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## Love and Devotion is the Secret of Spiritual Path Stuttgart, Germany — April 10, 2015

<https://youtu.be/d3rAWNvG9Sw>

Welcome, friends. I am very happy to be here in Germany and to meet my friends from Germany. And as I look around, I see many friends have come from outside Germany also. I welcome you all.

The purpose of my visit here is to share with you the beautiful experiences on this spiritual path one can get if one has a Perfect Living Master in one's life. A Perfect Living Master is one who has attained the awareness beyond the mind into perfection, one who is able to have the awareness of our true home where we are all one and there is only one totality of consciousness and not divided souls. Here we are living in a world of experience where we are all divided. And we are divided not only because we have separate souls, but we are also divided because we have a mind, a thinking mind that in any case divides us further and further. The more we think, the more divided we get. Nothing separates us more from our own true creator and our own true being than the human mind. And yet we rely upon this human mind for everything we do. We think all the time and we believe thinking can solve all problems. It does not do that. Very often thinking creates more problems.

There is another factor in us, another quality, a faculty in us, which we don't use too much. And that is intuition. Intuitive knowledge, the knowledge that comes suddenly, the gut feeling we get from time to time, is more reliable than what the mind tells us. But we are so much wedded to the mind, depend so much on our mind, we ignore our intuitive knowledge. We ignore our gut feeling and begin to act on what the mind is saying. The mind is generally confused, because it thinks too much and looks at too many options and does not know which is the correct one. It takes one decision today and next day it changes its mind. Then it regrets. "Why did I do that?"

The mind is not certain about what it says. Intuitive knowledge is always certain. It does not have any maybes or perhapses. Mind always has maybe and perhaps in it. The intuitive force comes from our true being, our soul, our spirit, without the use of the mind. But when we use the mind, we get into a thinking mode, and we start thinking and deciding thoughts and deciding things with our thoughts. That is why we are here in trouble, because we're

living a mind's life. We have gone into a mental state of living and not a spiritual state of living. A spiritual state of living would be where we live with the spirit and not with the mind.

So, we have forgotten the spirit and are thinking the mind to be our only faculty for survival in this world and for making success of our life. That is why the mind leads us where it wants to lead us. If our mind was strong and was under our control, we could make very good use of our mind. Because mind is the capacity to think. Mind is the capacity to speak. Mind is the capacity to communicate with people. Mind is the capacity to appreciate what we can see around us. Mind is a faculty which assembles our sense perceptions and make sense of all our experiences. Imagine how wonderful this mind is. If used by us, mind is a wonderful thing. And if the mind starts using us, a terrible master. What we have done is that we who got a mind as our servant, as our slave, as our computer, as accessory to work with, made it into our master and are beginning to follow the mind.

The mind by itself is not bad, but we make use of the mind in a way that we don't get the best out of it. The mind is pulled by other sense perceptions. We look at this world as different sense perceptions: seeing, touching, tasting, smelling. They draw us out, the mind follows them, and then we get attached to those experiences. Therefore, at any one time if you look at your life, what is it? It's full of attachments to outside things. And then because of that attachment, we try to make those things our own. *Oh, this is my house, it is my car and it is my wife, it is my children, it's my friends.* Everything begins to have *my, my, my*, and we begin to make those things our own, which can never become our own, because each one of us dies in our physical body. And all these relationships, whether with objects or things or with people are based upon our having a human body. The human body has a very short life. And when the human body dies, all our attachments are left behind. What happens? When we try to make those things our own, which we cannot be our own, certainly not for a long time, and we are trying to make them our permanent possessions, what happens to us?

When we die, if we survive in any form after death, what would happen to all the attachments we have made? What about the unfulfilled desires? They will force us to come back here again. That is what is happening over and over again. We are going through a cycle of reincarnation, cycle of rebirth merely because when we die we carry so much of our attachments and desires with us. And there is no way that we can stop it so long as the mind is our master. And the mind is guiding us into more attachments, not less attachments. That is why so long as we are living a mental life, a life led by our minds, we are in trouble because we cannot leave this place and go to our true home to which we belong.

Our true home is our spiritual home, where spirit came from, where spirit resides. Our true home is where there's totality of consciousness. There's no split there, there's only oneness. We belong there. We came here for a short adventure. We came here to have a different kind of experience. We wore different kind of costumes to have different experiences. The soul by itself is so pure, it's pure consciousness, it is pure awareness. It is just that can create

an experience and experience it, create a creation and then experience that creation. That is what soul is. Soul is the creative power.

And what has the soul got into? By attaching with a mind which was supposed to be very useful to it, we got an identification with the mind. We began to think we are mind and began to say: *I can think, that is me*. That was not me at all. That was the mind. Me was, the self which made the mind alive which gave the power of life to the mind. That is, mind was therefore our first costume that we put on. The soul put on a costume, very useful costume, by which it could experience lot of things. The most important thing it could experience was time and space, that an experience which had no time and space could now be experienced in a past, present and future. Of course, there was no past, present and future. Was it necessary to have it? We had all the experience without these things. Now we are having the experience through past, present and future because we're having it through the mind. We put on that costume which created time and space.

Actually, time doesn't exist. If we were to apply our mind and think closely, what is time? Are we really experiencing time? Look at it carefully. Where do we live in time? We live in the now. Somebody pointed out to me a famous writer who has said: *We should live in the now*. He's written a book about living in the now. And my question is, has anybody ever lived in any other time except now? Is it not always now that we live in? We're always in now. We can't get out of it even if we want to. It's not that we have to live in now, we are in now. In fact, we can be nowhere except in now. We have no choice. And now, look at now. Now has no time. Before I can say the word now, it's past...it's future. After I say it, it becomes past. I can't even say a word to make it present. I can't convert now into a time frame because there's future and then it's past. It's a meeting point between a future and a past. Really there is no present at all in time. And yet, we are all living in the now and living in the present. How could that be? How come when now has no time, not even the billionth part of a nanosecond, it trips into the past the moment we start looking at it and before that it's in the future. So just because future is dipping into the past and we call that meeting point in which we have to live, no matter what, is now or present, means we are not living in time, even here.

Nor are we living in our true home. We never lived in time nor are we going to live in time ever. And yet we feel we are in time. We look at our watches, we look at what we have remembered. Then what is this past, present and future we talk about, and which is taken for granted by all of us? If you carefully examine, what we call present is actually the immediate past. Just because I talk now, the words have been spoken, they are in the past, I call them present. I just spoke to you. The just-spoke-to is in the past and not in the now, not in the present. I cannot speak in the now. There is no way I can speak to you in the now because now has no time. Then where is it happening? Where is all this experience taking place if there is no time in the present?

Then what is past? Let us examine past. Now has no time. Does past have time? Past is created by memory. Supposing we all lost our memory, past will disappear. That means, past

is merely a function of memory. Past is merely a recollection. It is to remember something. If I say one word now, I have to remember that I said it and you have to remember I said it to make it a past. So past is being created through memory. It doesn't exist. It's not a time. It's a memory. And when we remember something, it becomes past. Therefore, what we call present or now is actually an immediate past.

What about future? Is there such a thing as future? Let's examine that too. Supposing we lost the ability to hope or to fear or to anticipate. Supposing these three words were removed from all the dictionaries of all languages of the world, that we could not hope or fear or anticipate. And they're the same thing. Positive anticipation is called hoping. Negative anticipation is called fear. Neutral one is called anticipation. If these three words are removed, future disappears along with it. Have you ever thought of it, that if you cannot hope for something, if you cannot be afraid of something, if you cannot anticipate what is going to happen, there's no future? And how do you do these things? How do you hope, fear or anticipate? In past, because it takes time, and it can only come through memory. Examine very carefully. What we're living now is not in time but in memory. And therefore, we are just replaying something that's already there because there is no time for it to create here. Something has been created in a timeless state and we have been able to create a type of experience by wearing certain costumes. The costume of the mind, the costume of sense perceptions, and the costume of a physical body. By wearing three coverings upon our spirit, we have created such wonderful experiences. And no doubt we came to have a wonderful experience.

How did we get trapped into this? How come we think this is the only reality? How come we don't know anything? How it was created? Where is that point, timeless point, where the whole thing took place? And now we are remembering it and think it is happening now. We are thinking it's happening now only because we are remembering now. And to remember, we create a thing called time. If you examine this question, *what is time*, carefully, you will find that time never existed. It was an experience created by memory. And there can be no memory if there's nothing happened to remember. Memory means remembering something that happened. And where did it happen? It did not happen in time. It happened in some state in which there was no time and yet to remember it we created a very nice device called memory and we are able to now live this life. Now is this just a conjecture of mine? Is this just an intellectual play on words? Am I just trying to intellectualize something? No.

There is a means we have available to us by which we can verify these things. A means by which we can test out if what I am saying is actually there or not. A means by which we can see is all creation and all time occurring at a single non-time moment. We can check it out. And how is that done? By a simple process of going within ourselves from where all things are being created and experienced outside. We think they are happening outside because that's a very nice way to experience reality.

We want to go and see a movie. Movie is a film, it was recorded earlier. It is not being recorded when we are sitting in the theater and watching on the screen. What we are watching on the screen is a replay of something recorded earlier. Where is it recorded? On a film. And where's the film? Behind us. Not in front of us. What we are seeing in front is a shadow, a picture. The film is behind us in a projector. And the projector is loaded with that film. The film has still pictures and moves fast, creating artificial experiences of movement. Artificial time is being created by moving it. They are all still pictures, there is no movement in them. But by moving at that speed in the projector, we created artificial time and there's a light behind the projector. The light goes through the projector and casts a picture on the screen and we take it as real. We are so concerned what is going to happen next. Somebody is going to murder somebody. We are sitting tight on our chairs. What will happen? How come we forget it's just an ordinary movie, just a shadow? Even it's not an actor, there's not even actors there. It's just a shadow and being cast by a little machine behind us, and if the light were shut off everything shuts off. And if the film is removed, it again shuts off. And if the screen is removed, everything is shut off. Don't we see that it's this equipment that has been arranged by which we see a movie and think it's real. We take it so real that we laugh, we cry with it. We have tears in our eyes to see a sad scene in the movie. Do we forget at that time it's just an act played by people long ago? We are just seeing it now because it's filmed and recorded. How can we take it so serious?

I remember a young boy in a small village in India who had never seen a movie. And his friends took him to watch a movie he had never seen. So, when he saw the movie on the screen it looked so real. In that movie, there was a scene where a girl comes to have a dip and a bath in a pond, water pond. And as she takes off her clothes, a train passes in front. So, he misses to see the nude woman. He went twenty times to that movie, hoping one day the train will be late. This is how we live our lives without realizing.

If we just examine the nature of time, we would know it is a pre-destined thing. No other requirement is needed to believe if our life is pre-determined or not. But a careful examination what time is will tell us it's a pre-recorded thing we are playing out and seeing it now. It's a projection. It's a projection from our own self. It's a projection from our own consciousness. Our consciousness creates the picture there. And with the light of consciousness through the mind which gives movement to it, which gives movement and we, through the eyes and the ears and the nose and the five senses, see it outside. We don't think it's like that. Just like in the movie is not coming from behind, it's coming in front. We think this world outside is real and our experience is just one person who has come for a short number of years is seeing a permanent world outside. That's how we feel. We feel our reality's outside of us, whereas the entire reality's inside and being projected.

Some people question my statement. They say, *how can you say what is outside is not real?* The debate on whether outside is real or inside is real has been going on for a long time. It's not new. For thousands of years, people have said you have to have a tree outside to be able to see a tree. Others have said no, you see a tree first and then it becomes a tree outside. And they keep on debating. Those who think the material world is necessary before

you can experience it with the senses are called the materialists. And they exist in larger number. Those who believe that the idea of the things comes first, and then things appear outside are fewer, but we call them idealists. So, the idealists and the materialists have been debating for a long time what is true. And somebody, some man with common sense said, "It's simple. Whatever happens first must be the cause and what happens later is the effect." If a tree has to be brought in front of you before you can see it, then tree is the cause and your seeing of it is effect. Therefore, tree is real outside.

The other argument is that the bringing of the tree in front of you is part of the experience of seeing the tree. How can you say the tree is separate from bringing of the tree in front of you or tree coming in front of you? They are both part of the same experience. Therefore, we should find out how do you see. So, the medical people who look at our eyes, they tell us the way we see anything is because near-parallel rays of light, they fall upon objects. That's the material, empirical way of looking at this world. That light falls upon these objects and travels towards our eyes. The objects absorb all the colors except what they cannot take and that's the color we see. We don't see the real colors. We see the non-absorbed colors. That light with the whole spectrum of light colors falls upon objects. The objects absorb this. This is science, this is physics. The objects absorb all the colors except what they cannot absorb. That reflects back and becomes the color of the object. Then those near-parallel rays of light carry that color into our eyes. And there the eye, the open eye, carries that and makes through the lens inside and the vitreous and aqueous humor, it forms an inverted image on the retina behind the eyes. And if we look at the eye and carefully see a picture of what is outside like a point of light or a candle, if you see with a magnifying glass into the eye with the candle in front, you will see the inverted candle inside. Why do we see straight? A question never been answered by the doctors. They say we just get used to it. That's not a good answer, not a scientific answer. But we see things straight where the image is opposite, the image is upside down. Then what happens?

Then the retina, which is an extension of the optic nerve, has rods and cones to distinguish between form and color, sends a signal through the nerve of which it is an extension, optic nerve. And the optic nerve carries the image into the brain, into a certain center of the brain, not all over, into an area where the optic nerve ends. And if we are conscious, not sleeping, not unconscious, if we are conscious, we see the tree outside. Now supposing the eyelid and the retina had the capacity to make those images on its own. Supposing that was a God-given gift that your retina can make pictures. We would see the tree exactly as we see if it were outside. No difference. If the retina had no power but the optic nerve could create that frequency to make a tree, we would see the tree exactly as it is.

Supposing the optic nerve and the retina have no power, but the brain cells have the power to make a tree, we will see the tree outside. And supposing that is not even true. Only consciousness can generate that vibration in the brain. Being conscious, we would see the tree exactly as it is. The question is: Is the tree there because of the eye, because of the optic nerve, because of the brain, or because of consciousness? Ultimately, what is observing the tree is our consciousness, our awareness, our life force. If we're dead, we

don't see. If we're unconscious, we don't see. Under anesthesia, we don't see. It's only when we are conscious and awake, we see. So, what is the connection between this consciousness in us that's operating inside us, operating inside our head, and all experiences we are having outside? Do we keep on debating what is right and wrong? Because when we try to figure out what came first, what came later, we find the seeing of the tree and the tree are simultaneous. There's not even a nanosecond gap between them. Based on the time frame that what comes first or what comes later, it doesn't solve the problem because it's identical time. When we see the tree, the tree's there that very moment. Not before or after. Is there any other way to find out which is the cause and which is the effect? Yes.

We can examine trees outside, but what about examining whether there is a tree inside? To examine if a tree is inside, or all the other experiences we are having are inside, we should go inside. Look there. We never do that. Our life based upon experiences outside is totally tied out to outside, and we don't know where's inside. When we close our eyes it's dark. We open our eyes we can see. So, we are used to the fact that in order to see anything, you must open your eyes and see outside. We can't see inside. But there is a way to see inside, and I am going to tell you how it is so simple to see inside.

And by seeing inside you can get a definitive answer whether things that you see outside are being made inside or not. So that's the whole purpose of going within and finding out the truth about our experiences. Not only this experience, every experience that we can have, every experience, material, spiritual or other you can discover by going within your own self inside.

Now when we say going inside, right now we have a physical body. So, let's start from there. Let's start from where should we investigate our consciousness if that is the creative power that creates experiences outside. Let's go and examine our consciousness. Where does it sit? We just contemplate, sit and say, *where is my consciousness? If I am a conscious entity, conscious unit, conscious being, where am I operating from? If this body is not me, if I am sitting inside the body trying to understand who I am, where would I likely be? Could I be in my hands or feet or in my legs or in my...?* Quickly the answer comes up no, you are not operating from there. You are operating from your head. You are making all these things move from your head. Even your limbs are moving because you are in a head. Okay, that limits our area. We are not outside. We are examining something inside that's operating inside the body. So, our area of investigation... Where is consciousness? Where is the self that is experiencing all these things, gets confined into a very small area just behind the forehead, behind the eyes. It gets confined to a very small area.

If you want to investigate who are we really, if we are not the body... What is operating this body? What is creating life? What is a spirit? What is soul? If these questions are there, the area to examine and go into is right behind the eyes, behind the forehead and in a very small area. Limits our area for investigation, makes it simple. Okay, then, how can we go there? It's easy for us to go outside. We can walk, run, drive, fly. But there is another way of going out also. Supposing I want to go on top of this house on the roof and I don't climb up.

Can I go there? Yes, I can. I can imagine I am there. Supposing I imagine I am on there, what happens? I will see all the outside from there. Have I actually gone there? No, physically I am here. What is this power of imagination that can place me there and I can start looking at things from there? Who is that which can look from there?

Supposing I were to suggest to you: can you, while sitting in those chairs, by your imagination come and stand near me? Most of you will be able to do it. Let's check up. How many of you can imagine that you are not there where you're sitting but standing next to me? How many of you can actually do that? Wow! So many of you have just had an astral experience. People talk of something very strange, difficult, astral. What was that which stood here? It was you. Nobody else. You came here and stood. How? With your imagination. What else did you add to your imagination when you stood here? Your attention. You placed your attention here. Supposing you place your attention in that corner, you'll be there. If you place your attention up on the roof, you'll be there. These two things in combination, the power of imagination and the power to use your attention wherever you like, enables us to go within ourselves. If you imagine that you are sitting inside the head, which means don't take it as yourself, don't take it as in my head. It's a place I am in. It's a room, a chamber I am in. You imagine you are there and put your attention there, you will be there. How much would you be there? As much as you felt when you stood here. You were not whole of you there. Most of you were there sitting in the chairs. Little bit of you came and became an imaginary self. The same thing happens when we imagine we are inside our head and we imagine we are there, and the attention draws us and we feel we are inside a chamber, a dark one, of course, and we can move around there.

So, imagination and power of attention which can move are very great tools to discover what happens in consciousness. There's a third tool, and that is the power of concentration, that you can concentrate your attention wherever you like. That means you can put more and more attention at one point. And this power of concentration enables you to put so much of your attention at one place that you can ignore or become unaware of other things. You can test it out if you're watching a movie or watching a concert. A number of musical instruments are playing. You say, "I like the drums. Let me listen attentively to the drums," put your attention on the drums, drums become louder, the rest become softer. Nothing has happened there. You have altered it with your attention because you concentrated your attention on the drums. Shift it to the pipes. They become louder, drums become weak. That means your power of concentrating your attention can enable you to become unaware of other things. That's the most wonderful thing that we have. The greatest gifts we have been given, that we have the power of imagination, the power of attention and the power to concentrate the attention where we like. With these three tools we can put the whole attention inside, become unaware of what is outside, become unaware of our own body and discover who we are. It's as simple as that. Anybody can do it.

It's not that you have to be specially qualified to do this. You as a human being...if you are a human being you are qualified, because every human being has these gifts given to that

human being by the Creator. It is not placed artificially by anybody. It occurs naturally in us that we can do this to investigate what is inside. So, when all these great philosophers, mystics and saints say the truth is inside, they will tell us the kingdom of God is within. When they tell us the truth has to be found within yourself, all outside is just illusion, when they say these things, they also say you can find it out. They don't stop at that, making a statement that things are all inside you. They say how you can access that area and each one of them tells us the same thing, that by the power of imagination you can be there.

By the power of attention, you can put your attention only inside and not outside. Concentrating attention there can make you unaware of everything outside except yourself inside. That's called enlightenment. That's called self-realization, that you realize you are not the body. Very strange experiences happen if you do that. Of course, it is not theoretical talk what can happen. You should try and see what happens. When you concentrate your attention, you are looking at yourself, you are looking at the experience inside, not with these eyes. You're looking with inner eyes, maybe the same eyes that see imagination, maybe the same eyes that see dreams when you're going to sleep. It's a vision you can see. But these eyes do not play any role in that, so you can see without these eyes. You can see without...we can hear without these ears. You can touch without these hands. You can have all the sensory experiences without any of these senses.

In the course of the next two days, if you like, I'll demonstrate it to you. If you like we can all do it. I would like you to participate in this and not make it merely a talk from me. Let's walk also along with talk the talk. I can make you feel how it feels to be able to do all that and go within yourself and discover that all sense perceptions exist inside without the physical body. When you have that experience inside and you become unaware of the outside, unaware of your body, you discover you have a body anyway, very light body. You could just see the body that stood next to me, wasn't it light? Did you know how you flew over here in no time? It's a different system, it's a different law of nature in that state, a state in which the physical material thing have gone. You were not material when you came here, nor are you material when you go within. You are in a state where the body only consists of sense perceptions. The body can see, touch, taste and smell—has no matter. That's your body, it's our body. It is installed, embedded inside this body. It is because of the inner body of our sense perceptions that we can see through these eyes and hear through these ears and touch with these hands. If that were not there, this body can do nothing. It would be dead. That is why the embedding of another body inside us, which is only made up of sense perceptions with no matter in it, and that's yourself. It has a clarity of thinking which this body does not have, because the mind is still the same. It does not mean that you have a new mind now because you got an internal, astral or ethereal body. Mind is still the same. Thinking mechanism is still the same. Your questioning is still the same. Your finding answer to questions is still the same whether you have this physical body or not. And that's a great experience to be able to see you have something inside which is more real because it holds the secret of our sense perceptions which you are now using in the physical body. It is only the real thing is inside. Well, that's step one only.

You can take step two and withdraw our attention from the sense perceptions also. How? Same way. There is a head in the sense perception body. Withdraw your attention inside that in the same way with your imagination, with your attention, concentrate it there. Your astral body sense perceptions disappear. You become unaware of them. Then what is left? You and your mind are still there. You and your capacity to think are still there. You and your capacity to creatively use your mind is still there. And it does not need sense perceptions to have experience. We discover only at that point that experience can be had even without sense perceptions, without a physical body. Who can have it? Anybody who can pull their attention to it. All of us are qualified for that.

It's a matter of practice. If you can practice going within and concentrating your attention there, you can have it. The mind then operates as a most creative thing and you understand what mind is. You learn so much at that time. Unbelievable stuff you will learn. If you can become unaware of the physical body while in a wakeful state—in a totally wakeful state, a higher wakeful state, not go to sleep, not have a dream-like state but a wakeful state in which you withdraw your attention while awake and become unaware of the physical body and become unaware of your sense perceptions—you discover the truth about pre-determination of our show which we are seeing here. You will see where the film was shot and picked up. You'll pick up your film right from there and that's what we are doing now. We have created our destinies from there. The destinies are being carried on our mind. And mind carries the destinies even when we are playing them out here. This discovery you will make when you reach the point—we call it the causal state.

We call the astral state when we find a new sky, so we call it astral. Then we find the inner body, we call it astral state and the astral body. When we go above that to pure mind where there's no body, no senses but just the creative mind, we call it the causal state and a causal body. That's not a body really, the mind is the causal body. And we discover that the mind is functioning and has loaded upon itself all the memories. Memories came before the event. We create memories and go through them and create events. It's the other way around that we thought. We thought that an event has to happen—and we can remember it—that causes memory. There you discover the amazing truth that the memory is created first in no time and then played out and creates events which we think we are remembering. A most remarkable experience one can have. One then realizes the whole nature of this creation. One realizes it's an inward out, coming from inside outward. It's not outward coming inside or experiences. All experiences are coming from inside. The debate between the idealists and materialists ends there when you have your own experience. That is where you get the real answer.

Now this system of going there and finding out, what is the purpose of it? Why should we do it? Just to settle a debate? Or is it anything more than that? It's much more than that because that is not the end of our spiritual journey. That's midway. You just discovered that things have to be found further inward, not outward. That's a big thing. But the journey does not end there. It's a journey to the mind that has ended. And so long as we do not distinguish between our self, our soul, and mind, that's our end. We see the universal mind

from which all minds are being created, this is our true home. If we identify ourselves with the mind, then that is our true home and then experiences of karma and this whole world are all real. That's from where we are creating it. But that is not true.

There are very few people, always very few people, who have transcended that state and gone beyond the mind. To pierce through the mind and go beyond that, no meditation can take us. No practice of withdrawal of attention can take us. No effort can take us. Period. Something else must take us beyond the mind, and that can be achieved by those rare people, rare Masters, who have had the actual experience of totality of consciousness whom we call Perfect Living Masters. And they pull us there not with meditation, not with teaching, but purely with their unconditional love, because love is a function of the soul, not of the mind. There are functions of the soul separate from functions of the mind. The mind thinks, senses, makes sense of sense perceptions, puts them together, creates new programs, creates new patterns. That's the function of the mind. It does not involve love. Love comes from the spirit, from the soul. Nor does intuition, sudden knowledge come from the mind. It comes from the soul. Nor does appreciation of beauty and joy come from the mind. It comes from the soul.

Soul and mind are knotted in together in our consciousness—it does not mean they are the same. They're separate. They're both functioning at all times right here. When we get intuitive flash, when we fall in love with somebody, when we appreciate beauty, look up and say, "Wow! Wonderful," it's not coming from the mind. In fact, if you use the mind at that time, very often it will take you out of that experience. You are having an experience of love and you think about it: "How can I be sure?" There we go. We can destroy the spiritual experiences by thinking about it. We cannot create spiritual experiences by thinking about it. That is why, there we discover that we are beyond these functions of the mind. We are beyond thinking, beyond analyzing, beyond breaking up to understand, we are beyond understanding. We are in a state of pure awareness and knowledge. We are in a state of pure love and joy and beauty and appreciation and bliss. That would be true definition of bliss. Our true state is the state of bliss. Just because we want to use the mind for new experiences, we have lost our state of bliss. We have lost our state of ultimate knowledge. We have lost our state of ultimate love.

Now what is ultimate love? How do you distinguish it from love we know? Everybody knows about love. We have fallen in love so many times with so many people. We have had experience of true love here also. Love is not when we say, "I love you." Mark when a person says too many times, "I love you, I love you," I begin to doubt if he loves at all because a person who keeps on repeating, "I love you," loves more *I* than *you*. It's obvious it's an ego trip. Supposing somebody says, "I love you," and you say, "but I hate you." That person will say: "I hate you too." What kind of love is that? True love is totally unconditional. True love has no expectations in it. True love is so unconditional, non-judgmental, it never judges anything. And that true love is the only thing that puts our ego on a back bench. Otherwise everything we do in this life is: *I am doing this, I am meditating, I am on the spiritual path, I go to church, I go to temple, I am doing that, I am a great meditator.*

Everything is *I, I, I* as you build up more *I*, build up more ego. Don't you realize you are separating yourself from the truth because you are making so much commitment to *I*, to a separated *I*. *I* is not yourself. *I* is the ego, the face of your mind. *I*, ego is the front part of your thinking process, and when you think, the front of that thinking process itself is *I*, the ego. And we are constantly building this ego and putting our own selves behind it. Our own self does not need any ego. When you have an experience of love, it is truly something that goes deep and no *I* is left in that. That's the beauty of unconditional love.

Now the only thing that can pull you above the mind is unconditional love, because nothing else exists there. No effort exists there. No reasoning exists there. No methods exist there. All these are mental. But pure love can pull you because pure love exists beyond that into the soul. Therefore, the soul with its pure love can pull you, if the soul itself is beyond the mind. Which means a human being like ourselves—if his awareness of that level, awareness of beyond the mind—his unconditional love can pull us beyond the mind. Such a person whose awareness, not at some past time, whose awareness when we talk to him here, whose awareness when he's in front of us, is at that level beyond the mind. The unconditional love coming from such a person pulls us, pulls our soul and we wonder what's happening to us because we are used to the mind and its attachments. When you say, *I love* something, it's more of an attachment. It's: *I love this*. You want to possess it, you want to have it. That's all. But the pure love forgets that part. Now pure love from a state higher than the creative power of the universal mind, that is what pulls you. These few people who walk in our midst and whom we call Perfect Living Masters, they pull us with that love beyond the mind. That is the true spiritual journey.

If you ask me what is a spiritual path, I don't consider this meditation that takes you to an inner experience of the astral self or even a deeper meditation that takes you to understand your mind, is a spiritual path. It does not touch the spirit. A spiritual path is that which takes our spirit above the mind. And then from that point takes you to totality of consciousness when you find only one soul existed, all others were a play within that one soul. That is the true spiritual path. It can be shown to us. We can be taken there by the power of love. Therefore, the spiritual way of any travel to spiritual journeys is full of love and devotion. Without love and devotion, mechanically you can get nothing. People sit for hours, in sadhana of various kinds, in meditation of various kinds, yoga of various kinds. They put their body in different positions thinking something will come out of that. They think of the whole world while the body is undergoing these things. They think this is meditation. That's not meditation. And even if it was, it doesn't take you beyond the mind.

So that is why these few people, and they always few, they are few because it requires a seeker seeking something beyond the mind to find them. Those seekers are few. We seek so many things. Mostly we seek things to enhance our standard of living, to enhance our life outside. We want not to be sick. We want somebody to heal us. We want to be rich if we are poor. We want a better job, better spouse. A friend of mine writes to me that "I am seeking initiation of a Perfect Living Master, but I will give you three months. If I don't find a very good job and a virgin beautiful woman, I'll give up this path." If that's what we are seeking,

then you find some other kind of masters who can do that. Maybe some people can give fortunes like that. But when we talk of a spiritual path, we're talking of something that will release us from the mind itself.

What does release from the mind mean? The mind creates... As I explained earlier, the mind creates the nature of time, creates cause and effect, creates events. It is not that events are happening and there's a time flowing. That's not the truth. You will discover if you go inside to the causal plane that time is laid out first, events are put on them afterwards. When you move from one event to another, you are traveling on that time. Time has never moved. When people told me, "You know the Egyptians were very clever, they knew how to time travel." I said they weren't clever at all. We are all time traveling. Right now, we're time traveling. Aren't we going from one moment to another? Are we not going from one event to another? Time is not moving. We are moving, our experience is moving from one point to another.

But the truth of this is revealed when we go there and find all events were laid out in advance at one go. And just to create the experience of time, to create the experience of past, present and future, we move from one event to another. But that's not all. The beauty is to create an event we need a cause to create it. And when we put a cause, we first put the event. Oh, what should be the cause? Let's put a cause. Now we are believing cause must come first, event must come later. And when you go inside you found it's the other way around, that events were put first, then we made causes to cause those events. But cause and event by itself is not bad, except that by cause and event we can make a cause good or bad, and event a follow-up of that. When we can make a good cause, good event, and if cause is our own intention, our mind's activity, if mind thinks and creates an intention and we make that the cause, and an event takes place, then we become a judge of our own self. Oh, I did something bad! Therefore, I am being punished, and a new law comes up. A law that is controlling our lives today: the law of karma.

Karma's a self-created law. It doesn't exist really. The soul has no karma whatsoever, never has, never will. But when we identify ourselves with the mind which is creating the law of cause and effect, the law of cause being if you do good you get rewarded, you do bad you get punished. And who decides who is doing good and who is doing bad? Yourself. You decide. How do you decide? Because in this apparatus called human mind, the thinking mind, we have set a little portion of it and earmarked it conscience. The rest is conscious mind. That little portion is called conscience. As if we have created a guard over us through the mind telling us, "Wow, that was good! That was bad!" We call it conscience. Where does it pick up all its morality? From experience, from society, from outside, from the laws of the country, the laws of the religion, laws of the culture we are in. They create all that values that conscience picks it up, tells us this is bad to sin. We say: "What was sin is good!" And we defy that conscience and commit sin. And then the conscience says: "Now you have done something bad, you have committed sin, you will be punished." And we punish ourselves.

It's a wonderful thing that you are able to do all that. But the fact that then we take it as the only reality. So, we get tied up with this cause and effect and the law of karma and we circulate over and over again moving over time to get rewarded for our good things and be punished for bad things. That holds us back in the realm of the mind and holds us back in the realm where we create those good and bad things. If we do it when we are wearing a physical body, karma becomes a physical thing. And we do things here and come back in the same form to pay off, get rewarded for good things we have done and be punished for bad things we have done. And our own conscience is determining whether you should be rewarded or punishment, and this is a continuous cycle then. And since time has been created for these events and these events then follow, every event, everything we think in our head becomes an event and a cause for new events. We never get out of it.

The most subtle trap we could have laid for ourselves. It is much better than the best spider weaving a web and getting caught in it. That's what we have done. We have caught ourselves in a very machine we designed for a good purpose, to enjoy. And just by shutting off our own selves within ourselves and just staying with the experience outside, we have made this our only reality. Right now, we have no other reality except what we are seeing outside. The rest is all either somebody's philosophy, somebody's conjectures, speculations because we haven't gone in and we have made it so difficult to go in.

Well, I am telling you, it's the simplest thing to withdraw your attention using the great faculties given to us. Imagination. Attention. Concentration of attention. Three things can lead you within. Why aren't we using it? Because nobody has seen it. Our world is all real outside. We did not want this experience to be just a shadow, like a movie. We wanted it to be as real as possible. The more real the experience, the better it is. We made it so real we forgot our own reality. We forgot the reality of the maker of reality and only got ourselves engrossed in this reality. And this reality is so deep, gone into so much reality. We go into physics of particles, neurons, smaller particles. When we go to vastness, billions of light years away, world is existing for so long, for billions of years, we have created a space and time. Do you know how easy it is to create the space and time if you know the real cause and effect? You can go into a dream state and create it.

Supposing you have a dream. In the dream you see an old building you have never seen before. You ask somebody in the dream, how old is it? They say 2,000 years old. Here a building has been created 2,000 years. You wake up in five minutes, building has gone. Five minutes earlier it wasn't there. In five minutes, you can create 2,000 years? Okay, you can go to sleep and have a dream. The sky is different. Not this sky, it's an orange sky and say, "Wow! I have never seen this sky before. How deep is it? Infinite." You wake up. Sky has gone. You created infinite space in no time. In fact, in the '60's I went to United States to study. I got a fellowship at Harvard University, but I was also interested in consciousness and things like that. There used to be an institute for studying sleep and dreams. I was very interested in that. So, I went and attended some of their courses and experiments what they were doing on people. What they would do is that when a person went to sleep, they would put electrodes on him, and they would put a camera on the eyelids to see the rapid eye

movement. They would study all the vital forces, how much they change during dream sequences. Then when a person/subject went to sleep, they would mark all these things. When they would see the rapid eye movement of the eyes, they knew he was dreaming. So, they wake him up in the middle of the dream and say, "What were you seeing?"

So, the person would speak out in a half-awake state. They saw that the eyelid movements are moving like this, rapidly. They say, "What did you see?" "I was seeing a waterfall. It was so beautiful. The water was flowing." Another person's eyelids are moving horizontally. "What were you seeing?" "I was seeing a tennis match." The ball was going from here and there, which means these eyelids are actually moving with what you are seeing in a dream. So, the connection between a physical body and the dream state—the vision which you're seeing inside—is not the vision with these eyes and yet these eyes have a relationship with that. But the most interesting thing they found was that we all dream several times a night and many people say, "I never dream," because we forget them. The way the dream is forgotten by us there is an almost a phase-out stage within seconds, sometimes one or two seconds you can remember a dream and it's gone. Then you wake up. Most of them you don't remember. But one person dreamt during those experiments that he was a young child going to school. Then he grew up and he found a sweetheart, a girl, and he proposed to her, "I want to marry you." Then they married. Then they had children. Then he found he was very happy with his family and he grew old, and he had a very old beard, an old look, and he found his grandchildren there and he lived his whole life. When he was about to die, he woke up. The whole sequence lasted seven minutes. In seven minutes, a man dreamt his whole life. So, you can imagine in a dream state we change, we alter the nature of time itself and we can have different time frame altogether.

Recently somebody advised me to see a movie. I don't see too many movies, but he said that movie's very interesting. It's called *Inception*. I don't know if any one of you has ever seen it, *Inception*. In that movie they show that a person can go to sleep, induce a dream and keep an arrangement to wake up, and that's a little totem the man carries, little pricking totem. It can prick, so if you tighten your grip you get pain and you wake up. And you carry this totem, this experience of clutching the hand in your dream. So, you are having a dream with that, when you want to wake up, you can press that and wake up. There are things in that movie they show that ten minutes of dream creates more than hours of experience. Then you can dream within a dream. In the second dream within a dream, that extends to several years, fifty years. When you have a third dream, that's your whole life. So that movie, I was very impressed by the fact that this is coming so close to our own reality, that that's how we are creating an extension of time by dreaming within dreaming within dreaming. After all, spiritual journey is not going anywhere. Spiritual journey is to awaken yourself to who you are. It is a successive levels of awakening. We awaken by putting our attention within. We actually awaken our inner self and this becomes unknown to us, the outer one. So, it's a successive levels of awakening and we finally awaken to find there was only one dreamer. All were created outside. All outside people, many, were created out of the one, and the one is the only truth. And everything else created was within that by the process of dreaming, that we are in a state of not third dream (like the movie *Inception*)—in

the sixth dream. You can imagine how permanent we have made our experience here by going into a sixth dream, dream within dream, within dream. And we awaken ourselves six times. One after the other we discover there is only one totality, only one dreamer. The whole creation was a part of a dream. So that is why when we talk of the nature of time here, it's a creative thing. It's created from consciousness, and we have the way back to it. A person who is awakened can awaken us.

Supposing I am sleeping, and I am having a dream that I am leading my horses. I'm holding my horses, and I'm going home. But I'm in my bed actually. It's my dream. A man is sitting next to me who wants to wake me up. He nudges me. He says, "Get up, get up." I am still in my dream state. "What about my horses?" I say, "What about my horses?" Half asleep, I am trying to wake up and say, "What about my horses?" He says: "I'll hold your horses. Wake up." And I get up. I don't ask him where the horses are. Why did he say he'll hold my horses? Because I was taking the horses to be real. These Perfect Living Masters I'm talking about with that awareness of wakefulness, they know that there is nothing real here. We are taking it as real, so they participate in our reality here and they participate, "Yes, it is real." They become real. They also become human beings like us, ordinary human beings like us so that they can give a nudge to wake us up. Their nudge is not being given here. Nudge is being given at the wakeful state, and we are experiencing it like we are being awakened through discourses, through practice, through meditation. That's just the effect in a dream.

So, when we... How do we meet these people? Major question is, if this is true, that there are people whose level of awareness at all times is of all the levels of creation so they are awake at all times in all levels and we call them Perfect Living Masters, how can we find them? The answer, unfortunately, is: We cannot find them. Period. If we could find them, that means we have the same awareness like them. We don't need them. If we can find them, we don't need them. And if we can't find them, what do we do? The answer is: Seek them. If they are really that awareness that they can know everything and we are all part of them and they know that, at least they will be able to recognize that part of them is seeking the truth. Therefore, if you seek, you will find. So, our part is to seek, not to find. Their part is to find. We should be seeking them. They should be finding us. We should not even be seeking them. We should be seeking the truth. We should be seeking what is inside. We should be seeking the ultimate truth. We should be seeking our true self. If we seek our true self, strangely, I tell you, they appear in our life. The more intensely we seek, the more clearly they appear in our life as ordinary beings like ourselves.

Why can't they come in an extraordinary way so we know that they are extraordinary? Because if they came in an extraordinary way, not ordinary human beings, we would never

be pulled by the love. We would never be friends. The very method of taking us to higher levels is the method of love and devotion and friendship. We won't be that.

Imagine for a moment, if a Master, a super-man who knows, has high awareness, comes flying into this room while we are just talking here, and we all look up and he is just flying in because he's super-human. He's trying to show off, he's not like us, he is above us. He has more strength and something more that he can fly in the sky. We look up at him. What will be our thoughts? Many of us will say there is some trick, there is some hidden string which is hanging and holding him. Some will say no, maybe he has learnt how to levitate. A few will think he might learn to levitate, and he's gone up. Now he is better than us. Some may even admire him. Some may even worship him. But none of us will love him. If he happens to fall down while he is doing this, most of us will try to run and help him and little love and compassion can come at that time. Do you know we cannot have love for something that extraordinary? Where do we experience love? With something ordinary. Something like ourselves. The more like ourselves, the more the chances of experiencing love. That is why these Perfect Living Masters do not come in any other form except the most ordinary form just like ourselves.

Their extra-ordinariness is not in their form of living, being here. Their extra-ordinariness is in the manner their unconditional love can pull us to our true reality. That's the extra-ordinariness. Their love is the most extraordinary thing. Their love is so unconditional, non-judgmental we don't normally find here. That puts them apart. Otherwise they are ordinary human beings. They live like ordinary people. Only by interacting with them we discover how can they never judge us? How can they never get angry? How come their love is not colored by what we do or not do? How come they never say are you good or bad? How come they love us in spite of all this? How come they love us if we hate them? How come they love us even if we crucify and kill them?

What kind of people are these that they will love us, their love is so unconditional, it does not have any judgment at all? They will love us if we love them. They will love us if we don't love them. They will love us if we hate them. They will love us if we kill them. That's the kind of love that they carry. And that love is what ultimately affects us. That love affects our souls because our souls are the one that generate and receive love. Not the mind. Not the body. Not the senses. We reduce that love into other forms of experiences like attachment, like infatuation, like sex, like sexual attraction, like gender attraction. We transform them into these things and we still call them love. No. Love is not in these areas at all. True love comes only from the soul, from the spirit. And there these Perfect Living Masters pull us from soul to soul. They pull us with their soul, with unconditional love.

And mind battles against it. The mind creates doubt about it. No, it can't be true. I must be hallucinating. I must be thinking. The mind battles but the love is so powerful, ultimately it overrides the mind and we are able to be pulled and then they take us back home. They do not come here as teachers. They don't come to teach us anything. Teachers are so many. Thousands and thousands of teachers are available teaching the same thing. They teach us temporarily because we like to be taught. We have been indoctrinated into believing that unless we learn something, we get nothing. Unless we struggle for something, we get nothing. And here is a path where neither learning nor struggle gives us anything. Love is not created like that. Love can neither be learnt, nor can you practice it, nor can you say that I am going to try hard to get it. It doesn't work like that. Other things do. All mental efforts can be done like that, but not the experience of love that is not there. These people have such unconditional love. They pull us and there is no thought involved. It is effortless. Our spiritual journey truly is effortless. Effort is only for the mind. And if these people, these teachers come and say put in an effort, it's not because effort is going to give us anything. Very often it is to prove that effort is giving nothing.

There was a barrister, an eminent attorney—he was also a judge at one time in India and he was in politics, finance minister of a state—and he became a disciple of my Master, Great Master Baba Sawan Singh. And he followed him during his career. When he retired, he came to the Great Master. "I want to serve you." The Master said: "You're a highly educated person, you've held many high positions, you know how to administer things. Why don't you become administrator, secretary, secretary general of this organization? We have to handle so many people." He said: "No, sir. I don't want to do any of those things. I just want to be your doorman. I want to stand outside your door." Great Master said: "Okay." So, he became a doorman of Great Master. Till the end of the Great Master's life, he was a doorman and he enjoyed that job because he saw people with such eyes full of love, tearful with love and overwhelmed with love. He saw those people walking in to meet the Great Master. Very inspiring scenes he saw, very happy with that seva, the service he was doing.

But then one day he went to Great Master and he said: "Master, I have enjoyed the job I got from you of service as a doorman, but I missed out on my meditation. I never meditated. Will you please let me now have a little break so I can catch up with my meditation? I was supposed to put in a lot of effort for meditation. Never got a chance. I was standing just outside your door. And now, Master I understand this summer you are not going to your holiday resort in the mountains. Your house will be free. That house where you live with all the spiritual frequencies and vibrations going on there, that will be the best place for me to meditate. Can you give me the keys of your house? So, I'll go there—and three months' stay—and meditate." Great Master said: "Here are the keys, go." He took the keys and went to that home all full of anticipation. "Now I'm going to try my very best. I have missed out

on meditation. Three months I am going to meditate all the time in order to get the results inside.”

And he went. As soon as he opened the door a man comes. “I am the plumber. I was waiting for somebody to come. I have to do some plumbing work in the house.” Started plumbing work. Other people came: “Oh, we didn’t know you were here, we have come to see you.” He was so distracted. Three months he could not meditate at all. He tried his best and couldn’t do it. He went back to the Master, returned the keys. “Master, I failed. I tried my best. I could not meditate.” Master laughed and said: “You passed. You didn’t fail. The purpose of that visit was to show you that effort can give you nothing.” It’s not a question of effort. You want true spirituality? What puny effort can a mind make? What puny effort can a human being in such a close enclosure of karma and all kinds of duties, obligations, responsibilities around you, what effort can you make? It’s a question of grace that flows from the other side of your mind. The grace that flows, the blessings and grace that flow upon us from there. We have to catch them and that only comes when we respond to love coming from there. That response to love is called devotion. That is why we always use the word love and devotion.

What is devotion? How can you be devoted? You can only be devoted if you are experiencing love. So, love and devotion is the secret of the spiritual path, not effort and meditation. But we have to go through effort, otherwise mind is not convinced. We have trained ourselves that without effort you will get nothing, without struggle nothing comes. Of course, it is true about the mind. It’s not true about our soul. And that is why these masters sometimes say make effort, make some more effort till you say effort is doing nothing, and you discover it’s an effortless path. It’s a path of responding to love. It’s a path of devotion. And a devotee gets what he wants, not one who is putting in all his effort. But this stage comes when you have tried and failed, not beforehand.

I had a colleague in the university. He used to examine all these things very carefully. One day he wrote to me: “I have found out the spiritual path is not one with effort. It’s an effortless path.” At the end he wrote: “Now I’m going to try very hard to be effortless.” That’s how mind works. Our mind has no concept what effortlessness is. Effortless comes when you’re dragged by love. There’s no effort involved. You’re pulled by love. There is no effort. It’s an experience, it’s a unique experience, an experience of the soul, a spiritual experience. All love that we experience, true love, is spiritual experience. It is that experience that takes us beyond our mind and from there when we go beyond the mind, it’s soul to soul. Then the spiritual journey starts. And one whose awareness is already in totality of consciousness—therefore he has got total awareness at all times even if he is

wearing an ordinary body amongst us—such a person can pull us to our true home and that is the real spiritual path.

Who is it meant for? I have talked to you now all this while about the spiritual path and going to our true home. Who wants to do it? Only those who are seeking the true home. Those who are seeking elsewhere, look elsewhere. But those who are seeking a true home, seek inside. A Perfect Living Master in ordinary human body will come into your life by coincidence, by circumstances, not because you are finding him. He will find you. The more intense and passionate your seeking is inside, the more quickly you will recognize when that person comes into your life, that *this is what I was waiting for*. And then the rest is automatic, rest is control the mind with these simple methods that he will teach. They're very simple methods to control the mind. Repetition of words, he will give you a mantra. Why? Mantra never takes anybody to our true home. No mantra has ever taken anybody there. Mantra is physical. They are physical words. How can they take you to spiritual things? It's the physical words, physically repeated, just to prevent the mind from thinking too much of other things. It's a mechanical device. Simran or mantra is a mechanical device. It takes you part of the way.

Then you have to leave these physical words and go into other kinds of music and sound that is coming inside. That pulls you. There's a resonance in the self that pulls you. Then you follow that. That also doesn't go very far. As you become from *Varanatmak*, as we say in Hindi, a language that can be spoken, can be in words. We use it to start with. We move on to what... *Dhunatmak*. That means the sound that can be heard. From there we move further into causal stage where the sound changes to *Anhad*—that means with no beginning, no middle, no end. People try to repeat a word, *Om*, as a copy of that *Anhad Shabd*, *Anhad* sound, unlimited, with no beginning, no middle, no end. But when you say the word *Om*, it has a beginning and an end. It can't be a good representative. So when the priests want to sing the infinite way in no beginning, they want to start humming to show that the, it has no beginning. Hmm...ooommmm...mmmm...end it like that, just signify that we are now talking of a sound that comes within which has no beginning, no middle and end.

This changes also because this requires time, space. You can go beyond the mind, the sound changes to a creative power, a *Sar Shabd* we call it. And that creates a realization of who we are. That's the discovery of our soul. That's the first time you can say, *I know who I am*. And above that is *Sat Shabd* or the truth, the ultimate truth that only one exists, and the whole is being created from there. Such is the beauty of this creation and the beauty of our creative power. And we are examining it from the point of view where we are very highly qualified people. Why? Because we are in human bodies. What is so great about being in

human bodies? Well, if you were a trees, insects, birds, you would not be making any choices. If you were angels, you would not be making any choices, you would know everything. Even with Gods running universes, you would have no choices. We knew everything, total knowledge.

Here is a blissful wonderful state, we are ignorant of the future. Just by the ignorance of the future and having the power to make choices, we become seekers. You can't be a seeker anywhere. If you already know something, how can you seek? Seeking requires lack of knowledge of what you're seeking. Therefore, ignorance is indeed bliss without our realizing it, that because we are ignorant of the future, we become seekers. The fact that it's written somewhere else by us that we will seek and come back home is of no consequence here. Here we seek because we can make choice. When we seek, the very drama we ourselves have created to find a Perfect Living Master comes into play. And our seeking is responded by the appearance of a human being in our life who turns out to be one with that awareness which we seek. And we externalize the real role of a master who is actually operating, pulling us from inside. We externalize it.

Do you know, if this is true what I'm saying, that we are projecting everything outside, obviously projecting a master also. A human being who comes and we say he has that awareness is being projected by ourselves. Where is the master? Must be inside. The truth is the true master's always inside, always part of our consciousness. We don't see him inside. We close our eyes, it's dark, so we project him outside and becomes a human being in our experience outside. And from there, he leads us to his true form, inside. His true form when we catch inside, then we discover why he appeared outside. And then we follow the true form of the master and the journey to our true home is never alone, it's with the master. That's another thing, another wonderful thing. Most of the meditational techniques we follow lead us on a lonely path somewhere. In this we don't go alone, we go with a companion, with a friend, with a lover, with a beloved. It's the most interesting journey we can ever have. All the adventures in other areas of consciousness are done together with somebody. You can't imagine anything like that over here. We get a permanent friend forever. Such is the nature of the spiritual path, such is the nature of the teachings I got from this Master, Great Master Hazur Maharaj Baba Sawan Singh. And he's the one from whom I got everything I am sharing with you, including the experiences. He promised something and he delivered. Therefore, I call him Perfect Living Master.

I never give any comment or judgment on any masters or so on. It's not my role, it's not my mandate. My mandate is to look at what he has done and to tell you there are Perfect Living Masters. The only definition of a Perfect Living Master is that he carries, while he is a human being like ourselves, an awareness of totality at all times. Not that he was once ascended to

that level and he come back to teach us. Not that. That is not a Perfect Living Master. One, when he is in front of us, he's talking from all levels, and he is aware of them all at any time, at all times. Such a human being, very rare, but accessible to us based on our seeking. You seek to go to the highest level of consciousness to your true home, to totality of consciousness, to oneness of all things, he'll appear in your life, and you'll notice him. Mind will create some doubts now and then but they all will disappear with experience of the unconditional love.

I am very happy to meet so many of you are all seekers. I know you are all sitting here because you are all seekers of the truth and I'm sure you will be able to get help. I hope my experiences will help you in your own seeking. And if you're already seeking, already on the path, I hope that will trigger you to speed up your journey. And if you are meditating and have taken it very casually, I hope you'll take it seriously. And if you have made it a low priority in your life ("Okay, I have so many other things to do, I am very busy, one day when I get free time I will meditate."), I hope my experiences shared with you will help you to start now, because we never know when the end of the physical system comes up. And once it ends, the period of seeking will also be over. So, let's make the best use of our human existence. Let's make the best use of the time we have in this human body when we're ignorant of the future and can become seekers. I wish you all the best on the spiritual journey. Those of you who are coming tomorrow, I'll be able to share you more and do a little practice. How many of you would like to have actual practice of meditation? Oh, I am very happy to see that. We will do that too so that we know it's not all talk, that what we are talking about is real in experience.

Thank you very much.