

Listen to the Sound of Consciousness

Garrison, New York — August 3, 2013

<http://www.youtube.com/watch?v=vbSkUKyt81Y>

Friends, welcome to this second day of our program here. We are all in pursuit of happiness. We all want to be happy, and somehow it looks that happiness eludes us. We try to find something outside of ourselves to get happiness. But these outside things, whether they are things, or they are people, they give temporary happiness. They give temporary pleasure which we call happiness. Afterwards, the same things which give us happiness turn out to be the cause of unhappiness.

It's very strange that when a little newborn baby comes in our family ("bundle of joy," we call him) and makes everyone happy, he grows up to a teenager, is a big problem for everybody. Same person, same being. I have met so many people, young people, come to me, young couples. "We are soul mates." I said, "How did you know?" "Because we think alike, we are just like each other and we are going to be together forever. We are really in love," Six months later, they both come. "We are in divorce court because we knew from the beginning we are not made for each other." I said, "That's not what you said in the beginning."

Looks like the very things that can be a cause of happiness becomes a cause of unhappiness. So, we are searching for happiness somewhere, where it doesn't really belong. Happiness belong inside us, not outside. If you are happy inside, you'd be happy anywhere. If you are happy inside, you will meet happy people. If you are unhappy, you meet unhappy people. I did once a little experiment. I said to a small group of people, "Pretend to be happy for one week. Just put a smile on your face, even if you don't feel like it. Put a smile on your face, and go talk nicely to everybody, no matter what they say. You be nice. Just a one-week experiment. Then come back and tell me if you met any unhappy people." For one week they had met only happy people, because all the people they met became happy to see them.

So, happiness is very contagious. It spreads. So does unhappiness. I have a friend of mine who is very unhappy and calls me and says, "All my friends have left me. They have left because she is unhappy, that girl is unhappy, and nobody wants to be staying near a person who is unhappy." So, then loneliness increases. Then you become more unhappy—and multiplies. So, this

tendency to look for happiness outside often leads to great disappointments later on. But if you are happy inside, you'll be happy always, inside and out. So that's why the real thing to get happiness is inside us.

How do we become happy inside? Well, meditation is a way to travel inside. It's a journey into our own self, into our soul. When we make the journey into our own soul, we find such great beauty, such great joy, unsullied joy, unsullied beauty which we don't find outside. We go away from negativity into positive experiences, and that makes us so happy internally that when we are outside we are happy all the time and then we meet all happy people. Whoever meets us also becomes happy.

So, it's a very good thing to remember that happiness comes from inside. If you have a Perfect Living Master in your life, and you follow his instructions and establish his radiant form inside you through meditation, you will always be happy after that. Because the happiness one gets by having a permanent friend 24/7, having a permanent friend who travels with you everywhere, both outside and inside, one who can take you to different levels of experiences, each one better than the other that gives a...generates a happiness, it does not compare with any happiness you can get outside.

Therefore, those who get this great opportunity to get initiated by a Perfect Living Master and those who meditate according to those instructions that he gives and establish his radiant form inside, they are happy forever, both inside and outside. No matter what their karmic pattern is, no matter the ups and down that come in life, they are able to cope up and face both these together, with happiness. They don't suffer like most of us do, because they are getting an internal happiness that actually wipes out all the external unhappiness. It wipes out because it makes us know that what is outside is very temporary, what is outside is not true, it's an illusion, it's going to end one day, and the reality is lying somewhere else with which you have contact already and therefore, you look at it like a movie. Life becomes like a movie.

When we go and see a movie, there are so many ups and downs that happen in the movie. People love to see movies which are horror movies. There are murders taking place in movies, terrible things happening in a movie. We pay to go into the theater and see a movie like that, and yet when those things are happening, nobody gets up from his chair and say, "Let me stop this from happening." We know it's just a movie, and therefore you enjoy it!

A movie with great trauma and drama in it, actually we enjoy even more. How come a movie that is showing such horrible scenes, we still go and see and enjoy it? What's the reason behind enjoying a movie and not enjoying life? Life has the same ups and down that a movie has, but movie we enjoy. An answer to this question was given by a famous Greek philosopher, Aristotle, long ago. Those days there were no movies, but there were dramas, there were acts,

plays, outside. He said, "A play, a very emotional play, a tragedy being shown on a play, is the best play."

Tragedy is better than a comedy, tragedy is better than history and therefore, he praised tragedy because, he says, when we see a tragic play we identify with those characters. And we have stored so many emotions of our own life. When we identify with a figure, who is just an actor, and we identify with them, it removes our own emotions. We cry, we cry, not because we think it is real. For a time being we forget that a movie is not real. We begin to take it seriously. I know people cry and laugh in the movie as if real things are happening on the screen. They forget it at that time that it's just a screen, just a shadows, just pictures. Why do we cry when we see a movie? Because our own emotions identify with that that going on in this movie. We identify with the characters, that we feel it's our story going on, and the excess of emotions gets removed by that process.

Aristotle says that we, when we watch a drama or an act, we willingly suspend our disbelief. These are his words translated into English. That we normally would not believe it's real, we willingly suspend our disbelief, we start believing it is real for the time being, so that we can have a purgation, a catharsis of excess of emotions, that our excess of emotions that are piling up inside us get relieved. We feel lighter after seeing something like that. So that is why, no matter what the movie is, if it has got lots of ups and downs, it's a better movie—that's how we like it. If it's all one thing, very boring movie," we walk away. But with the drama, drama and trauma in the movie attracts us more to it.

So, imagine if a movie can do that to lighten our hearts, and a inner experience on the spiritual path can make you look like the whole life has a movie, how would you feel? You'll get real happiness. You'll get very light, and all the burdens will disappear and look like, "Why was I taking it so seriously?" In fact, nothing was so important as I thought it was. We were thinking our jobs are important, our families are important, or everything we have to do is important, our friendship is important. We were laying importance of something that was no more than a movie. At the time of death, it ended exactly like a movie, without even saying, "The End." It sometimes ends so suddenly. So therefore, when we have inner experiences, we really begin to look at life like a movie. It's not that we have to be at that point to look like movie. It remains a movie forever.

Now you imagine that you are sitting in life and know it's just a drama, an act, and we are all actors, including our self, there is one difference in a movie and this movie. In a movie you are sitting on a comfortable chair. You are not on the stage. You are not on the screen. The actors on the screen are actors and you are the audience. You don't identify that you are also one of the actors. In this movie of life, you are not only watching a movie, you are also the actor in it. But not really. We've begun to think we are actors in the movie. Where are we actually

watching the movie from? We are watching the movie from behind the eyes, the third eye center. But since our audience, which we are part of the audience, it's inside us, behind the eyes, we begin to think that this body is myself—and I am watching a movie. So, we try to separate ourselves from the rest of the movie. Therefore, we go wrong, and we say it is real.

But once we know that it's a movie in which we are also an actor—the physical body is acting just like anybody else on the screen—once we realize that, that our chair from which we are watching the movie is not this body, it's not the chair outside, it's the chair inside, and a beautiful chair inside, the best chair, which I'll introduce you to that chair later today, that the chair where you can sit and watch the movie, is inside us! If you practice sitting on that chair, inside, behind the eyes, not only will the life look like a movie, your own body will look like an actor in the movie. You will know you are only acting like anybody else is acting.

Now, a good movie is that where the actors act like it is real. If they just act slipshod in a rough way, it's not a good movie. But if they act like they are really what their characters is, it's a good movie.

There was a movie made called "Gandhi." In that Mahatma Gandhi was portrayed by a British actor, Ben Kingsley. Ben Kingsley, in an interview said, for six months before the shooting of the movie he just practiced feeling he's Gandhi. When he felt he was Gandhi, then he said, "Now shoot the movie." So that when he acted, he felt he was Gandhi. So, you have to act...to make a good movie, you have to act as if you are really there. Now we have all been endowed with a beautiful virtue of being good actors without even knowing that we are actors. We have been given this feeling that we are real, therefore, it's very good movie. Since we all feel we are real, this is a real life, real world, so we act so well, we act like it is real, which makes for a good movie.

So, this life is a very good movie because all the actors are really thinking it is all happening real. So, when you begin to see it is real, you get stuck with it. So, we are stuck with it because we say this is the only reality. We forget that all are acting including our self, including our body. We are watching this act, we are watching this movie from a hidden audience, in the dark behind the eyes, and that's the chair from where we are watching this movie.

If we practice staying more in that chair, if we are conscious even while walking about, even while living in this world, that this is happening because we are there, that we are watching from there, that we have used some glasses called eyes to make it three dimensional, to make it like we wear glasses now... In 3-D movies, they give you some glasses, polaroid glasses and things seem to be real. They come near you, although they are all laying flat on the screen. Everything is flat on the screen, and these eyes, because they are stereoscopic nature, create depth and we see life as it is. It's amazing. If these eyes were not there the world becomes flat. So therefore, we are doing exactly the same thing like a person watching a 3-D movie.

Now if we are conscious, all the time, that we are watching a movie, how can you be unhappy? You will enjoy the movie all the time. Therefore, it's a question of taking advantage of knowing who we are, where we are, and there are so many levels of knowing where we are. This is just one step. It's the most easy step, easiest and...I shouldn't say easy, simple step. Maybe difficult... and I'll explain to you why it's become difficult. Otherwise it's easy. Indian mystic named Bulleh Shah says, "*Rab da ki pouna itho putna ithe laana.*" It's not difficult to find God. Just take your attention from here, put it here (points to forehead). He makes it simple. It is true: it is simple. We made it difficult. But when you are sitting in that chair, watching a movie, all your attitude changes toward everything. You'll have an automatic smile on your face. You will express crying, you will express your emotions. You'll express your emotions when you come across people, all the time knowing that you are just watching a movie. Unhappiness disappears even at that stage.

It's amazing how easy a cure is for unhappiness is only one step away from where we are, one step towards where we are actually sitting, where our consciousness is operating in the wakeful state. Of course, when we go to sleep, we shift from there and we go to another place. We go to the throat, we go down and we miss it. But while we are awake, we are all right behind the eyes.

It is not something that people have said, that when you dream, your attention goes down to the throat center. You can actually have an experiment with yourself. When you are going to sleep at night, when you are just about to sleep, and when you are very sleepy, just about to doze off, try to touch your eyes with your hand. When you are awake, you can easily with your eyes closed, you can touch your eyes—it's very easy. But when you are about to sleep, try to touch your eyes. You'll touch your nose and you'll think you are touching your eyes.

In deeper sleep, you'll just lose consciousness of the body. Therefore, you don't know. But there are yogis who, with yogic practice, can retain their consciousness with the body, and they know that when you, when you are having dreams, you feel your eyes are over here (Points to the throat).

People don't know that when they look at a dream sequence is going on, they are not looking behind these (physical) eyes, although these eyes are fluttering having a rapid eye movement. These rapid eye movements are only being translated into a view in front of you, but it is actually the focal point of consciousness. It's operating from here. The focal point of consciousness goes down even further to the heart center depending upon the kind of meditation we do.

But the truth remains that when we see a dream, we take the dream to be real. The dream remains real till we get up, wake up. Some people have dreams. I have had that dream. I think many others had dreams where we come to know it's a dream. In the dream we say, "I know

it's a dream," and then we go about telling everybody there, "Do you know it's a dream?" And all those people say, "No, it's real." "No, we know it's a dream." And then we wake up and find out there were no people. Who were we talking to?

If we really knew it was a dream, we wouldn't be saying anything to anybody, knowing it's not real. So, in spite of the fact, we speak the truth even then we don't know the truth. We speak the truth when we say, in a dream, "It's a dream," and yet we don't know because we are telling people who are not there. Just like I am now telling you all these things and if it is also dreamlike state, who am I telling? I couldn't be telling anything to you.

If it is all unreal, then where is the reality? Well, reality is that if you are projecting people who have a reality somewhere else. For example, I have a dream in which I meet three people. I recognize them. I say these are three friends of mine, and I say one is George, one is Gary, and one is Kathy. Say let's...three people. And I wake up. And George is sitting near me. I say, "George, I just had a dream about you." Others I don't know. Where are they? They are maybe some figures who came in our dream who were not there in real life at all. And there are some character that are coming in the dream who are really existing. If I had an interaction with a person in a dream, and that person is also alive in the next level of wakefulness, is there a connection there? Then I can say the dream was connected to an event that happened with a real person at a higher level.

Same thing. Supposing we have a second dream, second wakefulness, and we find out of ten people we saw in the first dream, only two are there. Even those two are real, because they are still there in second stage.

Supposing we keep on waking up and find ultimately there was somebody who was there all the time at every level of consciousness, and all the dreams I had was connected with that being, that person. Then the dream becomes very meaningful and becomes very real. Even the connection and the conversation with that person in a dream becomes connected with reality. Now what happens to these Perfect Living Masters since they can be awake at all levels at the same time? They can see who is real, who is not, and they can also see who is real in what form, and they can see right to the top and they find that all the people are real at one level, in totality of consciousness, and all the people are unreal, at all other levels. But when he deals with the people at different levels, he is dealing with them because they are representing a point of view, representing a portion of this structure of consciousness being represented by creation. Therefore, he makes all the people that he contacts into real because he takes them into reality of their own being.

Eventually when we all wake up, multiple waking ups. We wake up from the physical state into the astral state—it's a new world. We meet many people who are there. Some we miss, some

we don't see. We wake up to the next level. Eventually you wake up to your totality, final, fifth awakening, fifth big awakening!

The fifth big awakening: you find that all the people were only one and they were spread out and they, therefore, their reality lies there, not here. But because they are real there, their representation was real here too. That's how only a Perfect Living Master can say that he can see the reality in all people that he meets, including in every possible dream. Because when people awake, they will find one person—every individual will find—who is initiated by a Perfect Living Master, that when he wakes up, many people disappear but the Perfect Living Master does not. He is there every level, all the time. In fact, he helps you to awaken to higher levels. He is the one who gives you a tug.

For example, if you are having a deep sleep and dreaming... Supposing I am lying in bed and dreaming that I am taking my horses out from the stable. I am holding the horses, and I am moving out. There are no horses, I am lying in bed. My friend George comes and says, "Wake up." I am half asleep. I am still looking at the horses. When he says wakeup, I don't want to listen to him because I have to take care of the horses. He nudges me on the side, and I am half awake and I say, "What about my horses?" And George says, "I'll take care of your horses," and I wake up and I find there are no horses. I can't even call George a liar because he knew there are no horses. But he knew I was dreaming of a horse. And he knows without my telling, he knows, "You are dreaming about horses—that's what you spoke when you are waking up."

That's exactly the situation with us, that we are so involved in an external dream-like situation. We have got so attached, so involved in this, that if somebody tries to wake us up, even gives us a nudge, we still want to say, "Let's take care of these things and then we'll do meditation and then we'll go up." We'll wake up after we have taken care of our horses, we have taken care of our things here. So, this attachment to things here makes it more difficult to do a very simple thing. Very simple thing like waking up has been made difficult by being attached to dreams.

On somebody's recommendation I saw a movie called *Inception*. It's an interesting movie. I don't know how many of you have seen it. In the movie *Inception*, they show that a person can go to sleep and have a dream and the dream becomes the reality for that person at that time, very much like the truth here. Then a very significant part it comes out with, that ten minutes of dream creates more than hour of reality, that you can have one hour of experiences while you are only sleeping for ten minutes. It also says if you were to sleep second time, that means in the dream you dream again, you go to second layer of dream then that one hour of the first dream become like fifty years. So, people can go into a third dream and live their whole life, fifty years there. When they wake up, they find it was only ten minutes. Now they could be actually caught up in those fifty years for long time. For them the whole life is there. So, in that movie they are showing that there has to be an arrangement to wake up at will. So, they keep a

little totem in their hand, there little pricking points there. So, when they press that totem and they carry this experience in the dream. When they press the totem, with the pain they wake up. They die in the dream and they wake up and therefore they made an arrangement, before going to sleep how to wake up.

I was very impressed that this is representing exactly our state, that when we left our father's home, our true home, Sach Khand, true home, where we all resided in bliss and happiness, we didn't just come here into multiple dreams, multiple dreams. That movie talks of third dream creating fifty years. Imagine how much time the sixth dream will create. We are in the sixth dream of devolution of consciousness. That dream can create infinity of time. That is exactly what we have created.

We have infinite time, infinite space, created by the level of the dreaming we have done, and yet we carry the totem with us. What is the totem that we carry? The totem was, if we seek and want to get out, the seeking should be strong enough to bring the totem in the form of a Perfect Living Master into our life. That was our totem. That's the arrangement we made before we left home. Nobody else made it. We decided ourselves. If we get caught up, we should know how to get up and wake up. So, we made the arrangement ourselves to awaken ourselves from this.

So that was the interesting thing. But they have done studies. Now when I first came to the United States, there were some sleep institutes that were examining what happens to a person when he's dreaming. That was long ago in the 60's and 70's that I attended some of those courses even and understanding how they work out. They put you to sleep, put all the electrodes on you, measure the movement of the eye, rapid-eye movements. They watch. If the rapid-eye movement is going up and down vertically, they know the dream is going on in which you are seeing something vertical. So, they wake up the person in the middle. "What are you seeing?" "Oh, I was just dreaming that I saw a waterfall." "Okay, that fits in." Sometimes they see the eyelids moving in this horizontal direction. They wake up. "What were you seeing?" "Oh, I was seeing a tennis match." So, the dream corresponded with the physical eye movement. That means a connection remains between the body and the dream sequence. Then they also took pictures of what we...how many times we toss and turn while we are sleeping, and we toss and turn so many times without knowing it. They took pictures that all the tosses and turns are connected with events happening in the dream.

Now imagine all the things that we are having in this dream which we call the wakeful state, is creating ripples in our inner body also, it's creating ripples and creating certain kind of experiences in the sleeping inner body. So, what does that do to the sleeping body? It remains alive. It remains alive because you can't have a ripple in a dead body. So, we don't die there to come here. We are alive and the ripples of this body, of the physical body creates a ripple in the

astral body. The ripple there creates a ripple in the other body and goes on all the way to our reality. So, in a way we are connected with the reality all the time. It's not that we have left somebody, we've left our home and come here. We are connected all the time to our true home. We never left it. How do you know what the nature of this ripple is that connects every level of consciousness, every level of feeling who you are with each other? Such a deep connection that it should never be broken, because if that is broken, then the whole drama will end. Any point it breaks the lower drama will end. So therefore, there is something holding us, no matter how deep the dream is, no matter how far removed we are from our experience of totality of consciousness—we are still connected.

Now these mystics have really examined this very carefully. What is the connection, that a continuous...? And what is the connection that makes us feel we are the self, no matter what the level is, what our form is. Fa-Hien, the philosopher, Chinese philosopher, he had a dream that he was a butterfly. He was flying in a garden. Roses were so beautiful, flowers were so beautiful, emitting light, radiant flowers. He had never seen them in life, and they were so beautiful, and he went from flower to flower. He said, "This must be more real than any flower I have ever seen." He was sure that place where the butterfly was flying was more real than this physical world—and then he woke up. He said, "I have to really consider: Am I really a butterfly who is now having a dream I am Fa-Hien, or am I Fa-Hien having had a dream, very lucid, big dream in which I felt I was a butterfly?" His friends told him, "Fa-Hien, don't make a mistake. You could not be a butterfly. You are a human being, you have a human body. Therefore, the dream was that you saw a butterfly, flying. You didn't become a butterfly. You saw a butterfly." He said, "No, I never saw a butterfly, I didn't even see myself. I flapped my wings and I was a butterfly. I was nothing but a butterfly." "How were you so sure it was you?" He said, "Because it was my own self." Now imagine: no matter what your form, even if you became formless, the self remains the same. What is leading to this, that the self never changes? What the connection with every level of consciousness, right to the top, to the totality of consciousness that unites us and makes an easy connection available that we should be able to probably catch hold of that connection and go within?

The mystics have found out the answer, that there is a resonance—not a vibration—a resonance that exists in consciousness itself. The resonance translates itself and does not stop any time. No matter how many times you go to sleep, the resonance maintains the feeling that you are the self. Resonance becomes like a music, becomes like a sound. Where it can be heard like a sound, it becomes a sound. Therefore, there is a sound, a sound current, a current that looks like a sound, at least here. A sound that creates the consciousness, and the consciousness travels down with the sound, and the sound comes down to every plane from totality of consciousness right up to this point.

That was an amazing discovery. I think one of the greatest discoveries in mysticism, in spirituality, was the discovery that there is something so connected with every level of consciousness, and it was accessible to us because we had the capacity to listen. Because we can listen, we can listen to a sound, that the listening capacity became the real secret, how a seeker can go anywhere. If a seeker does not listen to a discourse, he moves nowhere. Seeking inside leads to nowhere unless somebody else can speak in verbal language, in a spoken language. That's the beginning of the sound. The spoken language is the very first step in listening to the sound, and that's why it is so important. Otherwise we call the spoken and written language as *Varnatmak*.

Varnatmak means which can be varna, which can be written, which can be spoken. This spoken language is only the first step but necessary step. If nobody talks to us, nobody tells us anything, we make no use of our speaking. But if we seek, and somebody tells us, somebody who knows more than what we know, then we can make a progress on our seeking. So therefore, this spoken language is very important. But not all that important. It's only important while we are here in the physical plane. The moment we step out, it becomes less important. Does not go away completely but just becomes less important. Why? Because here we have used the voice, used the sound of speech, of language, as if we have to make certain phonetic symbols, phonetic sounds, to make words and to make words which have shed meaning, and the meaning is created by association of ideas with our experiences outside.

If we start calling what I am sitting on is a chair. A little baby is born, and we always call it chair, he will know what a chair means. The word chair will be associated with this chair. Then he will see two chairs, different types, he will know they are two chairs. He will ultimately see a chair can mean any chair and does not mean any specific chair. He will understand the idea of a chair. The idea of a chair is not one chair. The idea of a chair is all chairs. There can be millions of chairs, and yet the child can learn that the word chair means those millions of chairs. It can be used...one word can be used to express millions of experiences. That is how the spoken language is designed. Written language is merely symbolic of how we speak.

This spoken language is divided, because in different culture, different parts of this planet, different parts of the universe they have different spoken languages. So, each language becomes different. He can't speak Greek, he can't speak Italian, we can't speak so and so. We only speak our own language or a few other languages we can learn. So, we are confined to a very small intercommunication with people, because of the limited language we know and that language we think is dependent on the words we use, which are merely phonetic symbols.

There is another problem with this language. When we learn a language, we associate with the experience we have had. Maybe two people have had very different experience. When I see a chair, it may be a small chair. I may meet another person who already has seen very big, large

chairs. I say, "Shall we get a chair?" I am talking of a small chair, he thinks of a large chair, and I am thinking he is thinking of a small chair too, and he thinks I am talking of a large chair, and there is no way to check it out what we are thinking about.

Do you know when we talk in language, we think people understand exactly what you are saying. Everybody understands differently, because we all have different association of ideas. None two have the same. Therefore, there is a slight difference in the meaning of all the words we use. When we come to abstract words like soul, and spirituality, and love and beauty, it means different things to different people all the time.

There is a very big limitation on spoken language. It limits our capacity to communicate. And we think we are communicating with people, they are not understanding us. They think they are understanding something else. And we believe they are understanding what we are saying, and they are believing that what they are understanding is what we are saying. And both of us are wrong, and both of us are thinking we are communicating very well. After some time, we fight over things, we fight over a word. I was surprised how many people, very learned people, people claiming to be on a spiritual path, claiming to hold the scriptures on their hands, the same scripture held in two people, they are fighting over the meaning of a word. They fight to such an extent that they throw away the scriptures and come to blows. They come to such a pass, and they are both quoting the scripture, they are both quoting the same words. They both understand it differently.

So, this communication through the spoken language has a very big limitation, and it can never really be true communication. But wait, go one step inside, one step only to the astral plane and all languages mean the same because that is the place where the birth of ideas takes place. Again, another Greek philosopher, Socrates, told Plato that the world of ideas is more real than the physical world. Because an idea created there, an idea of a chair created there becomes all chair in this universe. Therefore, if you go to the world of ideas, your language gets assimilated in the origin from where you created the association of ideas.

Therefore, there is one place available to all of us, just one step away in our consciousness, where we can go and speak in Greek and another person can understand it in Sanskrit without having to translate it—and again there is a little error there. You speak in Greek and another person hears in English, you think the other person has spoken in English. The Greek person thinks you have spoken in Greek even there, but you both understand each other in the same language with the same databank of the ideas from where all languages have come.

All languages are born from the same databank of ideas, which exist in the astral plane. What a wonderful place to visit just to examine these things. People who are curious to know about language should go there and study, not sit in the libraries here. Libraries are containing only descriptions, descriptions of what is there. Why not go to the origin? The origin of language lies

in the astral plane. Origin of all spoken and written languages lies in the astral plane. They can go there.

People sometimes have an experience of an astral kind, even when they are here physically. They call it telepathy, that we communicate telepathically, that I thought something, and the other people could, the other person could hear me, could understand it. And some practice it. Some practice telepathy without knowing it, the practice originating in the astral plane. We are just bringing it up to this level, just like we bring many other inspirations—we write poetry, we do artwork. Artists come. Where do they get the art from? Astral Plane. Poets, where do they get poetry from? Astral Plane. Idea inventors, inventions come from the astral plane. All these things are stored there. So sometimes we use one other element called telepathy. Because there all communications is telepathic. But we sometimes have a tendency when we are novices on this spiritual path—we are novices because we have not used it for a long time—when we go there for the first time, we try to speak in spoken language. It's not necessary. Just speaking in your mind is good enough for the other person to know what you are saying. It doesn't matter what language you speak. Here people have not noticed. In telepathy you can speak Greek and the other person understands in English—it's the same thing and we never know about it. We think the other person has spoken our language, and that's why we understood it.

Try it out. Those who practiced telepathy will find the same experience here, that spoken language has a very limited thing. Then what language follows a spoken language? When we rise and want to have sound. Sound has the basis of our spiritual ascent. What language? We call this, in Sanskrit, *Varnatmak* which means that can be spoken and written. And we call the next level of sound *Dhunatmak*, pure sound.

Dhun, dhun is pure sound, that you can listen to the sound, a sound that emanates from there, a sound that emanates and can be heard here. That dhun or sound is wonderful sound. It resembles the ringing of bells. Not small bells, big bells. Dhonng...Dhonng...but without the harshness of the *duh*. Like I said, "Dhonng." Supposing I omit the harshness. It's just a mellow, soft sound of the bell with a peel in it, going up and down. But it's not exactly a striking of a bell. The strike is missing; the sound is there. That's a *Dhunatmak* sound of the astral plane, and it becomes easy for us to catch it early on in our meditation in the physical plane. While we are meditating here, putting our attention behind the eyes the sound is right there.

That bell sound is in each one of us. Nobody is exempt from it. We all carry it inside, and we are trying to make a copy of that, in our churches, temples, synagogues, everywhere we are trying to make music outside. We are trying to put a sound outside to say maybe listening to that sound. It does serve a purpose. The sound outside serves the purpose of calling us to come to the place where you can hear the sound inside. But we have stopped. Just by listening to sound

outside, we come, we stay outside, and we go home. The idea was to come to a place where you can assemble, hear the outside sound, which beckons you, sit and go into the real temple, go into the real church, which is sitting right on top of our body in the head. There's no real church compared to the church...compared to the temple that's sitting on top of our body.

The entire kingdom of God is right inside us, not outside. It's been said over and over again. Everybody said. And this description of the sound, something that can be heard, is not given in one scripture—in every scripture of the world that I have come across. Every religion of the world says the same thing, that in the beginning it was created by something audible. In the beginning was the Word (for a lack of a word, we call it the Word). The beginning was the Word, and the Word was with God, and the Word was God. All things are made by Him. In the *Rig Veda*, written, some say 7,000 years ago, the opening sentence of the *Rig Veda* says, in the beginning was the *Nad*, the sound, and the *Nad* created everything and *Nad* made the creators. The *Nad* led to a level of creators. Here this description has been given over and over again, that the sound is the secret.

But don't understand that this simple music that you can play. We play meditational music outside. We feel very happy. We roll our head. It's nice, it's calming music. It makes you feel good. Nothing wrong with it. But don't think that's the sound that'll take you in. That sound takes you out.

The sound that takes you in is inside you, not outside. Anybody can hear it. You just have to put your attention there. Why are we not listening to the sound while we are sitting here? Some are; most of us are not! Why are we not listening to that sound right now? Because our attention is completely outside.

We have taken great pains to scatter our attention like nobody's business. Scatter here, there, all the time we have scattered our attention to things to do, problems outside to settle, and all those are occupying our attention constantly, 24/7, and when the attention is constantly floating outside, scattered outside, how can we hear the bell inside? But once you start putting your attention inside, with the power of imagination which exists with everybody... Some have a little more, some have a little less, but everybody has power of imagination.

Use that power of imagination to put your attention behind the eyes, you get to the sound. The sound is already there. Nobody planted it. Initiation does not give the sound. Sound is there; initiation connects you with it, makes a connection which is then unbreakable—and that's what initiation is about. But the sound is there.

Now what happens if you happen to catch the sound? Well, you can catch the sound and quickly move on to the astral plane. That's a fast route, very fast track to go to the astral plane is to catch the sound and go up.

The slower route is to struggle, to put the attention behind the eyes, and then the mind starts thinking of things outside, then you beat the mind and say, “No, I don’t want to think of outside,” begin to think what is inside, mind takes you somewhere else, then you beat the mind again. And you are exhausted after a meditation session. They said, “That was terrible. I feel so exhausted because my mind was not stable at all, my mind did not let me meditate, my mind thought more than ever before, during meditation. It took me out more, more things...I lost my keys and I couldn’t find—in meditation I knew where they were.

Mind can take me everywhere, but not stabilize behind the eyes. “How could I...? I got exhausted in fighting the mind.”

The simple way is: forget the mind. “Mind, you do your thinking. I am looking for the sound. I don’t care. I am looking for the sound. Until I find the sound, I don’t care what you are thinking. I don’t want to waste my time fighting with you.”

Now this is only possible to do that if you think the mind is not you. If you think you are the mind, how will you fight it? The trouble is we have all identified ourselves with the mind. By saying, “I think it’s like that,” you know what a mistaken statement that is? The true statement is, “I am a conscious being. I have a mind and with the mind I am thinking that.” The truth is we have an accessory in consciousness. We have an equipment in consciousness which we can use to think. That great gift, a very great gift to think. It’s very...but it doesn’t become that we are the thinkers. We direct the mind what to think. We give the idea to the mind, and mind speaks up and translates our thought into language. The mind can translate our thoughts into language. It can translate our thoughts into sounds. It can translate our thoughts into visions, into pictures. Great capacity, wonderful thing to have and nothing, no computer, can do what the mind can do. It’s such a valuable thing, but when you start thinking you are the mind, you are the computer, you are the machine, then you get caught up in something very serious because you lose control. You lose control over the machine.

The machine starts controlling you. So, by identifying with the mind, what have we done? We have started to obey the mind rather than direct the mind what to do. Instead of being the master of the mind, we have become slave of the mind. The thoughts guide us what to do, instead of our telling the mind what to think. We have the power to direct the mind to think what it likes. And yet we become slaves and allow the mind to tell us what to do. How do we tackle this problem of the mind taking over and saying, “I am you, there is no difference between the mind and me, I think, therefore I am”? Not that I am and therefore I am and therefore I have a mind that can think.

How can you tell the mind to keep aside (“I want to listen to the sound”) if you think you are the mind? So first step, before you can direct the mind to step aside, not come in my way: “I am the soul, I’m consciousness, I am interested in listening to the inner sound, you think what you

like, you're automatic thinker, I don't mind your thinking bizarre things, but I am not going to listen to you, I am listening to the sound."

You have an ability to listen to the mind or listen to the sound. You will notice that when you are inside your meditation chamber behind the eyes—this is your real meditation chamber in the head—when you are there, you have the capacity to listen to the...all this bizarre thinking that the mind keeps on going on, or you can divert your attention, listen to the sound. Let the mind keep on doing what it likes. This ability exists in all of us, to differentiate between the voice of the mind, the sound of the voice of the mind and the sound of our consciousness.

Then there's a distinction. We shift our attention from listening to the thoughts to listening to the sound, internal sound. That has a pull by itself and can draw us into the astral plane, to the higher plane of consciousness, where we discover that the mind is still there. We can still use it. It's just an accessory to consciousness—the mind doesn't go anywhere. Nothing has gone except our awareness of the body. Physical body had disappeared and opened up the awareness of an astral body. That's all that happens. But this amazing method, that you can connect your attention to the sound and go within, I think the greatest discovery ever made in meditation and in mysticism.

It's called, amongst many yogas... Yoga means union, the union with reality, the union with your true self. That's what yoga meant. It doesn't mean exercises anyway. Now it means exercises. Now you can do your exercises. In the original yoga, Patanjali never taught to do exercises. Patanjali said go within through yoga, union with your real self, not the self that you think you have outside of the physical body.

Yoga was meant for that, and the yoga had so many asanas, so many different positions of the body and he listed 84 different positions you can take to the body which will exercise every muscle of your body just by changing those positions. If you are meditating in a small place like a cave, to be secluded, to be separate and just be able to hear something, then you can meditate and for the exercises of the body so it doesn't get tired, you can change your positions, you can change so many times, and ultimately go into the position where you are dead, *shavasana*.

You die, and you feel that's just close to the point when you are leaving the body and going to the astral body. It is a very simple method they were teaching. Those different positions were meant to be able to exercise in a very limited place. You can't jog in a cave, so therefore they said you can get the effect of jogging even while sitting in a cave, through simple exercises.

So, the exercise part we retained; the realization part we left over, and yoga has become now a series of exercises to give you some peace of mind. If it gives peace of mind, very good! But I find some yoga teachers and yoga students very angry at each other. What happened to that

peace of mind? They're even quarrelling over what the yoga is. They are quarrelling over little thing. They are quarrelling over words. So, if peace of mind had come, they would all be smiling and happy at each other and not speak a word. It's not necessary.

The real peace of mind comes, you don't like speaking more. It's only when you don't have peace of mind you speak more. So therefore, silence is a great thing. But then we forgot that silence comes by peace of mind. We thought that by maintaining silence we get peace of mind. People in India observe a fast called *maun vrat*. Maun vrat means a fast of speech, don't speak, remain silent, you'll get peace of mind. Of course, it's the reverse. Peace of mind makes you, your mind silent, it doesn't talk too much. But here they try to not speak, and then they were very anxious to communicate.

So, I have seen many people on a maun vrat, fasting of talk and speech and using a paper to write to each other. What's the difference? There is no difference. The mind is speaking the same way. It can speak through written languages; it can speak through spoken words. So, these have become shams, and what was true yoga has become exercises and doing fasting of various kinds, as if those are going to lead us to any spiritual elevation. It does not. It gives some temporary benefit. People asked me, "Do you favor fasting?" I said yes. Why? Does it take you to higher levels of consciousness? I said no, it makes your health good, because we eat too much, and fasting is good for our health. We all eating too much. If we cut all that we eat into half, we'll still be healthy. You can test it out. You'll feel very good if you eat less. So, just because fasting helps the body to maintain its health, which is a good thing—if you don't have a healthy body, how will you use it as a good temple, how will you use it for meditation?—so you have to maintain a good body, but don't think that these external things only good for the physical health of the body are going to give you spiritual elevation. Spirituality comes when you go within, when your attention is withdrawn within. And yoga was one of the methods. Many yogas were designed after that and finally this yoga which is called Surat Shabd Yoga.

Surat means attention, Shabd means sound. To be able to achieve a higher level of consciousness by putting your attention on the sound turned out to be the best. I have myself personally been through so many yogic exercises and gone through different systems. I researched all that under instructions of my own guru, my own master. He said, "Go and find something better and then take it, and when you find it, let me know, I'll also take it." These are words of my master. "That I am giving you something that worked for me. Surat Shabd Yoga worked, the yoga of the attention attached to the sound current worked for me. If you find something better, take it! My permission is granted in advance, but come and tell me, I'll also take it."

So, I were a very serious follower of that instruction. So, I went to almost everything that I could do. Different religions, different yogic systems, different spiritual groups, different gurus. Went

all over to see. I am still seeing. I am still open to it. If somebody shows me a better method of self-realization and God realization than this Surat Shabd yoga, I'll take it, even today. But this is the best I've found. It is the best because you are not struggling to go anywhere. You are being pulled where you need to go.

There are two types of cars they sell here called the rear-wheel drive and the front-wheel drive. I tried to find out what's the difference. They have the same engine. What's the difference between a rear-wheel drive and a front-wheel drive? They said a rear-wheel drive car pushes the car. The engine is linked so that it pushes the car forward. The front-wheel drive pulls the car forward. I said that gives me the answer. When we struggle with other types of yoga we are doing pushing the car. When we are pulled by the sound within, it's pulling the car. Being pulled. The sound has the power to pull us. The sound lifts us up like nothing else can. Therefore, that inner sound that resembles the sound of a bell—but far more mellow, far more melody, more melodic than any sound here—that when it comes it can pull us up.

But when does it come? It comes when your attention is placed inside. And how about the time between now and then? Until our attention is not there, how can we practice that even now? Well, fortunately there's some other sounds in the body also that are being created. Some are related to the physical body itself. Some are not so related to the physical body. But they do not have the pull of the big bell sound. We can still listen to those sounds for practice, which will help us to draw our attention behind the eyes.

So, we have a set of practice sounds which can be heard inside and then we have the real sounds. And the sound varies. It becomes non-sound, it becomes a resonance, it becomes a power. Very soon, when we go to the next level it becomes a power after that, and yet we know it's the same sound. The same sound has become the creative power and at the end we find it was the totality of consciousness being manifested in the form of a sound.

It's an amazing thing, amazing experience, amazing way of creating this universe, amazing way that the consciousness, which itself is just the power to be conscious, the power to be conscious of anything and anything that it's conscious of becomes creation—that power should be allowed to go uninterrupted, completely unbroken all the way down to every level of dream like states, every level including to the dreams that we have while we are sleeping in the physical body. That never breaks. So, it's a great link and it's that self, the self of our totality that makes us feel we are the self all the time. No matter what our form—we can be butterfly, we are still the same self. We can be an angel—we are still the same self. We can be God—we are still the same self. We are totality—we are still the same self. Self has never changed. It's so amazing.

When people want to say, "What is real?" and I say at least one definition of real would be what lasts forever but does not change. Everything that we see around is changing. Nothing is

going to be there forever except the self. The self never changes. The self that is aware of creation has never changed and will never change. So, the real secret of finding who you are is to find the real self at its highest level. Of course, the self that is operating in the physical body is the same self. It's not a different self. We are not going to find another self there.

There is a little temple, on the lake Michigan, in Michigan state. This temple was built on the initiative of the governor of...one governor of Michigan who went to India, and he went to the river Ganges, holy river, they consider holy river, they have lot of temples there on the river. And he saw a temple he liked very much. That temple belonged to Ramakrishna mission, whose disciple Ramakrishna disciple, Vivekananda, came to this country more than a hundred years ago and gave a nice discourse, bringing a lot of Indian mysticism into this country.

So, this governor liked that. He said, "I love this temple. I don't have a river like Ganges, but I have a lake. I will build a temple near the lake." So, he built the temple and the temple is called Ganges. It's right on the Michigan side of Lake Michigan and I visited there two or three times. There are lot of books, lot of nice pictures, lot of other things, good things and good free meals. *Langar* there, and some people like it for that too.

But what I saw very interesting was a stained-glass painting there. A stained-glass painting of a big tree, a large tree, and there is a bird sitting on top, very happy and singing songs there on top of the tree. There is a bird at the bottom struggling to go up and become like the bird on the top, and she sings a song, how hard it is for me from branch to branch to go up. I am struggling so hard. I want to be like that bird on top, and I can only cross one branch at a time and she goes branch by branch. And there is a poem written next to this, the song of the bird. The song of the bird is, "I am a struggling bird. I wish I could be like that bird," and gradually, gradually with all the struggle she reaches there and finds she is the same bird. There is no second bird. It is the same bird in a real state, and she thought it was separate bird.

Imagine what we are doing—the same thing like that bird. We are separating God from ourselves. We are searching for something that is our self. We go there and find there were no difference, that we descended from there into this experience, and we never left that, the self remained the same even here, and yet we separated ourselves and begin to rise and find out that what we are looking for, the truth, was our self.

Our self was the reality, our self was the creator, and the self was totality of consciousness, self was the ultimate God. We don't realize we are separated our self so much. How did we do it? How come? What did we use? What method did we use? What did we get caught on that we separated ourselves from our own source? From our own real being? How did we forget who we really are? Well, the answer is we misused an accessory given to us called the mind.

The mind divided us. Nothing else has divided us. Nothing has separated us from our own creating self, the real creator. Nothing is separate except our own mind, because the mind was given in order to create an expanded experience. The mind was given to put experience, which was timeless and spaceless, into time and space, to spread it out so that we can have a different kind of experience of creation, that we could see creation in past, present and future, that to make it like that in an infinite space, where there should be billions and billions of galaxies, where there should be endless space all over—the further we go, the more we should find—infinity should be created. Because of that desire, we got an equipment to create it. We used it. We created it and separated our selves. It is just a very sad by-product of something so useful, something so useful to translate an experience into a time frame, to create a past, a present and a future, to create this kind of thing that you can have memories of what happened in the past, you can have hope, anticipation of what could happen in the future. All this was created because of the time frame.

The time and space frame was the biggest thing that was created by the mind. The mind was capable of creating it. At the same time, it separated us from our own true self. There is nothing standing in the way of our creator and ourselves except our own mind. If you could keep the mind aside and catch the sound of the consciousness, you can rise all the way on that sound up to the creative level, up to totality of consciousness. It's only the mind that stops us, the mind distracts us, mind puts us into different experiences, which were meant to be enjoyable.

We came to see a big show—and how did we get caught up in the show and we don't want to leave it now? We went to an amusement park, we had some rides, some rides—of course, rollercoaster rides, we all know our rollercoaster rides—but it was supposed to be ride. After that we are supposed to go home. How come we stuck here, we don't want to leave? We used the mind more than we used our self. We used the mind which was a thinking machine. To think we went a step further, to create desires, desires for things that were in the park, in the amusement park. Began to desire those things. Desire was not bad, we could enjoy it, we desire something we enjoy and go away. Desire itself is not a troublesome thing. You desire something, get it and go home. You desire to see a nice picture, you go into the movie, you see it and you come home. You don't stick there. Then what happened to desire?

With desire we created a next step—attachment! Whatever we desired, we got attached to it. We don't want to leave. This attachment came just because we converted desire into attachment, and we got fixed right there and don't want to leave. Made ourselves a prisoner of our own attachments. Made ourselves a prisoner of one level of creation, totally forgetting there is so much that has been created, far more beautiful than this, far more happiness generating than this. There is so much existing inside us and we got caught up with our desires and attachments and began to make more attachments, more attachments.

Then what happened? We couldn't get out of it. An attachment meant that if you watched a show and have to go out, you want to go back and see it again, so we come again and again for the same show, because of our attachments. The very things we are attached to, the very people we are attached to, are the ones that pulls you back into our next life, in the physical plane. If you had no attachment here, why would you come back again? You would go to a higher plane. It's attachment to people and things of the physical creation that make us come back again and again. And therefore, our whole cycle of birth and re-birth took place.

Imagine: we had no karma, we had no trigger to create a life. All life here is created by a trigger called karma. Karma is a great law by the way. It explains everything. You are in a bad state—your karma. You are happy, you have won a lottery—good karma. So, everything that happens in life can be explained by the law of karma. Whoever invented it was a very genius to invent an explanation for life in the terms of law of karma.

But what does karma do? Karma means if you deliberately act in any way there is a repercussion of it, there is a reaction to it. You create a particular action through your thought, that action will create a reaction and then you must be responsible for the consequence also. Do what you think is a good thing, you'll be rewarded. Do what you know is bad thing, you'll be punished. It's all working in your mind. Karma is created by the mind.

Let me make it clear, there is no karma on the soul. We don't have any karma on our self. The karma is carried by a machine which we are associating with called mind. Mind creates karma, mind creates the whole law of karma, and above the mind there is no karma at all. You will realize in your spiritual realization, you go above the mind there is no karma at all. Karma was created only in the lower three divisions here. And this karma then says there has to be trigger. You do a bad thing or a good thing, or you get rewarded or punished. Now, we have no karma. We were souls, and we stepped into this experience. How could we step into this experience when we had no karma? Where did the first karma come from? We picked it up ourselves when we got the mind, immediately after getting the mind in the causal state, where they say all destinies are written. People don't understand how destinies are written there. They call it the Akashic records, the Akashic records. that there are all those records there and all destinies are there. Of course, they are there. They are like DVDs. They are just all recorded, pre-recorded. All possible lives that can happen have been pre-recorded and placed there. Who did it? The universal mind did it and placed it there so we get an individuated mind. We go to the universal mind's library of DVDs and pick up one. It's only one life. What we pick up can only be one life. We can't create a million lives, so we only have one life. So, we pick up one DVD, it's our destiny we picked up ourselves. It was a free choice. Nobody else did it for us. Nobody imposed it on us. We ourselves picked up the life we want. And once we picked up, we came here. And in order to have that life, there had to be a past life. And the past life must contain all the triggers

to create all the experiences of free will in this life. And that past life must have another life to create the past life. So how far does it go? Infinite!

The infinite space-time has been created, infinite past lives have been created, infinite future lives have been created, life you never lived. We've come for one life and we immediately inherit, immediately adopt all the past lives which we have never lived. But that at least one life had to be created from a past life where the trigger is, and we remember our past life. Without remembering our past life, we can't live this life. A life we never lived is become a reality for us like many other things have become real for us. A past life becomes a reality for us. So, somebody once asked me, "Are they real past lives?" I said, "No." "So why are they saying, talking of karma and past life?" I said, "They don't understand how it was created."

The creation took place with one life, and many people believe because a particular religion says there's one life, that there can be no past life, well, one life cannot exist without a past life. According to the same religious scriptures which talks of one life, also talks of past life, so where does the past life come from? It is a notional past life which has to be there in order to create one living life. Once we get into a living life, then of course we get desires and attachments and then we can have a real next life and then a real next life and then we accumulate real past lives, then we create millions of our real past lives. We needn't have done that. You could have gone after one play of one DVD—and gone home. But the DVD contained provisions for coming back again and again, going to sleep again and again, because you are attached.

In the same movie *Inception*, in the third dream, there is an old man sitting there and he is guiding people how to sleep there. They are all people sleeping to have another dream. And these persons who have just come up to that level, they say, "Are you sitting here? And these people want to wake up?" He said, "No, they want to sleep. They don't want to wake up, because when they sleep, they say time is very little. They go to sleep, and they have a whole lifetime." Exactly what we are doing. We are coming again and again because of our attachments. We get attached in one life and we create a multiple lives for ourselves. The whole cycle of birth and death, the whole cycle of karma is starting because we have used one life to create desire with...followed by attachment. If our desire was fulfilled and we had gone home, there would be no attachment, no future lives. We would just have a trip to this created universe and gone home.

We didn't do that. This where we got caught. How did we get caught? By thinking we are the mind. The mind had desire, we have no desire, we have seeking. The soul automatically has seeking. We are all seekers. By very creation we are seekers. We seek to go back to our totality. But the mind has desires, and by identifying we are the minds, we have desires, we have attachments and then we get into all this trouble of re-incarnation again and again and then it

becomes such a difficult cycle. And the difficulty arises because the law of karma is so subtle. It not only provides that if you do something good, you will be rewarded, if you do something bad, you will be punished. It does not allow for atonement. It does not say if you've done something bad, do good and it'll be gone. You say, "I've done one bad thing. I'm going to do hundred good things to get over it." No, you'll be rewarded for hundred things and punished for one bad thing. Even if one bad element is so bad it qualifies you to spend ten days in hell and the rest of it is all heaven, you still have to go to ten days in hell before you go to heaven.

Law of karma is so rigid in its application and the universal mind has made it so rigid to make it permanent. System should be permanent, has been made permanent. Then what happens? We don't want to bear all the punishment in one life. We say, "No, no, no. I can't take it, I can't take it," and the administrator of this karma who sits up there with his computer, he says, "It doesn't matter. You can do it later on," and you can't put up with all this because we do lot of things which our conscience says, "Don't do it."

Conscience is another part of the mind that distinguishes and creates right and wrong, and that conscience says this was wrong, but we still do it because it's nice and pleasurable. Lot of the things which we think are wrong, happen to be pleasurable and that's terrible thing because then we do a lot of wrong things. More things wrong than right things because the pleasure involved in it, the temptation involved in it, so we say, "We can't put up with so much punishment. It's too much and the guy sitting there says, "Okay, I'll just keep it in little reserve. I'll put in to a reserve karma." So, he creates a third category of karma, a karma where you've done something, right or wrong, you are rewarded or punished, which is ending the karma.

You are not carrying it forward. You did something wrong, you are punished—it ends. You did something good, you are rewarded—it's finished. How does it carry on? When we react to it, when we react to something, we create a new karma. Karma is only created when the mind thinks, deliberates, has a choice and makes a choice. If anything happens in events...happen in life where we haven't done this, it's not new karma, it's our old karma, being paid off. We are paying off karma at the same time we are creating karma. People ask, "What's the distinction? If somebody suddenly hits me is it old karma being paid off, or I have to go hit him back again, next time?"

It depends. Did he hit me accidentally or did he deliberately try to hit me? So, if he deliberately tried to hit me (there was a choice to him not to hit), new karma. If it is just accidental, settlement of an old karma. Our life is made up—a bulk of it—of old payoff. It's only small gaps left in between where we create new karma and yet we are so active in our minds, we are so fast, we create more karma than can be held in one lifetime after this. What happens to the excess of karma which we say we can't bear? The guy upstairs says, "Okay, doesn't matter. I am working on the computer. I'll put it in storage."

So, that's why they say there's three kinds of karma: *Pralabdh*, which means destiny—you are born with it, you have to go through it. It's all based on old karma. All the events of, major events of life—your birth, your place of birth, your parents of birth, your death, where it takes place, all your illnesses, accidents and so on, encounter with people, meeting people suddenly, falling in love with people—all those are happening from past karma. They are happening without your making any decisions. And then that's the bulk of the life. More than two thirds of life is already there. You are little bit of gaps between and you start thinking, "Should I do this or not do this? Should I do this or not do this?" And the mind starts deliberating. Then we create new karma. So, the philosophers of karma say even then you can become *nish karma*—that means without karma—by living those gaps not by making your decisions but living in the will of God.

If you live in the will of god and not make your own decisions, you reduce your karma. Obviously. You are not using the system to create a karma. But then people say, "We don't know what is the will of God. Maybe everything is the will of God. Maybe what my mind is trying to do is also God's will. Everything is God's will. So, I want to do this naughty thing, must be God's will," and there a karma is created. Because you can't argue about because this argument is what is creating the karma. This deliberation, should I or should I not do, is what creates karma. It doesn't mean what your interpretation of God's will is. But supposing you are just following God's will—you don't create karma. Somebody asked Maulana Rum, Rumi, popular poet, popular spiritual poet, "You know, how can we live in God's will?" He said, "Very simple. If the God has given a plow in your hands, he has asked you to dig. If he has given a pen in your hand, he's asked you to write." All the circumstances of life he has given you, they indicate what you are supposed to do. If you act according to what the circumstances require you to do, you are living in God's will, because you are not using your own deliberation. So, life itself tells us. Coincidences happen. Life has so many ways to tell us what should be our next step.

But that's not all. There another part of our consciousness, which is not our thinking mind. That tells us what to do—we call it intuition. Gut feeling. The gut feeling does not involve any action by the mind. Mind has to think to say what to do. The gut feeling comes spontaneously. The gut feeling comes directly from our consciousness, from our soul and not through the mind, whereas our thinking comes through the mind. Therefore, if you go with your gut feeling, which tallies with, which is exactly like what the outside indicators are telling you, you can't go wrong. You are living in God's will. You are not creating karma.

So, one can, with some practice, make this a much less karma-filled life for the future. But doesn't matter, because when you look at these third category (the second category where you make karma is called *kriyaman*, action karma, though it means actions and thoughts in the mind—it doesn't mean physical action). If you acted in the mind ("I want to do this."), karma

has taken place. Even if you don't do it, partial karma has taken place. If you do it, full karma has taken place. So, karma is very subtle system that is working.

So, the third category where you cannot absorb the entire karma of a life in one lifetime, goes into reserve, called *sinchit* karma. *Sinchit* mean the reserve. We have been accumulating so much *sinchit* karma. There is so much available to the designer of the future life that we have lost all control over picking up our own Akashic records, picking up our own destinies. We are living by the dictates of a computer, computer operator, who is operating to see, "Oh, you have so much life. I can tag on these events and make a new life." "Oh, there wasn't...that good enough." "Oh, previous life you had one which I put in reserve. I'll pull it out and put it there." Lives can be created from twenty previous lives, hundred previous lives.

In the *Bhagavad Gita*, in the *Mahabharat*, there is a story of Krishna being able to teach people how to see past lives. He taught the blind king, the blind king Dhritarashtra, how to look into past lives, and he looked into one hundred of his past lives and did not find any act that could cause him to be blind. So, he told Krishna, "Krishna, I don't see any event in the last one hundred lives of mine that should cause me to be blind. How am I blind today?" Krishna said, "Look further back. One hundred and fourth life, you took out the eyes of another person; therefore, you are blind. He said, "How could it be held back so long?" "These are lying in the *sinchit* karma all the time. When the need came to make you a king, but balanced king, made you a blind king to balance your life with the blindness and that was pulled out from your *sinchit* karma. That means karma is not merely just what happened in the past life. It could have happened in any remote past life. It's such a big tangle of events available to the makers of destiny,

We have left our destiny to another maker who is no other than one soul in that particular form, in that particular manifestation. He has that body, astral body, in which he controls this, he's just doing a role. He's just like us. Any one of us can be born to do that role also. He's just one position in this whole system that is operating. So, this *sinchit* karma you have created is so heavy that we can't get out of it. If one says, "I am going to be doing all good acts in this life," then you will be rewarded in the next life. One says, "I am going to live in God's will." Okay, live the whole life in God's will and there's plenty in this *sinchit* karma for you to create another life here. We are trapped in a very strange and terrible way, to tell you the truth, in our own tangle of karma that we created. Nobody else created it for us.

Why were we so stupid to pick up this kind of a first life? Why didn't we see all this in advance? Why didn't we examine these lives will be like that? You know why we did that? One, we knew it is only a show, it's only a play. We knew it's just a shadow screen. Second, we looked at many of those future lives that can come, and we saw one life in which we could be a seeker and escape. We said, "We don't mind what these other lives are. At least we've picked up that chain

of lives where we can get out of it. Let's take this package." We took it. So, don't, don't feel that we did something wrong when we picked up our one life. We did our best. Not everybody did, but we sitting in this hall did it. Otherwise you wouldn't be sitting in this hall here.

The seeking that comes into us, the seeking that brings us to this spiritual path has been done because we picked the right DVD. We didn't care for the roller coaster lives we will lead. We didn't care how many ups and downs and more exciting. We'll just watch the show and come back. Instead of watching the show, we identified our self with one of the actors there, the actor in whose body, in whose head we happened to be sitting, an actor who is acting in this physical play in whose head we happened to be sitting. We forgot where we were sitting and we became the actor and took the whole thing so seriously and took life so seriously and began to give so much weight to petty things that were happening, so much panic over small small things that are happening.

Actually, if you want to have a short mantra to live life with that perspective, the short mantra is only two words in English. It's called, "So what?" Whatever happens, if you can say, "So what," you'll change your life. Because nothing is as important, nothing is as serious as you think. It's all going to end. We made it, we made it like this, we designed it like this, we brought it like this. It's not anybody else doing it.

The self consciousness created an experience like this, and yet we have the ability to get out of it. Time has come. There has to be a time. We ourselves timed it. Nobody else said, "Okay, I'll fix the time and you'll go back to heaven." We fixed it ourselves. When we decided we'll have only twenty-five lives of this kind and the twenty-fifth life we are going to meet a Perfect Living Master who is our totem in our hand to get out, to awaken, and twenty-fifth life came, and we awaken—we fix the time!

When Masters come and tell us at the right time, you get initiation. We feel Master fixing the right time. We fixed it! He is just acting. He is also an actor like us. He is no different. If we are all actors, he is also an actor, and he is acting with full knowledge he's an actor, and we think it's all real. That's the only difference. The difference between a realized person and us is only this: the realized person knows that it's just an act, it's just a show. And we think it's all real. This is the only reality we have. We have to live this life as best as we can without realizing it was supposed to be temporary. It is temporary.

Nobody takes anything at the time of death from here. They all lie here. Everything physical remains physical and yet ideas go with us. Ideas don't die. If we have another area of our own life, another body of ours, an astral body in which ideas are contained, naturally any ideas we are having here they won't die. Body will die. Ideas won't die. So, any ideas we have, any thoughts we have, don't die! They stay with us. So, when we die physically, we still carry all those ideas with us.

And here are many angles to it there. Angles are that if we die unnatural death, does it lead to a different consequence? And if we die a natural death, does it lead to different consequence? Is there a provision in the law of karma for that also? I can talk to you little bit some other time about the different aspects of the law of karma. It's a great law. It's a law that's created a creation for us, to enjoy. We just got trapped into it and we got trapped deliberately ourselves. And we have to get out our self. But at least we made some arrangement. We made an arrangement before getting trapped. If we get trapped, will there be a way out? And the way out was the totem in our hand, the appearance of another actor called the Perfect Living Master in our life, who can pull us inside.

Vivekananda said, in the World Congress of Religions, in Chicago, hundred and twenty years ago or so, he spoke there, and he said, "I have been telling you for these two-three days that all this world is illusion. It's unreal. If everything is unreal, I must be also unreal. How come an unreal being is talking about real things to an unreal audience?" And then he answers himself. He says, "The whole thing it's unreal, it's illusion, it's *maya*, is *mithya*, it's destructible. But the only difference between this piece of illusion and that piece of illusion is that, other illusions are drawing you to stay here more. This illusion is telling you to go back home. That's the only difference. Therefore, amongst us a character comes in and tells us go back home. Other characters say stay here. So that's the only difference and the one who says go back home is aware of the home at that time even while he is an actor in our midst—and that's the difference.

So, this is a wonderful Surat Shabd Yoga, the yoga of reaching our own true home, reaching our totality, reaching where we came from, reaching our true selves through the process of catching the sound within ourselves and listening. And this sound lies right behind the eyes at the third eye center. That's where it comes down all the way and sounds like a sound, easy to listen. The soul has the capacity to listen. It does not have the capacity to speak. The mind speaks. The mind speaks, the soul listens. How do you know that mind had a thought? We listen to the thought. Otherwise there would be no thought. Our consciousness listens, and the mind speaks. We are using it. It is supposed to be a speaking mechanism. It is supposed to make speech. So therefore, we can speak inside our mind, by thinking. We can speak outside. But we are using a machine, our mind. Once we are able to separate ourselves from the mind, you can see all these things very clearly. So that's why when we have longer meditation sessions, I do one of the exercises to be able to see your own mind separate from yourself. When you see your mind, it becomes much easier to ignore the mind in your ascent to higher levels of consciousness.

Consider on what I have been saying. If it is too heavy a stuff, understand only a little bit of it and take the rest for future, and if it is light, enjoy it! And we'll meet again, and I'll give you little more information and then we'll have a meditation session.

Okay? Thank you very much.

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/ Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).