. And yet, somehow our mind thinks we are going to make possessions here. We are going to acquire these things. We are going to make friends here and they will go with us. Nobody goes with us. We go empty handed. All of us. Therefore, it is obvious if we just examine life of other people around us which we have been seeing their birth to death. Nobody took anything. How are we going to take all these things with us? And yet we get so attached to these things. And then when we die, suddenly we realize we can't take those things. Our attention is drawn to those things. We can't get over that

attachment, and we are born again and again just because of that attachment. We have to come back for the very things which were temporary. And they'll be temporary next time also. And next time also. You can have a million lives – nothing will go with you. But you'll keep on having a million lives so long as attachments are there.

There is a story about some people who thought that they were immortal, that they will never die. Alexander the Great was one of those people from Egypt, because a gypsy had told him when he was a young boy, “Alexander, you ’ll be the greatest emperor of this world and you will never die. You will only die when the sky turns into gold and the earth turns into silver. Then only you can die.” And Alexander knew this will never happen, that the earth will become silver and the sky will become gold. So he thought himself to be immortal. He conquered lot of the world in the eastern part of the planet. He came to India. He massacred people. He made thousands of men killed, corpses. He made thousands of children orphans. Thousands of women were made widows. He looted the temples. He collected all the gold and silver what was there in these temples, other places. He loaded them on his elephants and camels and tried to take them back to Egypt. On the way, in the desert, he fell sick. If you have read the history of Alexander the Great, he got so sick that he could not go any further. His attending physicians, the hakims who were accompanying him, told him, “Alexander, there is no way you can go any further. Your time has come. You have to die.” He says, “I killed so many people. I did so much to collect this wealth, which is all laden on my camels and my horses. I am willing to give all of this if anybody can give me the few days so I can reach my capital in the Egypt in Alexandria.” They said, “Sorry, it’s not possible.” He said, “But I can’t die. A gypsy told me that you can only die when the earth will become silver and the sky will become gold.” He was so sick he could not stand on the horse. They took him down. He had a silver armor which he used during war. They spread that armor on the ground. And there was a canopy, an umbrella, a golden umbrella. They lay him on the silver armor and put the umbrella to protect him from the sun and he saw the silver underneath and he saw the gold on his top, on the sky. He said, “The gypsy was right. My end has come and nobody can take me.” Then he ordered that “when you put me in my coffin, to bury me, to give me a burial, please keep my hand empty outside the coffin. Don’t bury my hand inside the coffin. The whole world should see that even Alexander the Great went empty

handed.” The story is merely illustrating that nobody takes anything from here. Yet do we live our life like that here?

We take this so seriously. We think this is reality. It's not real. It can't be real. Otherwise people would be here forever. So this is not the kind of reality that we have. Moreover, we look at life around us. So much misery, terror, hospitals full of people crying in pain, and disease, mental hospitals, people talking foolish things, turning crazy. Is this our life? Could this be our home? Do we belong here? When we look at ourselves we find that there is something in us that is telling us this is not our place. This is not our home. We belong somewhere else. We just happen to be here in this body and we just happen to be living this life. And there must be a purpose why we are here and we don't know what the purpose is. When we look at our life then we discover that this life is made up of ups and downs. That nobody is living a happy life. There are moments of happiness and moments of unhappiness. There are moments of going high and moments of going down. That we are all working on a sine curve, up and down, up and down in our life. And this life seems to be made up of this particular pattern where there is good and there is evil. There is good and there is bad.

So we have a strange life here in which we are settling accounts based upon good and bad. And we also feel the laws of the land, of every land, require you be good. If you are good, you'll be rewarded. If you are bad, you'll be punished. And we are rewarded and punished according to our deeds all the time in this life. Surely, if you look at the human life, there is some reward and punishment going on for all events. And that is what constitutes the law of karma. That karma is a pattern in which we can come and have good rewards and bad punishments for what we have been doing somewhere. Some of these things are not done here at all. A child is born blind. What sin has he committed that he should be born blind? In the Bible they tell a story of a father who brought his child who was born blind and he asked the master Jesus, he said, “Master, why is this child born blind? Is it because of my sins or his sins? He had no time to commit sins. And why should the father be punished for the son?” And Jesus replied, “It is neither your sins nor the sins of the child. It is that the law may prevail.” Law may prevail. Which law is he talking about? The same law we've all talked about. The same law that the scriptures in India described long ago. That you are born according to your destiny based upon what you have done in previous lives.

That there are previous lives which create the conditions. How can otherwise by a true creator, loving everybody, create so much differences? Make people rich and poor, make people healthy and ill. How could he be discriminating so much? The reason is the pattern of life here is not based upon that particular will. It's based upon a play – a game in which you play a game of good and bad. And based upon that game, you come back again and again to pay for your actions good or bad. The intentions – good and bad. This is how this law works.

We have seen many cases of little children remembering their past lives, describing things which they had no knowledge of in this life. There's so much evidence mounting today about the fact we have had previous lives. Once you know that, then you can easily explain every detail of your life that you're leading now. So that is why the law of karma is the one that's creating all events for us. And it is only temporary while we get a little time, a short time. They say the earth was created only 4-5 billion years ago, and the whole universe was created by a big bang only 13-14 billion years ago. They are still billions of years. How long do we live this billion of years? What 50, 60, 100, 120 years at the most? It's a very small fraction of time in the cosmic time in which we are brought up here. So that is why our stay here is so little. And during that time we are not able to do anything. So what's the purpose? Why are we here as human beings at all? Just to play this game? Or is there another purpose? Is every living thing a part of the game? Are trees, living trees, also part of the game? Are insects and birds and animals – are they also participating in it? Yes, they are. Every life form has a life in it.

What is life? What makes you alive? When we look at what makes us alive, what is the vital force that makes us alive, we discover that it is something independent from our body. Our body is alive today. I have seen many people dying right while I am watching them. Body is alive, eyes are working, hands are working, everything is working. There is a cardiac arrest, and body is still the same. No change has taken place in the body. Person is dead. Body is cremated. Burned. The very body we were loving and talking to is burned. Buried in the ground. What happened? The composition of the body, the molecular structure of the body, is still the same. Life has disappeared. Life has gone out, so obviously life is not a physical thing at all. Then we might think that maybe the capacity to see, to touch, to smell, these sensory perceptions – that

may be life. That may be because we can see and touch and taste and smell and walk and act – that may be life. That the skin has the capacity to touch. That may be life.

Now when we look at that...we go to sleep at night and in a dream body we see. In a dream body we touch. Dream body, we smell. In a dream body we do all the things we are doing with this body. And then we wake up. Nothing was real. That means the sensory perceptions can be created even in a dream. How can that be reality? How can that be our self? Therefore the sense perceptions are merely a function of something. They're obviously not a function of this body, because you put a body under anesthesia it becomes unconscious and has no sense perceptions but is going into a dream state. So, therefore, the sense perceptions cannot be our self. Neither the body is our self, or our life, nor are our sense perceptions our life.

Then the thought comes expressed by many philosophers, "I know what the self is. It's the thinking machine inside." "Because," the philosopher said, Descartes said, "I think, therefore I am." He thought the thinking machine, the mind, the brain that thinks inside must be our real self. But that is also not true, because sometimes we find two, two types of voices in our head. One saying, "Do it." Other says, "Don't." Which is the other voice? Who is stopping us? Sometimes we get to know something without thinking. If thinking was us and thinking was the only capacity we have to have experience, to have knowledge, then how come sometimes we have a gut feeling? How come sometimes we have an intuitive knowledge? We know. Somebody says, "Are you sure?" "I'm sure." "How do you know?" "I don't know how I know, but I know it." Where does that come from? Where does intuitive knowledge come from? There's no thought involved. In fact, thought is sometimes opposite of intuitive knowledge. Thought is thinking one way and the gut feeling says, "No." Where's the gut feeling coming from?

We realize by introspection of these things, by looking into these things, that even thinking is just a function of the mind, function of something that is with us. It's not life. It's not ourself. Then who is ourself? Is it possible to find out who's our self? All these mystics and saints have come from time to time telling us exactly that. Socrates said, "Know thyself." Find out who you really are. If you find out who you really are, it'll be great. Big knowledge. Big knowledge to

know if we are neither the body nor the sense perceptions nor the thinking mind and we are something else, and that something else is the one that is using thinking. That something else is using the perceptions. Something else using the body. It will be very good knowledge. And we might find that that something else is neither born nor dies, not like the body. It does not belong to time and space like the mind. The mind cannot think, visualize, understand, do anything where there is no time and space. It's dependent. It's a slave of time and space. In fact, if we want to study our mind carefully, mind is functioning in our brain in the head. It's not functioning outside. We can go in and see. We can close our eyes and check how the mind works. We can study it very carefully like we study other things. It's only a study within ourselves. If you study the mind carefully, you will find that mind depends upon thinking alone. The reasoning, the understanding, the coming to conclusions is all dependent upon the mind thinking. The mind has to use words and concepts and images in order to come to conclusions. Therefore, the mind is something dependent on time because no thought can take place without time. No thought can take place without space. Mind is limited by that. And yet, when we have an intuitive hunch of something, no time is involved. No space is involved. There's something else happening besides the mind.

Therefore, we come to the conclusion the mind also is being used by us. It's not us. It's not the self. Therefore, we find out merely by introspection, merely by examining your own self thoroughly, understanding how body, senses, mind is working, you understand that we are none of these. We are merely using these. And we are using these in succession – that first we think, then we become aware of our sense perceptions. Then we become aware of our body. Why do I say that? Because when you see something...see these flowers are here. I look at them. What are the eyes looking at? Patterns of white, red, different colors. They don't make them into flowers. They become a bunch of colors that the eyes can see. Eyes can't see more than that. Then what makes them flowers? Flowers is a contemplation by the mind on the sense perception and it puts it together and says, "These are flowers because every time I see this combination, they're called flowers." Language is all based upon that. Language is based upon our impressions we have gathered right from childhood with the association of ideas with different objects and things and ideas. And those associations create meanings for us in language and the mind uses those

meanings in language, thinks like that and understands they're flowers. They will not become flowers if the mind does not say so. The mind is constantly speaking to us.

If you say...examine very carefully! This is a very deep subject. If you want to know when you see flowers, how do you know they are flowers? Did you know the mind said to you, "I see that. They're flowers." If it doesn't say that, there are no flowers. Unless the mind speaks to you, you have no perception at all. The sense perception is dependent upon the mind interpreting it for you. That is why the mind is a function that's performing the function of giving us what is life around us. And yet, the mind without its being alive is dead. We make it alive. That means...let us see carefully, if we examine the whole of human life and human beings, who are we? We are the life force. The life force that is empowering the mind. A life force that does not depend upon time and space. Has never been born, never been created because there's no space or time to be born or to be created. It's immortal, and it uses a process of generating thoughts through a...through a little accessory called the mind. And the mind puts our experience in time and space. And the mind brings up sensory perceptions, puts on a cover of sensory perceptions upon us. The sensory perceptions get embedded in a physical being, and we become a human body. So simple. We can do the reverse also.

We can go reverse from here. We say, "This is my physical body. Is there anything more in it? Let me meditate and see. I close my eyes and I contemplate, "Am I the physical body? Or am I sitting somebody behind the eyes contemplating who am I? Stay a little longer there. You'll find you're not the physical body. You're somebody sitting behind the eyes thinking who are you. You can experience the physical body right around you. Little meditation. A little meditation will tell you that you have the capacity...where our thinking is taking place, where life is there, you sit right there behind the eyes and you will know that the body is only around you, your head is around you, the rest of the body is below you, that you can also feel that you have eyes, you have a throat, you have a heart, you have other parts of the body, your legs, arms – they're all below you, all around you. Does not take that...who are you around whom this body is built? The longer you're able to meditate and understand, you'll find that that is the self. That self has the capacity to see. Otherwise there would be no such thing as imagination. Today we are able to see in imagination. Which one is seeing that? These eyes have no role in that at all. We dream. We



see. These eyes have no role in that at all. There is something else in us that is seeing. But we can awaken that.

We can awaken that part of ourselves by a simple process. And what is the process? The process is to use two gifts given to all of us – the greatest gifts, according to me – the gift of using attention, to put your attention where you like. You can't do other things. Everything is around you. You can't change anything. But you can put your attention where you like. You want to look at the flowers? You can put attention on the flowers. You want to look at that corner of the room? You can put your attention there. If you want to put attention on what is happening behind the eyes, you can put your attention there. It's so remarkable – this power of putting attention where you like – the only power of consciousness that's within your control. Otherwise, you have nothing else to control. It's just automatic. But attention you can place wherever you like. That's a great gift to us, that we can place our attention behind the eyes upon ourself.

When we do that, we use the second great gift given to us – the power to concentrate our attention wherever we like. You go to a concert and different musical instruments are playing there, and you like the drums a little better than the guitar. Put your attention on the drums, the drums become louder. If you put more attention, only drums can be heard. You can silence the other experiences by putting attention and concentrating it there. A simple method – if you can put your attention on yourself, the one that is thinking, the one that is creating all these thoughts and questions, if you can put your attention behind the eyes, close your eyes, sit there in the center of your head and put attention on where you are, what's going on and concentrate your attention there, what will happen? You'll begin to feel you don't know where your hands are. Naturally, your attention is not there. You know where your hands are today, because you put attention on them. As you process this concentration of attention behind the eyes, you become unaware of your hands and feet, unaware of your legs and arms. Gradually unaware of your whole body. You suddenly feel that you're out of your body. Thousands of people have done it. Any one of you can do it. It's not a great thing. It's not spirituality. It's an understanding of the fact that you are not the body, but you're somebody operating from inside the body.

So when you put your attention and concentrate it behind the eyes, you go through a process, the very process that you will go through at the end of your life when you die. When you die, same thing will happen. You will not know where your hands and feet are. You won't know where your legs are. You won't know where your arms are. You'll still be knowing. You'll be talking to people. You won't know where your belly has gone, you won't know and then you won't be able to talk. And you come near. You'll be silent. You'll try to talk. You can't talk. Your eyes are still seeing. Then the eyes will go. The brain will be dead. You're dead. That's the process of death. If you have seen people dying in hospitals...I've seen many. That's the process. They lose their awareness of their body gradually, going ultimately up to the head and then they die. Then the whole thing is gone. You die the same way if you concentrate your attention behind the eyes. That is why the process has been called dying while living, that you can have the same experience that you will have at the time of actual physical death. You can have the same experience right now by concentrating your attention behind the eyes. What a wonderful opportunity to understand what death is. Whoever has done that will never be afraid of death thereafter. Because you will know it's just a process of moving from one state of being, one state of knowing yourself, the physical body and knowing that you're not the body but something else that is generating the experience of the body around it.

This is great – dying while living. In the Bible, Paul says, “I die daily.” He doesn't mean he's physically dying. It means he has the capacity to move out of the body into the inner self. The inner self...if you can concentrate enough on the inner self regularly, you will get to know more and more of yourself which is occupying this body. You will discover that self has a memory, like we think we have a memory of this body. When we are in this physical body, we can remember what we ate, what the body ate, where it went. Some memory, not all. We forget things also. But we remember some things. When you are able to concentrate enough and have an experience of being somebody who's inside the body, you will have the experience of its own memory – a memory that will tell you what you did 200 years ago, memory that will tell you what you did 300 years ago. This body wasn't there 300 years ago. How are you remembering those things? Because they happened only to that body, not to this. That's also a body. You will discover that there is a body within this body. And that body is responsible for all your sensory experiences. That body is responsible for sense perceptions, not this. Because that body works

inside this, therefore you experience sense perceptions and you ascribe them to this body. You think you see with these eyes when you are awake. You are seeing with the inner eyes through these eyes when you are awake. If these eyes are closed, the others are open, you will see even more. You'll see brightness that you have never seen with these eyes, because these eyes are like a filter. They stop you from seeing the whole thing. They see physical. They cannot see more than physical. These eyes only see physical reality. But there's more reality than physical reality. When these eyes are closed, inner eyes are open, you see more of reality, beyond physical reality. These arrangements that we have – the arrangement of having a living force, which we might call the soul – the soul is actually the living force, which is immortal. It was neither born, nor dies. It lives beyond time and space. It generates the experience of time and space by covering itself with the mind. The mind is a thinking machine and once the soul empowers the mind, the thinking machine comes into being. Thinking machine can create concepts, all kinds of concepts. And then the thinking machine creates a cover upon itself of the inner body, which creates sense perceptions. And once the inner body, working with the mind and the soul empowering both these, it covers itself with the physical body and we have a physical experience.

When we die in the physical body, the other body opens up. It has a longer life than this one. Therefore, we have that other experience. If it comes back into the physical body, it again has a physical experience. It is like going to sleep every night. We go to sleep at night, we have a dream. A dream body starts functioning in that. This body is sleeping in the bed. Another body is roaming around. That's our dream body. The dream body becomes real for us only during the dream. During the dream, the dream body says all kinds of things – gets scared, gets happy, has experiences. But when it wakes up, then we say, "That was not our body at all. That was just a dream. This is our body."

Similarly, when we wake up from this one to the next one, by becoming unconscious of this, we say, "That's the real one. The physical body was merely like a dream body." And when we awaken further by the same process...the process is never different. The process of discovering yourself is to go further within yourself. To go further from where you're operating, from where your consciousness comes. If it comes right now through the head and through the perceptions,

go behind, the other perceptions will open up. Go behind that within the head of the inner body, you'll open up and you will become unconscious of the sense perceptions and open up your pure mind – mind empowered by your soul. You'll be able to see how the thinking machine works. You can see it yourself. You will know how you were always thinking right in the physical body or in the dream body or in the astral/sensory body.

All these things, all this knowledge is right within us. It's not something that we can get from outside. You can read all the books of the entire world, of an entire library, you will never get this experience, nor understand what it is. But just by going within you'll get all the answers. This is a very big difference, because when we read books...first of all we take the books to be real without realizing it's like a dream. It's like going into a dream to study our literature, then waking up and saying, "Yeah, I was very scholarly there." That's how the books are here. We read books, a description of something that cannot be described, that puts the order of things in a totally different way. It does not show that the order of creation is that we create from within outside. It thinks the creation is outside and we are experiencing it within. We've taken that for granted. By assuming a reality, by assuming this world is real, we automatically take it that the world is already there. We've come temporarily into it, and we are absorbing a little bit of this world and then we die. The world will still be there. When we see the reality from the other side, we find the world wasn't there. It was created for us, for our experience, like a dream. A dream isn't there when we come out and wake up. This world is a creation from within outside. When we go within, we discover the secret. No books outside can describe. It's just like saying, "I want to study in a library in my dream. I don't want to study in the library in the wakeful state." And that's what we are doing – trying to find things from books, and from talks, even lectures. There is no substitute for personal, practical experience.

Therefore, if you want to verify the things I'm sharing with you, you can't just believe because I am saying it. You have to go within yourself. Then you will say what is the meaning of what I was saying. Otherwise, it becomes an interesting talk. Then you can go home and say, "I read a book and I heard his talk and they were the same things. He said nothing new. We read all about it earlier. That was just a repetition." All I'm saying is a repetition, not only of books, it's a repetition of my own talks. I give talks everywhere. I say the same things. People still think that I

may be saying something new this time and they get disappointed – “He said the same thing again.” But the point is if you keep on saying the same thing but don’t act upon it, don’t verify it, don’t check it out, it remains mere talk. The only way to make any use of this talk, any use of any book, is to act upon it, verify it practically. Can I have the same experience that is being described by somebody? Can I have the same experience that is being described in the books? Were they unusual people who had these experiences? Is it only reserved for some special souls to have that experience, or is it open to all of us? And I am sharing with you that it is open to all of us.

But don’t just listen and go away. Act upon it. And the acting upon it is so simple. If it was a complicated thing, I would say, “Only very few people can try it.” But when it is as simple as sitting with your eyes closed, imagining you are sitting in the head and concentrating on that imagination, where is the difficulty? A child of five years old can do it, and an old man of hundred years old can do it, and everybody in between of all nationalities, all countries, all genders. Where is the big deal about it? It’s the simplest of things. We’re not going to study something outside. We’re studying our own self. We’re trying to find out who we are really. And we will discover by going within and within and further within that we are the spark of consciousness, life, that which can make us be conscious of anything we like. That’s life. Life is an ability to be conscious of anything.

Therefore, it’s the consciousness that is the soul. That is the real thing. And it becomes conscious of the mind because it makes it a mind. It becomes conscious of a sensory perceptions makes an astral or sensory body. It becomes conscious of the physical body, makes a physical body and by consciousness it creates the whole physical world and at other levels creates other worlds. It’s all the power of consciousness. But it’s easy to say. But it’s also easy to see – if we put our attention on it. This is not, this is not a requirement of religion. Spirituality was never a religion. Different spiritual people with experiences came and declared what they had seen, what they had experienced, advised us to do it. We made religions out of it. Several religions. And what did the religions do? Laid down rules and regulations, ceremonies, you do this thing, rituals, unless you do that...taking this whole world to be real. Rituals have made this world more real. Religion has made this world more real than anything else. They have put us down to do things in this world

instead of pulling us out from here and discovering who we are. Spirituality deals with the spirit, with the soul. Neither with the mind, nor the senses, nor the physical body, nor the physical world. If you want to be spiritual, deal with the spirit.

My master, whose picture you see here, Great Master Hazur Maharaj Baba Sawan Singh, the greatest master, I would say. I got personal experience...I'm sharing everything with you I got from this guy. This guy. In India I can't call him this guy, but anyway, he's a good friend of mine. The best friend. The best friend with whom I experienced unconditional love, who never made a judgement at all. He did not say he was my friend because I was good or bad. He was my friend because he shook my hand and said, "I am your friend." That's the kind of friendship. A perfect living master, he's a friend first, master afterwards. If he can't be a friend, forget about his being a master because a perfect living master comes like an ordinary human being in the same human body like ours, acts like us exactly, completely. Sometimes more ordinary than us. Makes no claims. Does not claim to be a master. Does not claim to do anything superficial. Follows normal rules of life. Falls sick, takes treatment. Eats the same medicine and the same food like we do. No difference. Then how do we follow him? How do we know he's a master? We know because his unconditional love we can't find anywhere else. A non-judgemental person who doesn't judge at all. We can't find ordinarily. All the so-called lovers and beloveds we find in this world are expecting, "What are you going to do for us?" They put conditions on their love and here's a man who has no condition at all. You may not notice it on first day. You will notice on the second. If not second or third, you will say, "What is going on? How come he loves me no matter what?"

A perfect living master, when he says, "You are my friend," he's your friend forever. He'll never give up. Neither in this life, nor in any subsequent life. Till you reach your true home where there is no mind, no senses and none of the physical things. He will remain your friend. It's such a big thing. And when he says he is your friend, he will love you. He will love you if you love him. He will love you if you don't love him. He will love you if you hate him. He will love you if you kill him. That's the kind of love of a perfect living master. It's not easy to find. But you can experience it – physically experience it in this physical world. You can have these experiences with a physical, ordinary person. When you see that, then you realize it doesn't look

like ordinary at all. He behaves ordinary. He lives ordinary, but there is something totally outstanding. And what is the outstanding thing? What we can observe and experience – the unconditional love. Otherwise, if, if a person comes up and says, “I am a master,” you can see straight away, first of all, he has not even controlled his own ego. He is asserting, “I am so and so.” A perfect living master has gone beyond the mind. Ego has no question there. If a person starts claiming so much, then how can, how can you say that person has humbled himself to the extent that one would be if one is above the mind?

The true spiritual path takes us above the mind. There are many spiritual teachers, many mystical teachers, many teachers who try to make us better people. Thousands of them are there. They’re good. If you want to be better person, listen to them. Listen to their discourses. Follow their advice. You’ll become better people. Read good books. You can even go to religious places. Go to temples, go to church. Go to synagogues, go all these places, go to gurudwaras, and get some good advice and become better people. It’s okay. That’s a different subject altogether. To become better people is a different subject, it is not a spiritual subject. It has nothing to do with spirituality.

Spirituality is to discover the spirit, to discover your soul, to find out who you really are beyond birth and death, beyond these forms of physical body or the astral/sensory body or even the mind, the causal body that causes all these experiences. We give these names to the physical body, the astral body, or the causal body. They are just names for the physical self, this body we are carrying, plus our sensory systems we call astral body. It’s not a separate body. It’s just a...when we have sense perceptions we think we are like a body because all perceptions work the same way. We call it astral body. Mind is a causal body. There is no other body. Mind itself is a causal body and inside that is the soul, the consciousness that makes all these alive. And we can pierce each one of them by simple process of concentration of attention at the core of ourself, as close within as possible so that we become unaware of the outer shell. We become unaware of one outer shell, then the second outer shell, and third and we discover who we are. That is called enlightenment. That is called discovery of the self. That is called finding the true self. It’s not the end of the spiritual journey. There are many perfect masters who took us beyond the mind and made us discover that we are the souls, immortal souls. But there were some even beyond them

who told us we are not even the soul. We are participating in one totality. There's no separate thing as a soul. A soul is a unit of consciousness but belongs to totality of consciousness. It was never separated from it. It was only having an experience of separation.

That, that highest level, to discover that we are part of that undivided, total consciousness from which we have never been separated and all the experiences are taking part within that totality and we still, within that totality, thought we were individual souls – that's the highest level that these perfect living masters have taken us. Those who have been able to discover that we are souls, not mind, not body...in India we describe them as sadhgurus. Sadhguru. And those who went to the truth – beyond that, that we never were separated from the totality, are called Satgurus, the true gurus.

A guru is a teacher. A mother is a guru. A school teacher is also a guru. A religious teacher is also a guru. A teacher who comes, even a psychic, who gives us experimental experiences with the psychology of the mind is also a guru. A person who can take us out of body experience is also a guru. A person who can take us to the astral field and show us that we have been alive in past lives is also a guru. A person who takes us to the highest level of describing our mind and taking us there – also a guru. A person who takes us to universal mind and most of the gurus have gone up to that point because they use mental methods to go there. When the mind is involved in finding itself, it can't find something beyond itself. But it can go up to the point to discover its own universality. That there's only one mind in which we participate. It's a copy of consciousness. There's only one consciousness in which the soul is a participant. The mind is only one mind, but we all use it separately, individuated, and think it's separate minds. This discovery of this truth is possible also by gurus, by masters who can take you to that point. They're very highly advanced masters. But the pure spiritual teacher, the one who takes you beyond the mind, is very rare. Extremely rare. Where will you find such a teacher? You only find it where such a student is there.

Since these teachers, these perfect living masters, come like ordinary beings, obviously we can't go around searching for them. Many may pass by you and you will never recognize them. How do we, if we want to really find a perfect master, how do we go about it? There's a very simple



way of going about it. And that is, seek in your own heart, in your own mind. “I want to meet you, perfect Master, because I’m tired of this game here. I have had enough.” But you can only do that if you’ve really had enough. But if you think, “No, no, I have a lot of things to do. I have a lot of people to meet. I have a lot of work to do. I have my ambitions to achieve.” Go ahead and achieve everything and when you’re tired, say, “Now I’m tired. Now I want to go home.” It’s just like that. A man came to me once. He said, “I have been hearing your talks on YouTube, and you are telling us go within to your true home. I’m a very happy man. I have a big house, have a lot of money, in cash and in the bank. I live a very wonderful life, and I’m enjoying my life. Why should I meditate?” I said, “You don’t need to meditate. Go and enjoy your wealth. Go and enjoy your life. That’s your time to enjoy. I am not saying anything for you. In fact, if you ask me, I’ll encourage you, go and enjoy your life. My YouTube messages are not for you at all. They’re for wrong, other people, wrong people. You are the right person. Go and enjoy.” After one week, he comes again to me. He says, “My life is miserable. I am the greatest unhappiest man.” I said, “What happened in one week? Last week you were so happy.” He says, “No, I didn’t tell you. My girlfriend ditched me and left me. The other man cheated me of my money. He won’t give me my money back. I have been disappointed so many times. My life is miserable. Only the outside things were good, so I only told you about the outside things. Inside, I am miserable.”

When I hear these stories from people, and I hear them all over the world, I find that human beings have experiences of unhappiness. If they have no experience of unhappiness, why should they look for anything like spirituality? Spirituality arises from the fact that you have discovered this is not your place, that what you are experiencing here is not what you would desire. Your inmost self, your soul, your intuitive self is telling you, “This is not what you really are.” Therefore, you want to go back to your true home. If that feeling is not there you don’t have to go to any satsang, any discourse or read any spiritual book. Go have a good time. So that is why there is always a trigger in our life which tells us the time is now. When the trigger comes, you say, “I am tired. I know this is not my place. I want to go to my true home.” Then you seek inside you. Seek inside and I guarantee – after my almost more than 88 years of life on this planet, out of which more than 78 is after initiation by this man – I’m telling you now that if you seek inside, a master will appear in your life. You don’t have to search for him. He will search

for you. He will search for you and appear. How will he appear? How will he know I am searching for him? If he doesn't even know who is searching for him, how is he a master? If he doesn't even know where you are, how is he your master? If he's earmarked to end your game in this physical creation at a certain point and take you back home and doesn't even know about it, he cannot be a master at all. And if he knows about it, he has sufficient control over circumstances to create coincidences to bring you to him, create coincidences to meet you and bring that spark in you and suddenly you meet you say, "This is what I was waiting for." You hear a few ordinary words from such a person, you say, "This is what I was waiting for." Now I know. When a soul is desirous of going back to its true home, a sudden seeking comes inside.

Actually, we are all seekers, but some are seeking slowly, patiently, waiting for the time to come. Some are anxious to go quickly. Some say our time is now. It's a certain stage of experiences. We have only come here wearing these different covers for experiences. No more. So when the experiences have tired us out, the soul is ready. It may be ready to go only to the first stage. A master of that stage will come. If you're ready to go beyond, a master will come there. If you've found a master who took you to stage one, you are not satisfied, you will say, "This is not my journey. I didn't just want more pleasurable things, I wanted to go to my true home," another master will appear. It's a natural phenomenon. Seeking is the secret. Seeking inside. Not shouting outside for a master. Seeking inside your own heart, inside your own mind. When you seek, the master appears by coincidence, by circumstances. And your mind which has automatically attached itself to things around here, wants to stay here. It doesn't want to go in at all.

You will notice that when you try to meditate, to sit within – which is a simple act, it's a very simple thing – when you have the power of attention and the power of concentration, it should be the simplest thing to close your eyes and say, "I'm sitting in the head behind my eyes. I'm a being there and just imagine..." It's very simple. But when you try to do that, the mind starts thinking of other things, even when it's not been thinking of those things at all. Mind takes you out, because mind's pleasure – it always seeks pleasure – is always being found outside. Therefore the mind tries to go outside. And that is why the only obstacle to your spiritual growth is your own mind. There is nobody else stopping you. No other power stops you from going

within your own self and discovering who you are except your own mind. And why? Because your mind has already accustomed itself to have the pleasures outside in these attachments, in these experiences. The mind will run after them, so every time you want to go within, the mind takes you out. When you meet a perfect master, or a master up to the desired state of awareness that you want, that master will come and something inside your soul will say – intuitive self, not the thinking self – intuitive self will say, “That’s what I was waiting for.” And you’ll feel pulled by the unconditional love. You’d like to spend time with that person. The mind will say, “How can you be sure?” The mind will create doubt. That’s the business of the mind. It’s a good programming. The mind has been programmed to create doubt for a good reason. If the doubt was not there, anybody could mislead you anywhere they like. So doubt is a good thing. Skepticism is a good thing on the spiritual path. People sometimes criticize skepticism, they sometimes criticize why we have doubts. But doubts are a good thing. It gives you an opportunity to remove your doubts. It gives you an opportunity to find the real reality and check out things. It does not take you blindly into something. If you have no doubt, you’ll be a blind faith people. But doubt makes you go behind that, say, “No, I want to study. I want to be careful.” So, when the mind doubts, you have more experience and you check it out. After a certain point, the love, the unconditional love of a master pulls you like nothing else does and the mind is subdued. Mind begins to love it also. And then the journey begins.

So this is natural occurrence. When you seek, masters appear and they will take you back home at, in certain stages depending upon how much preparation has been made in your life so far, in previous lives so far. But it will happen. So there’s no problem in finding a perfect living master. Just seek and he’ll appear in your life. I’m telling you I’ve seen this throughout my life in the cases of all the seekers I’ve met. How they came on the path – all coincidences. How they met a master – all strange coincidences. Every story is unique.

You hear from people and then you find that the master appears when we are ready. He may appear in stages. One master may appear and teach you one thing and another will take you a little higher. A third may take you higher. But if your seeking is for the highest, you will get the perfect living master of the highest order. And that’s a guarantee. Because he, the perfect living master who is a perfect living master, he is your true self, the truest self. The truest self is only

one. There's no two. The truest self that is making you believe you are an independent, individual being. The same truest self appears as a master. It's your own true highest self appearing as an ordinary human being outside. It's nobody else. After all, if all this is maya, illusion, unreal and we are looking at a master also, a human being, he's also maya, illusion, unreal. It's so obvious. If everything is unreal, how can that one person, one piece of that unreality, become real?

Even the outside image we see of a master is unreal, as unreal as the rest of the world we are looking at. The reality of the master is inside us. When we go within we find who that master was that we looked outside because he was already inside. He was inside before he was outside. Ultimately we find there is no difference between the master and ourself. The seeker and the sought are the same. That's the highest level of achievement that you can get through the spiritual path.

All these things I am talking are within reach of a human being who is a seeker. If you seek that state, you will get that state. It's as simple as that. You have to fight only the mind, nobody else. There's no enemy of ours. They're all people created for experience so that we can pay our accounts. Do it cheerfully. Live your life up and down cheerfully. It's a platform given to us. Now why is it that we have to be human beings to have this experience? Why can't we have an experience when we're flying like a bird? Why can't we have an experience if we're an angel already in heaven? Why can't we have this experience in any other form? The reason is that out of 8.4 million forms of life described in our ancient books – the whole list is given – 5.4 million is in plant, is in plant kingdoms only. And then there's other species – insects mammals and angels. They're all put together. All forms of life have been put together, including those we call gods, have been put together. Wherever a soul has manifested in a form, has been put together in that list of 8.4 million. In that list there's only the last highest list is 400,000 species, in that there is only one species, the human being that has been given a unique gift called free will – the power to seek. No other form has this. Neither plants have, nor birds have, nor mammals have, nor angels have, nor gods have the power to be having a free will. Gods have knowledge. How can they have free will?

If we knew what is happening tomorrow and day after, if we already knew now, we would lose our free will immediately. Our ignorance is a blessing. We don't know what's going to happen so we decide, "Let me do this," without knowing what we're going to do by deciding was already written up earlier. We think we're deciding. This feeling, experience of free will, not truly free, but just an experience – nothing is true, it's all experience. The experience of free will, the experience that I can make a choice, the experience I can seek, is unique to human beings. And that's the experience that leads to realization of all your levels of consciousness, including your true reality. And this is a unique feature. That is why I say the purpose of human life in which this unique property has been embedded into us – the property to make a choice, the property to seek that enables a human being to discover the entire reality of all levels of creation and to find the Creator, Himself – this is a great capacity based upon our experience of free will. And that is why we make use of this. That is the purpose of life. That in no other form of life you will be able to do it. And you can circulate yourself into 8.4 million species of life and not have this opportunity which you have now when you're a human being.

A man once went to my master, folded his hands and says, "Master, in my next life please make me a human being." Master said, "Are you a donkey now? Why do you want to wait for next life? Opportunity is now while you are a human being. Why are you thinking of next life? Why are you thinking that there has to be something happening later on? This is the time when you should act."

They published a pictorial record of my master's life, *Glimpses of Great Master*, a book. In that they put a quotation of Master. He wrote in Urdu, "*Jagdeesh milan ki bariya*." He says, "The time to find the Lord is now, not tomorrow, not later." When we get this opportunity, when this clicks in our head, when the seeking comes, crack! Hit it! Hit the iron. It's hot when you feel the seeking inside. The mind will come up. It will slowly...there will be a slow fight with the mind, but at least you've started on the way. Eventually you'll reach your destination, if you start. If you don't start, procrastinate, "I am too busy now. Maybe tomorrow I'll start. Or maybe when I retire I'll start. Maybe this is not the time. I have to bring up my children. I can't start now." If all the excuses of the mind are acceptable to us, we'll never start. Time will just go by. One day we'll say, "I'm going to start." The next day we'll die. And we'll say, "Why didn't I start? Next

time we'll do it." Next time you'll forget about the past life. You start all over again and perpetuate the birth and rebirth again and again. Therefore, when such a trigger comes in our mind, this is the time to start. Do it! Don't wait. Don't waste a moment. Start from wherever you are. Start in whatever way. Perfect living master will come in your way and guide you right up to your true home.

I have noticed that there's large number of people who have asked for personal time, what we call interviews. How many of you here would like to have a personal time, one on one with me, please raise your hand. Wow. Now based on the time frame and the program they have made, uh, I don't know how we can accommodate... We have had the same problem in other events also and I feel very sorry that we make a list of people and then we go one by one and then we can't complete the list and I have to leave for the next destination. It makes me, leaves me a little unhappy that I could not give time to people who really wanted to talk to me. Therefore, I suggested to Rick Merget that I'll check just by raise of hands. And now I have just seen myself.

So I'll try to do this, that I'll try to devote more time to this one-on-one rather than just keep on giving you more talks. So if you agree, I'll give more time for these interviews or personal meetings and less time for a general talk. I've already given you a general talk. And if you think I...you need more general talks, Mark says there are 220 talks on YouTube. Talks are easy. You can hear any one of them. You can also read books. They say the same thing. I have said nothing new.

So I'll try to arrange to try and try to see as many as I can. I would like to see those who are seeing me for the first time. So he's going to put those names ahead of all the others. I believe you agree that they should be given the first chance. Then some people have come from overseas, from other countries – they've travelled far off to come to see me and we should give them a chance, so Rick is going to put that name next. And then, time permitting, we'll see as many others that we can. And some people have mentioned about initiations. There will be no time for that during this visit here, but if one is interested and wants to ask about it, the best opportunity is always on the 2nd of April, which is the Bhandara day, the day when my master transitioned from physical body into my radiant form forever. That was a great day and we

celebrated in Wisconsin somewhere. We have been doing it in Rice Lake and Bruce and...now we'll see what will be the next place. Mostly in Wisconsin state, in USA. And that is the best time, if you're interested. Meanwhile, prepare yourself. If you are in a hurry, there may be an opportunity for some next month in September at the meditation workshop we'll be having, during which we'll be meditating, but then at that time also I'll take up a few cases like that. So these are the two opportunities, but there won't be time for that here. So I'm only mentioning this right now because some people may have expectations that there will be initiations in this trip. There will be no initiation in this trip. Okay?

Thank you very much. We'll take a little break, and I want to say that if you have any questions, general questions to ask – if you have a personal question, you can reserve them for personal meeting – if you have a general question to ask, you can write them down. Do you have this arrangement for small pieces of paper on which you can write your questions – and I'll try to answer those.

I'd like you to join me in a little meditation. Would you like to? How many of you want to do meditation with me? I'm very happy. Do you know why? Because that is better than talk. That is actual practice. Even though it may be little practice, at least it's a practice in the right direction. So we will do a little meditation now before we break for lunch. This...before we start the meditation, how many of you have never done meditation with me? Please raise your hand. Who have never done any meditation with me?

Okay, so I'll start with some experimental exercises that I normally do before we start meditation. There's a purpose for them. I'll explain to you. We'll do a couple of exercises. First exercise, which many of you have done and if you'd like to join again, you can do it again with me. It's called the orange juice experiment. How many have done the orange juice experiment with me? Oh, many of you have done already. Some of you may be able to do it today. In this experiment's...it's an imaginary experiment – we will use our imagination, because imagination is a very valuable thing in meditation also. When you have to imagine you are inside the head, it's an imagination.

So, imagination is a powerful instrument and to practice that powerful instrument of imagination, we are going to do an imaginary exercise. In this imaginary exercise, we will imagine that our body is made of glass and is hollow from inside. It's a hollow shaped vessel, hollow like a body and we are going to fill up that hollow body with orange juice, all the way from the feet, from the toes of the feet, all the way up to the top of the head and right up to the end of the fingers and the arms. We'll fill up the whole body, imaginary orange juice. We will also know that in this exercise our fingertips, the tips of the fingers have valves. When we press them, the orange juice flows out. When we don't, it stays inside. That kind of valve is there. We also have similar valves in our toes. When we press the toes, the orange juice goes out. When we don't, it stays inside. So this is the arrangement that the whole glass body has valves on the fingertips and on the toes and we...I will give you instructions from time to time what to do.

Now you have to sit in a still position. You can't be moving around, because then the glass body will crack. So you have to stick with this imaginary game. In this imaginary game be still in your position where you are. No movement. Close your eyes.

...

You can rub your eyes, hands, and feet because during meditational exercises we'll experience withdrawal from the body again and again, so to get back to the physical body, the physical experience, it's easy to do it like this. It comes back faster. I do it just by routine. How many of you were able to do this experiment? Very good. How many of you had difficulty doing it? Not many. We'll experiment again sometime. But most of you did very well. Did you understand the purpose of this exercise? That you were able to use your attention in any part of the body as I was speaking to you. When I said, "Stop here," you stopped at that point. That means the attention which you just used...that's the secret. The secret to good meditation is the use of the very attention you just used. And you used it everywhere where you liked, according to the instructions I was giving. It was entirely in your control. It's the same attention that we will be using in meditation. But before we meditate, we'll do one more exercise. It's again an exercise in imagination.



In this imaginary exercise, we will again close our eyes and this time put our attention behind the eyes and think this is a room, a chamber we're sitting in, that this body is our house. It's not our body. It's not our self. It's a house in which we live. The house has six floors, based upon the six energy centers, six chakras below us. We are at the two-petalled lotus behind the eyes and the other chakras, the energy centers below us, and behind the eyes we have our nice chamber. The floor is right at the eye level, and we're sitting on top of that floor in the center. When we sit in the center, we'll have...we'll be between the two ears. We'll imagine we're between the ears and equally distant from the front and the back and – not exactly, don't have to look for the space but just a feeling that you are in the head sitting there. When you are sitting there, sitting on a nice chair, sit on a nice chair, better than what you've got here or the same type. It's free. Pick up any chair and sit on the chair in the center of the head. On your right side, have a table like this one, like I have here – side table on the right side. On that table place a vase or vase of flowers, like that, not necessarily these flowers. Your favorite flowers. Put the favorite flowers next to you. And a nice drink in a cup of your choice and drink of your choice on the side. And a small plate, small plate with some nice snack, your favorite snack. So all this has to be done inside the head. You're sitting in the center. Imaginary. It's all imaginary exercise. You imagine you're sitting in the center. On the side there's a table and on the table you've got flowers, a drink and a snack. Then I will give you instructions what to do next. Close your eyes. Go to the sixth floor of your house behind the eyes.

...

How many of you were able to see flowers? How many saw the flowers change colors while you were watching? How many had never seen these flowers before? Good. How many of you were able to smell those flowers? How many recognized the fragrance? How many felt it was new? How many of you could taste the drink? How many of you recognized it? How many of you felt it was new? How many tasted the snack? How many liked the taste? How many still have taste in their mouth now? Very good. There were no flowers. There was no drink. There was no snack. You still have the taste of the snack in your mouth. What was the purpose of this experiment? The purpose of the experiment was the sensory perceptions of seeing, touching, tasting, smelling are all inside us and do not belong to the physical body at all. Physical body has nothing to do

with it. This experiment was done with imagination and you were able to recreate all sense perceptions in this little experiment. You will notice that who was it that smelled the flowers? Who was it that tasted the snack? Who sipped the drink? Any answer? Did you recognize who was doing it? How many recognized somebody else was doing it in the head? Somebody did it. You're all raising your hands that you got all this experience. It was not this body. Then who was doing it? Step one...it is step one of realizing that you are that which had that experience and not this body. That experience looked imaginary to you. Why was it imaginary? Because this is real. Therefore, it was not this. Therefore that must be imaginary. Your attention was 95% in this body when you did this exercise. Supposing you were to put 95% of attention on that experiment? This body will become imaginary and that will become real. You can test it out. The reality is not being created by something real. Reality is being created by the percentage of attention you put into it. We're putting 100% attention on this physical body and physical experience – we take it as real. We withdraw attention to something else – that will become real. Reality doesn't exist as we think it does.

There's nothing real except our own self that has the experience. Ultimately you'll find the only reality is the self, the experiencing self. Experience is not real. But we make experience real and make ourselves unreal. We do the reverse. The reality is created by experience and therefore the amount of attention – which comes from consciousness operating through the mind – the attention we place when we put all attention on something it becomes totally real. When we withdraw attention, it becomes...it disappears...becomes unreal and something else becomes real. This is a continuous process going on. We go to sleep every night. We become unconscious of the body and become conscious of a dream body. We wake up in the morning. It's an automatic function. If you meditate, the other thing will become normal for you – to go into higher reality. Then open up a higher reality. You'll enjoy that, know that's longer and go back into this like sleep. It's as simple as that. It's the process of shifting attention from one level to another, shifting from one set of experiences to another. And this body is merely one level. But it's a very interesting level because the physical body...the reality appears more real because of the free will. We can choose to go to the other level. We can choose to sleep, though we really can't. When we're very sleepy, we fall asleep, but we think we choose to sleep. Otherwise, wake up. The fact that we feel that we can choose, make choices, does not exist in the dream body, does

not exist in the astral body, does not exist in the causal body, exists only in the human body, physical human body, makes it unique. It does not mean that every higher experience is higher. Somebody sometimes asks me, "Which will you prefer, to go to a heaven in the astral plane or stay here in the physical plane?" I say, "Stay here. I make choices. There I'll be a robot. I just live by the program." Here also I'm living by the program, but I don't know it. The program includes that you will think and say you will decide this. That's part of the program, but I don't know it. So I take it as real. I enjoy it. I make my destiny here. I make my future.

But this is so amazing, this whole system, system of life and creation, system of life and having experiences, most wonderful game. Experience it. Move about from one level to another, at will. Where is your will? Human wakeful state. This you cannot do if you are sleeping. You cannot do when you're in higher state of consciousness. You cannot do it in heaven. You can do it here as a physical human being cut off from knowledge of the future. Ignorant. Ignorance is bliss, that you feel you have a choice. No matter how unreal the choice is, you take it as real.

I tell this story of an actual experience of mine with a guy in India. I had appeared for the Indian navy and after doing my interview for the navy I came...this was in a town called Lucknow. I came out and a man in a turban was talking to me, saying, "Good luck." I had met another man also who had said, "Good luck" and I said, "Why are you saying 'good luck' in English when we are both Punjabis?" But he said, "Because you have good luck," so he was predicting something which came out right. But this man was different. He said, "Do you have a piece of paper?" I said, "Yes, I have." I was carrying paper from my interview. I gave him a little piece of paper. And he said, "You have a pen?" "Yeah, here is a pen, pencil." So he began to look at me and write something. And then he folded that paper. Gave me my pen back. Folded it two or three times and said, "Hold it in your hand." So I held it in my hand. Then he said, "Do you have another paper?" "Yes." "Keep this. Hold it in your hand. Now on that paper write a number between one and ten." I thought this is an old game. Even I used to play with other children when I was a child that when you tell children, "Write number quickly between one and ten," they all write five. The mind works in the middle. So I said he's expecting me to write five and I'm not going to write it. I'm going to call off his bluff. This game I've seen before. So I wrote three. He said, "Write the name of a flower." And the most common flower is rose, gulaab. And

I thought he was expecting me to write that. I am going to write the name of a flower...this is UP, Lucknow, he has never heard of it, a Punjabi flower, so I thought of a flower – jasmine, called chameli. So I wrote in English – c-h-a-m-e-l-i – chameli. He said, “Now write your date of birth.” So I wrote 1926. He said, “That is your year of birth. I said date.” So normally we write date first and year afterwards, but I had already written the year so I wrote the date, 26 November, after that. He said, “Now open the paper I gave you earlier.” I opened the paper. It said ‘3, chameli, 1926’ and then the date. Exactly the order in which I wrote. I was completely stunned. How can this person know when I haven’t even thought out something? It is not that he could read my mind. How could he read my mind beforehand? I was still in a state of shock when he said to me, “Shall I tell you something more?” I said, “Please, go ahead.” He said, “When I asked you to write a number between one and ten,” you said, “I am going to call off his bluff and write 5, not write 5 which he expects me, and I will write 3.” He knew exactly my thought. “And when I said, ‘Write a flower’, you thought, ‘He’s expecting me to write rose and I’m not going to write rose, so I’m thinking of another flower.’” He repeated my thoughts – thoughts that he could not have known because I had never thought them. How could he know precisely my thoughts before I thought them?

That was one of the best proofs I ever got – that what we think and believe it is new, is also not new. That when we make a choice, say, “I am going to do this. I have to decide whether I will go there tomorrow or not and now I am deciding I will not go.” And this is my decision, unknown to anybody prior to this moment, is already known to somebody who’s got a record of it. And who’s that somebody? Our own self in our record.

There are so many amazing things that we discover that what we call free will is an experience, special experience given to human beings to find the truth. It’s not a real experience because nothing is real. It’s part of the unreality, but it’s a part of unreality that makes you get into reality.

There was a swami. More than 110 years ago he came to Chicago. His name was Swami Vivekananda, Swami Rama Krishna’s disciple, favorite disciple. He came there, poor man, found by a lady sitting outside who took...an American lady who took him to her house. He began to talk a lot of spiritual things. She said, “I am a member of a group. We are going to have

a great Congress of Religions. Come and speak there.” So this young sadhu from India was invited to speak in the World Congress of Religions in Chicago and he made a speech. Then he made another speech. People loved him. They gave a standing applause. Third day he said, “I have been telling you that this world is unreal. It’s mithya, maya, illusion. If this is all illusion that you are looking at, then you are looking at me, I must also be illusion. How come I am talking to you like it’s something real when I am also saying it’s illusion and I myself am illusion?” He said, “I am also an illusion like everything else with one difference. The rest of the illusion draws you to itself and holds you here. This illusion is pushing you back into reality and saying, ‘Go back.’ That’s the only difference.”

So we discover that everything...this world was not created in time. It was in non-time, instant, everything was declared. You will go there to that instant. You can, anybody can go there because there is no anybody. There’s only one. When you realize you are that one, you come to know that, you come to know the instant of creation. All free will, everything that we talk of, billions and billions of years and billions of galaxies and all that – one second, one moment, not even a second. And we can reach that second and know that what we say we are moving, thinking, deciding these things – all pre-determined. Now when I say this thing, “Everything is predetermined” I still get emails saying, “Well, I can decide to follow you, not to follow you. How can you say it’s predetermined?” Then when you say, “Should I follow you or not follow you?” that’s also predetermined. When you ask me, “Is it predetermined or not predetermined,” even that is predetermined. The thing is when the whole thing is programmed into consciousness and it’s played out like this, you will see it exactly like it’s played out, like reality. We can put it another way. They say life is a stage. Shakespeare said that. The world is a stage. We are mere actors and players on it, which is true. Life is a play. We are acting in it. But we are good actors. What is the definition of a good actor? A good actor is one who forgets that he is an actor. If he remembers he is an actor, he’s not a good actor. If a barber becomes a king, he will continuously sharpen his razor even as a king because he’ll still know I am the barber, only acting. But if he begins to think he’s a king, he’ll act very well as a king

There was a movie made, “Ghandi,” in which a British actor, Ben Kingsley, acted as Ghandi. During an interview in India he said, “People wanted to shoot the movie. I held them back. I

said, ‘For six months I must feel I am Ghandi, then shoot.’” Every day he said he woke up and began to feel he was Ghandi. When he felt absolutely identical, then he said, “Now shoot.” The success of a real good play is how natural the acting is. And we are such good actors, such natural actors, because we have all forgotten we are actors. We have taken our roles so seriously. We go by the script naturally. And we think in the same way like we are destined to think. Therefore, it’s a play in which we are acting as best actors according to a script which can be written but we don’t read it now because we memorized it. It’s a programming. And therefore, free will is part of the experience. If you want to go above free will and see what it is, go there also.

People come to me, “Why has God given me such bad karma and that person has good karma?” You could ask God why did he do it and God will not answer you. If He answers, He will say, “I didn’t give you. You did it. It’s your karma, not mine. Why are you blaming me?” You say, “How can it be mine? Everything they say is created by God.” He says, “If God created everything, I can show you your actions by which you are having this karma. Look back.” You look back. “Oh, they were my actions.” “But God, how can, how can you say that you created everything, why are you blaming me for those actions or for this?” He says, “No, I did not create you. You are creating me.” God has not created us. We are creating God. Did you know that? God is a concept. We all created God as a concept. The Creator is a concept for us. We want to worship somebody. We have a very low opinion about ourselves, because we think we are the body. When we discover who we are...in the inmost self...when we discover that God was the one that was our inmost self. There’s only one. There is no two. Nobody can see God unless you are God, because when you reach the point of total God, you are only one. How can there be somebody to see? If you are able to see, you are creating that God. That is why this whole game is of totality of consciousness. That’s the creative power. And the creative power currently in the physical world is sitting right accessible to us within our self. What else do we want? That the highest creative power given any name – God, Allah, Parmeshwar, whatever you call it – sitting right inside and is your own reality.

Don’t believe it? Check it out. It’s not a matter of debate. It’s a matter of going within and checking it out. That’s the beauty of the spiritual path. I say this man gave me the beauty because

He said, “Nothing is to be accepted on blind faith. Nothing has to be accepted because I am saying it. Accept what you experience yourself. Develop faith based upon every day’s experience. You can take one step of belief. “OK, I am here. Maybe there is something outside the door. I open the door, there is nothing. I come back. No, there was nothing. I don’t believe anything else. If I see something, yes, I can take the next step. But every step of faith...real faith should be based upon experience – a living faith. Like other things alive, they grow. Faith should grow like that, with every event that we go on.

Therefore we should have a living faith. No blind faith – somebody said it so I believe it. That’s blind faith. Religion today has become a following of blind faith. Somebody said it – we believe it. Have we checked it out? Have we experienced what we’re believing? How can it be good faith? Faith must be based upon your own experience. Believe only...little bit if you have little bit of experience, believe little experience and move from there to the next one. But don’t say I believe the whole story somebody told me. It’s still a story. And let me tell you. All descriptions of spirituality are stories. Because they can’t be described. The only way to make us understand as human beings is to tell stories. How can you describe anything that lies beyond time and space? There’s no description for it. How can you describe the totality of consciousness when there’s no description? How can you say there is no separation when we are watching separation all the time? How can you talk of these concepts, these highest truths, when the experience right here is totally different? We can’t fit them in. That is why we make stories.

Swami Ji, Seth Shiv Dayal Singh, in whose name Radhasoami faith was created in Agra, he used to give the satsangs. “There are in Sach Khand, our true home, tall trees laden not with fruits, with diamonds and rubies, precious stones.” Many ladies attended his satsangs. Obviously, no way when there’s no time and space, how can there be trees? How can there be diamonds? It’s just there’s no other way to describe it. So we are using stories, using examples, which the mind can understand with examples we have here to show you it is different, to show you it is separate, to show you it’s not what you think it is. Those are stories. Stories are told only for examples. Well, I’ve talked enough. I’ll take you in a few minutes of meditation now. Are you ready?

In this first session of meditation, again we go back to the same place, which will be the basic starting point for all meditation – that this is your body, not you. This is your house, your vehicle which you are driving, but not you. In a stationary meditation, you can assume it's a house. You're sitting on the 6th floor of the house and in the center. And, how many of you have a mantra or a simran or repetition that you know of? How many of you don't have any mantra or any simran or anything to repeat? Those who don't have anything can, for this exercise, coin a small mantra. Coin a few words, three or four or five words expressing your love for your beloved. That's all, just make it up. Now we are going to use this process of sitting inside, stabilizing ourselves, very comfortably, no stress. This is not a physical exercise at all. It's not something to do with the physical head. Once we close our eyes and feel we are there, then we are there. Then forget about the physical things. Then we only to see what is there. So once we sit in the center, then we will repeat the words of our mantra very slowly, listening to every syllable, listening to every part of it, putting all the attention on listening to what you are saying. You'll discover a very wonderful thing if you do this. One, that the speaker in your head is not you. It's your mind. The listener in your head is you, your soul. That the speaker always is the mind. Listener always the soul. The soul is reality. Mind is used to speak. Whether we speak outside or speak inside, we use the mind to speak. So when we repeat our mantra, we don't do it. We make the mind do it and we sit quietly and listen. That's the relationship we have with the mind. So when you sit inside, make the mind repeat the words and listen to them attentively. When you listen attentively, you discover you are not the mind. If you don't listen, you keep on repeating like a parrot, your mind is running all over, you are also all over. Then it doesn't become meditation. So meditation is the art of putting your attention on listening to the words your mind is repeating. If you repeat too fast like a fast train, you can go anywhere else, you're not on the words at all. If you listen too slow, then also your mind wanders away. You have to listen, consistently speaking words and listening to each syllable carefully: "What is my...what is my mind saying?" Don't say, "What I am saying?" "What is my mind saying?" and listening to it. And do it very patiently and very gently. No pressure on the head. No pressure on the eyes. It's all imaginary like you did imaginary exercise earlier. Just imagine you are there doing it, sitting comfortably, listening to your mind repeating. Close your eyes and begin.



We'll do more practice later in the afternoon. We'll have a break for lunch. I'll see you again at three o'clock here. Thank you.

<https://www.youtube.com/watch?v=tvS9rpk-i8>

**Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: [creativecommons.org/licenses/by-nc-sa/4.0/](https://creativecommons.org/licenses/by-nc-sa/4.0/) Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).**