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We are so dependent on use of words—language—for communication, whereas most of the most important communication takes place without words. And when we are...we like somebody or in love with somebody, we don't use too many words. If we try to use too many words, it becomes an ego trip. It immediately proves that we are not having an experience of love, we are having an experience of attachment. True love makes you speechless. True love is expressed in your face, in your expression, in your feelings, and in what you radiate to the other person. The radiation can be felt even without any words.

So, that is why somebody, a Greek poet, wrote about the eloquence of silence. He said: "Silence can be the most eloquent thing when you are experiencing love." And since our conversations are mostly about the spiritual path, which is a path of love and devotion, words are not really important. Yet to satisfy our mind we use these words. In India they distinguish between language that is spoken, written, addressed by text messages or emails, and the language that cannot be spoken and written. They call the spoken language *Varanatmak*. *Varanatmak* means it can be expressed in spoken words, it can be written down in a script, and it can be communicated by other devices.

Dhunatmak is the speech of the sound current in us, consciousness in us. That consciousness can speak without words, that if you have love for somebody it transmits by itself. If you have love for yourself, it transmits itself. If you have love for God, it transmits itself. So, the second part, which is *Dhunatmak*, is considered the true language of the soul, whereas the spoken language and the written language is the language of the mind. All mystics have come and used both languages in addressing their subjects to us. In explaining their spiritual path to us they have used both languages.

They have used the *Varanatmak* or spoken language to satisfy our minds, and they have used the *Dhunatmak* language to satisfy our souls. Our soul can never be

satisfied with empty words no matter how many times you repeat them. But the soul can only be satisfied with the language of love, and the language where you identify with another person, the language in which the communication is instantaneous and does not require any explanation. When you have a feeling of love it comes so instantaneously to you. It hasn't to be developed or cultured or cultivated.

On the other hand, all speeches, all languages have to be developed and cultivated and learned. So, there's a big difference. A child who is born has automatically learned the language of love, but he has to be taught the language of the spoken words and the written words in order to communicate through his mind. So, the mind needs these languages. The mind needs this. And since the mind can be an obstacle on the spiritual path that we want to go on, therefore it becomes necessary to use words just to satisfy the mind. The teachings that are written in books and given in discourses are all in spoken language. If you go to a Perfect Living Master and sit near the Perfect Living Master for a while, sometimes you do not even know what he has said. Sometimes, the very presence has affected you more than all the speech he has made, and this is because he is communicating both ways at all times.

I had a great experience with the Great Master once. And that was... I was a child, maybe ten or eleven years old. I had got recently initiated and was trying to practice the spiritual path. Great Master loved me and my family and my father, so we were known to him well. So, he was on his way to another town to give a discourse. And as his car was passing by, I along with some young boys were playing a game. And that game we play in India keeps you dirty. It is called *Guli Danda*. Raj understands that. And we take a... It's a rough form of baseball, I think. You have a little stick you take off from a tree and you cut a small piece of it. And then you hit the small piece with the big one. And if you can reach the target, there you make a mark. And you put a little hole and the little thing falls into that, you score a point.

And that's how the game is done between players. I was playing that. Since it involves moving in the dirt, my clothes were dirty and I looked like a little mess, you know, with that game. But when Great Master's car passed, he stopped the car, and he asked me to accompany him to Lahore, another station where he was going for a discourse about twenty-five miles away. And I was surprised that in this state I should be just accompanying him to a formal discourse he was giving.

Anyway, I tried to reach the car and open the handle. It was an old Ford, Ford T car or some model. This is so old at that time. Very few cars were in India at that time. So, when I tried to open the doors, the handle was stuck. I couldn't open it. Great Master was sitting on the other side of the seat at the back. A...an assistant of his and a chauffeur were driving in front. When I couldn't open the door, he moved towards that door, and he opened it from inside and said: "Get in."

So, I got in, but I noticed that he had very little space for me, because he had himself moved toward the door. But I anyways squeezed myself in and he shut the door. And I

thought: “Now that he has got me in the car, he will move on his side.” He did not. And I looked at my clothes. They were dirty. I didn’t know what to tell him. I...I was trying to say in my own mind: “Should I tell him? Master, you’re wearing beautiful white- and cream-colored dress, ready for that... And I with my dirty clothes I’m sitting next to you and should I push you? Should I advise you? Should I request you to move?”

While I was still debating in my own mind what to say, and I said not a word, the Master felt a little sleepy, because he began to nod like this with his eyes closed. And then his head fell on my shoulder. Now it became even more difficult thing: “What should I say to him? Is he resting because he is tired and has to give a long discourse? Should I disturb him? Let him rest? Is this the right place for him to rest for his head?” I looked at his beautiful white beard and I said: “This is a very difficult situation for me.”

I could use no words. So many thoughts came to me to speak up something, and I couldn’t speak anything, nor did the Master say anything. By the time I was trying to plan what to do, time flew, and we had reached the destination, and he spoke nothing. Then he got up. He made his beard straightened out like this, and he said: “Go and sit right in front in the discourse because immediately after the discourse we have to go back to the Dera.” So, I ran and sat right in front where he was giving his discourse.

And he gave a discourse. And I still remember that I saw his love flowing from there. I did not hear a single word of his discourse. I didn’t... I had no idea what he was saying. But I felt he was saying something so important, so valuable, without my knowing anything about the words. Just looking at him and remembering what happened in the car. Of course, my mind was chattering all the time: “What should I be? What should I have done?” Then, I was still looking at him and thinking about what happened in the car when he got up, finished his discourse. I didn’t even notice that.

And he went to the car, and I saw he had just left. He had told me to go early enough to go reach the car, so he can straight away go back. So, I ran from that meeting to go and join him in the car. When I went there, I said: “I’m not going to that door anymore. I’m going to go to the other door of the car.” So, I rushed to the other door of the car, and I couldn’t open the handle. So, Great Master now slid himself on the back seat towards that door to open it from inside, which he did, and asked me to: “Get in.”

So, I got in, and I was now squeezed on the other side, and I thought he will move. He never moved. And then he did the same thing again. He nodded like that and put his shoulder, put his beard and head on the other shoulder of mine. Then it struck to me: “This guy is not saying anything, but he is giving me some message. He is extending so much of, some kind of a spiritual message to me, which I can... I should be able to understand though he’s not saying a word.” As we moved, I was still wondering again what I should be doing, what I should be saying. Should I say something or not say something?

No word could be spoken by me. And as we reached the Dera, close to that, he got up normally and didn't even notice what was going on and just rubbed his beard as he would do, and said: "Go and play." And I got down from the car.

This incident happened about seventy-five years ago. It lives in my mind daily as if it happened today, and I have been pondering over this. No words were exchanged at all, and yet he showed a special kind of love, a special kind of message for me. I can never forget.

So, therefore, as I grew up and did several jobs, I discovered that these shoulders of mine, which I thought had become a little—you know, when you put something for a long time they feel that they are dead... (Voice from audience: "Numb.") Numb. Yes, that's the word. I thought they had got numb because of this pressure and my trying to keep the shoulder up. They have been almost numb forever. And not only that, I have sometimes felt they are not my shoulders, they are his shoulders. And therefore, believing that this is a big message he conveyed to me: "You can take anything on your shoulders," that when a master has given you this experience, you can take anything on your shoulders. I have used my shoulders throughout my life to make people work and do things, take risks using my shoulders for support. And I have told them: "Use your guns and fire. And you don't have to get the reaction of the gun on your shoulder. Use my shoulders." It's just a metaphorical way of saying that during my several jobs in the government I had delegated by authority to people and gave them full authority to work on my behalf and take all responsibility, and I and my shoulders will bear the responsibility for them.

I spent, thirty-five, thirty-six years working in different jobs using these shoulders. Imagine, something I could not understand on a small journey of a couple of hours in a car, seventy-five years ago, should have changed my shoulders, my life, my attitude forever. And my love for Great Master grew at a pace it could not have grown by listening to any number of discourses. Also, it is notable that the discourse for which I went, I didn't hear a word of it. What he spoke I have no idea. My mind was running somewhere else. Why I am giving you this personal example is that masters sometimes convey messages to us in a totally different way.

And the words are really being used for our mind. Our mind likes words. Our mind likes rationalization. Our mind likes things to be logical, that they should make sense. If the mind says: "This makes no sense," it rejects it. So, the mind must say: "This makes sense," and then only it will allow the soul to move forward. So, in order to satisfy the mind, language, spoken language, has been used from time to time. But the spoken language is not the only language. And I tell you from experience, not only with the master, with so many people around the world who are my friends today, that my friendship has not depended on the words we used, but on the silent identification we could do with each other, placing each other in the other's place.

I believe if you love somebody, the first thing that happens to you is that you put yourself in the other person's place and see: "How does he or she feel?" If you stay on where you are, and think you are in love, then it's an ego trip. And you will say: "I love you. I do this for you. What have you done for me?" Then it's just a business transaction. These attachments do not amount to love.

In love, ego is pushed to the back, back seat, and the soul comes up in front. In all other activities of life, the ego comes in front. The "I" comes in front and says: "I have done this. I am going to do it. I love my master. I love the whole world. I did something with so many people, they disappointed me. I am terribly dissatisfied." All this "I," dissatisfaction, disappointments come because we are not experiencing true love. We are experiencing attachments of various kinds, infatuations, attachments. They do not amount to true love. In true love the experience is different.

If you want to have an experience of true love in this world, there's one person with whom you can always experience it without a problem, and that's a Perfect Living Master. You will find that in the presence of the Perfect Living Master, if you use no words at all, you'll still get a communication. You'll still feel something in your heart and soul which your mind can never understand. That is why the perfect love comes from a person who knows who he is and not one who thinks his mind is himself.

If you identify with the mind, your language will always be mental. If you identify yourself with your real self, which is your soul, your spirit, your consciousness, you will always have an expression of love no matter what the situation is, no matter who the person is, no matter where you are. You can go around the world and feel love all around you. You can meet total strangers and feel love for them. This happens because of your consciousness being a realized one, realizing who you are. The biggest discovery one can make in this world is to discover your own self.

Because all the time we are thinking we are the mind. We are constantly identifying ourselves with our thoughts and we think just because we are thinking, that's the self. Thinking is being performed by a small machine attached to us called the mind. The physical part of it—the brain, which houses all the physical equipment to make us think—itsself is showing signs that the experience of love, experience of intuition, experience of bliss, experience of spontaneity in your joy comes from somewhere else, not from the spoken words, or the mind.

They have done some experiments recently by which they have been able to take pictures of the electric circuitry that takes place in the brain. And they have found that if you think any thought, you can see the electric current moving from ganglion to ganglion on certain synaptic routes in the brain. They've taken pictures of it. And the route is so fast, it moves from one point to another point to different ganglions. They are connected. And that represents a thought. You think another thought, immediately another circuit is created.

They've taken a lot of pictures of this, of the brain. But when you have an experience of love, or an experience of intuitive knowledge, or an experience of sudden joy, lot of points in the brain light up without any connection with each other. That this is a different experience. Even the physical evidence of how these things are happening in the physical brain shows that the experience of love, intuition, joy, bliss, spontaneity is different than the experience of thinking and contemplating on anything.

Whereas, we think that the knowledge we will get will be coming through thinking, reading, speaking, listening, it really comes only from developing the awareness in your own consciousness or your soul. So, what is the difference between the thought process, the thinking process, and the process of intuition or love? The major difference is that thinking always takes place in time and space. It cannot exist without it. Even the smallest thought that you can have in your head takes time. Whereas, the experience of love and intuition is spontaneous and without time. It just happens.

Before that moment...before that timeless now, that moment, it wasn't there. And in that moment, it is there. Therefore, the experience of love, joy, bliss, the higher experience of consciousness and the soul has never taken place in any duration of time. All thinking, all communication through the mind takes time and space. If you don't have time and space, you can neither think nor communicate. Therefore, the difference is so obvious that mind puts us in a trap of time and space. And then we begin to feel that we are the minds and not the souls.

This mis identification of our own self with the mind has been the cause of most of our suffering. Imagine, if you were to decide from tomorrow morning that you will take your own consciousness and your own spontaneous intuition as your own self—the function of the self and the thinking mind is only an accessory, a computerized machine given to you to use for communication, for thinking what you want to think—and begin to use the mind in a different way tomorrow morning than you have used it all your life. That means know you are not the mind, and give directions to the mind what to think, what to speak, what to listen, what to write.

You give directions to the mind deliberately: “Think this way,” not the way you arbitrarily and randomly do, which we have allowed the mind to do all our life. We have allowed the mind to run riot in our head, and we are being carried away by it. And we are listening to what the mind randomly is telling us to do instead of directing the mind to think the way we want it to think. We have become slaves of a mind that was supposed to be our slave. The mind was supposed to serve us and is a very good servant.

If you make use of the mind by directing it what to do, you will find the mind is a very good servant of yours. You will tell it what to say, what to communicate, what to think. You will not listen to it: “Mind, tell me what to do, what I should say and what I should do.” We have reversed the situation and by that we have created all the problems. Because unlike the soul—which has total consciousness, which has no fear or doubt

into it, it has all certainty and clarity in it—the mind is full of doubt and fear. So, by substituting our own identity with the identity of the mind, we are unnecessarily taking on doubts and uncertainties into our life.

The mind generates a doubt over anything. If you were certain about a thing, keep on thinking a little more about it, and you will begin to doubt it. The thinking process leads to doubt by its very nature. The thinking process does not clarify. A person who thinks very hard and says: “I’ve found a solution,” find it went wrong. Why did it go wrong? Because the mind did not have enough data. The mind is acting on the data supplied to it. It’s given certain information it processes and says: “This is the solution.” And we find one little element of information coming beyond what is unknown to the mind. The decision changes. The mind’s conclusion was wrong. It is wrong most of the time.

If we look back in our life we see how many decisions we made by thinking about them and regretted afterwards. I have seen people regretting so many things in their life. Why? Because they took those decisions with the help of a mind with inadequate information and with a sense of doubt and fear. On the other hand, people who took decisions based on intuition and their consciousness never had a problem. How do we switch? How do we switch our way of life, that instead of listening to the mind we should start listening to ourselves.

The first step is to know who we are. If we do not know who we are by personal experience, it becomes very difficult to distinguish between the mind and yourself. Because our soul, our consciousness is a power. It powers everything. It powers the mind. It powers the senses. It powers our body, physical body. Since it’s providing the power, we don’t see the power, we only see things that are moving with it. So, that is why we see our body. We see our sense perceptions. We see our thinking mind. We don’t see the soul. We don’t even know who we are.

Socrates said: “Know thyself.” So many philosophers have said: “If you can know who you are, you can know God immediately.” There’s just a short step between knowledge of the self and knowledge of the creator. Because you will discover that your own self is merely an individualized segment, an individualized point of view of the creator who has never been divided, and you are residing in the same total consciousness of the creator. But because you are individualized to have an individual experience, and been provided with a mind, senses, and body to have a different experience, you are thinking you are separate and you’re different.

You’re putting God, who is part of you, who’s inside you, putting him outside. You want to put him in the sky. You want to put him out in the temples, churches. You want to go to another place to find God when God is sitting inside you all the time. This is because of lack of knowledge who we are. Therefore, these mystics, Perfect Living Masters, who have come into this world again and again to give us a simple message: “That the truth lies inside you. God himself is inside you. The creator is inside you. You

are no different in your own totality, in your reality than the reality you are seeking. You have become different because your awareness has separated you from the totality and the truth. Therefore, you go within and find who you are.”

Now, the secret is this. It’s been stated again and again: “Go within yourself to find the truth and find who you are. The kingdom of God is inside you, not outside.” God himself lives inside you, not outside anywhere. Therefore, why don’t we go inside? We’ve been hearing this message for centuries: “That the kingdom is inside you. Go within, go within. They’re all saying so. Why don’t we do it?”

The reason is that we have been used to focus our attention, conscious attention, on things outside of our body, and we have spent all our life searching for everything we want to search outside of ourselves. We have got used to focusing attention on things outside. We have totally forgotten how to focus attention on our self. When you focus your attention on something outside of your body, you travel outside of yourself through attention. When you want to focus attention on yourself, you cannot focus on anything. The art of focusing doesn’t help at all. The art of concentrating on anything doesn’t help at all.

It’s the art of withdrawing attention that helps. We have never been taught that. Nobody taught us. They all taught us how to concentrate your attention; how to put your attention on a book; how to put your attention on somebody’s talk; how to put your attention on important things; how to put your attention all over the world. We have been told how to stretch our attention outside of ourselves all the time, all our life. And suddenly we find that that is no way to know who we are. That the only way to know who we are is to withdraw your attention back to the point from where it is flowing out. Because that’s where you sit. Your attention is in yourself, in your head, and it’s flowing out.

It’s flowing out through the eyes. When you open your eyes, you look outside. It’s flowing through your mouth. You talk, eat, taste. It’s flying and—going through your nose, going through your ears, going through your two lower apertures—these nine doors upon this body of ours are constantly throwing our attention outside. Where is the chance of withdrawing our attention to our own self? That is why the mystics say: “It’s not easy, but it is possible that you can learn—even late in life—the art of withdrawing your attention to yourself. You’ll discover who you are. You will no longer be dependent on your mind. The mind will become a servant. You will use it and have very great bliss and happiness even while you are on this earth, don’t have to wait for heaven to come. This will become heaven for you.”

This is a clear message. So, how do they teach us to withdraw our attention and go within? By simple meditational techniques. They tell us that when a person dies in a physical body, what happens? The attention is automatically withdrawn from the world and goes into the body. Then the attention is withdrawn from the extremities of the body.

The patient who is dying, if you go to a hospital and see a patient dying, you'll see the patient first lose his consciousness of where his hands are, doesn't know his hands, where they are. Doesn't know where the feet are. He's saying: "Put my feet straight," when it's already straight. He's having different feeling. Ultimately, as he's dying, all the extremities die. He's still alive. He's still talking. And his body, the torso, is still alive. And when the attention is pulled above the torso, he begins to have a feeling he's flying in the sky, because he's lost his contact with the...with the where he's sitting. Then when he rises further, he's still talking. The brain stops functioning, he can't talk, he's alive. The brain stops, he's dead.

It's a simple process of withdrawal of attention from outside to the extremities of this body and withdrawing it right up to your head. You can do the same thing now. You can go through the experience of death whenever you like, while you are alive. The process is the same. You withdraw your attention from the world. Withdraw your attention from the extremities of your body and take them up to your head, and you know who you are by opening up some other doors than these nine doors.

You open up a tenth door that lies inside you, not outside. The tenth door takes your attention within. Nine doors take your attention outside. Where is the tenth door? The tenth door you will notice when you are in a wakeful state, like we are now in the physical body, is right behind the eyes. When we look out into the world with our eyes, where are we looking out from? Where are we seated from where we can look out? Where are we seated when we think? Where are we? If we are not the body, but the body is a cover upon us, if the body is a vehicle, where are we sitting inside this body and functioning as the powerhouse of this body?

It doesn't take too long by introspection to see that the attention is flowing out from behind our eyes. Now, then the method becomes simple. If we know that ultimately the attention has to be gathered behind the eyes, in order to have the experience of dying while living, we can find a meditational technique, simple meditational techniques: repetition of words to stop the mind from thinking of other things, listening to the music within instead of listening to the music outside, listening to the sounds of consciousness within the head which can withdraw the attention.

Simple things like that, thinking of a beloved. Making the picture of the beloved, picture of the master inside our head. If we do any of these things—imagining we are there in the head—all these techniques work. You put a combination of all these techniques—use them effectively—you'll find that you can have the experience of dying while living. And you will have the experience of completely becoming unaware of this body and becoming fully aware that you are not dead at all, because you are more alive than you ever were. That your sense perceptions, the power of seeing is still strong, in fact better. That you have a very clear vision. That the colors of the world outside are more different when you see them with the inner eyes than they were with the outer eyes.

If you just know who you are—and that's just one step towards discovering yourself—to go within your head behind the eyes and putting your attention there and knowing who you are. Therefore, these mystics have simplified the process for us. They had very complicated systems in order to withdraw attention. But they said in this Iron Age there are too many distractions for us.” This life is full of distractions. And therefore, they have simplified the process, and they are there to help.

The most beautiful thing about the spiritual path is that we don't do it alone. We do it with a master. We do it with a guide. We do it with somebody who has done it. We do it with somebody who's not only done it for himself—he can get into our own consciousness, because ultimately we are all connected—and tell us, give us advice from where we are stuck anywhere else in the journey. If we find that we cannot proceed with our spiritual journey on our own, the master is there to tell us exactly where we are stuck and move us forward.

So, this is a beautiful path because we don't do it alone. What is the other advantage? The other advantage is that while we are in the company of the mind, the soul sitting inside the mind, behind the mind, is constantly looking for the truth, looking for its true home, looking for where it belongs. And the mind is trying to divert it by taking it to outside pleasures, outside connections, outside relationships. While we are going through this life and getting disappointed all over, we are unable to see that the soul's loneliness is keeping us lonely even in the mind and outside.

Even the body becomes lonely. The mind becomes lonely, because the soul is lonely to discover its own entirety, to discover its own totality. And what happens with this meditational technique is that if you are a Perfect Living Master, not any teacher—I'm not talking of any spiritual teacher who tells you what the book says, which you can read to yourself. I am talking of a Perfect Living Master—who can enter your consciousness as easily as he can enter his own consciousness and help you from within, who indeed can be manifested inside if you do meditation enough and can be seen, have talk to, and have his company at all times, talking of that kind of Perfect Living Master.

If you have that on a spiritual journey, you find you are never alone. Loneliness disappears even while you are here. Loneliness can go away even while you are in this physical world, where you are indeed lonely, because you are cut off from your own totality—and you are individualized as a soul. So, that is why the spiritual path has many other advantages too. It takes care of loneliness.

And because you are not dependent on the mind, it takes care of your doubts. It removes all doubts. Eventually, you will find that by the knowledge that you have without the mind, you will have no doubt at all, and the mind cannot then deceive you. Also, you are taken away from all fear. You become really fearless because fear is coming out of the doubts the mind creates. If the mind has no doubt, there will be no

fear. The fear follows doubts, and therefore, since then you can have no doubts and no fears, your whole life changes right from here.

Don't think that spiritual path promises you a heaven after death. It promises you heaven here, now, in this world, that you can make your life right now into a heaven. And that's why these mystics say: "Follow the simple techniques that we have given you. Don't be diluted by the mind. Go after what your soul can do for you, what you can do for yourself, because you are the soul, not the mind. And get rid of this fear, anxiety and doubt that is always besetting you and creating problems for you."

You are trying to overcome your loneliness by running out, making relationships which fail again and again. And we try to find that the relationships outside should be able to satisfy us. They don't. In last forty-fifty years, I've come across hundreds of couples who came to me, and they said: "We found our perfect soul mate. This was true love, we came across true love, this is the right person for us." Both men and women have told me: "Perfect love." Three months later they are in divorce court. And I ask them: "What happened to the perfect love? What happened to the soul mates?" "We knew from day one we were not meant for each other."

What happens then? This is all a trick of the mind, and these attachments do not constitute love. They are just simple, temporary infatuations, because the mind is trying to help the soul get over its loneliness, and therefore, we try all these experiences outside of ourselves. If we have an experience of our own self inside, the company of our totality of the self removes all loneliness. You can try it out. These mystics do not come and say: "Convert to our method." They do not say: "Change your religion to follow us." They say: "Keep your religion. Follow your religion. Keep your nationality. Stay where you are. Just try to find out who you are, just go within."

And they also point out that the religions say the same thing too. The founders of the religions said precisely this. They emphasized the importance of going within to find a creator, the importance of going within to find your own soul. But we missed that point and began to search everything outside, including the creator, including our own identity. I get a call from a person almost three times a day saying: "How am I doing?" So, I said: "You should be telling me how you are doing." But no. We don't even know how we are doing. We have to ask somebody else.

What kind of life do we have that we become dependent on external experience for everything? Our happiness depends on other people? Our joy depends on other people? I did a survey in Cambridge, Massachusetts, when I was studying at Harvard there on what makes people happy and what makes them unhappy. And there, people gave me... I did a survey of one thousand people taken from the telephone book of the greater Boston area and they checked out almost the same answers. They said the same things: "A lot of money, good health, big home, big car, nice kids who listen to you, all that will make us happy."

What will make you unhappy? “The absence of these things.” After the survey was done and I found there’re such uniform answers, I said I should interview some people. So, I interviewed a faculty member who was running a business, and he was a rich man with a huge mansion, lovely children, great family, great career. I said: “That’s a happy man. He’s got millions of dollars. He must be happy.” So, I said, let me start with the money aspect, because I noticed very early on that in this country, there is not much difference between a greenback and God. They both start with “g”—God and green back. Money was supposed to be like God here.

So, I said: “This is good point to start with and check out how the money has given him happiness.” So, I asked him. I said: “In your answer to the questionnaire, you said: ‘What makes one happy is money.’ ‘I understand you have a lot of money. Your estate is worth ten million dollars.’” He said: “What do you think? How can I be happy? I’m very unhappy. Because of the money I’m very unhappy.” So, apart from other problems that money created, his real happiness came from the fact that his neighbor, another business executive, had twenty million dollars and never went to school.

This guy did his doctorate at Harvard University. He says: “I studied so much, I worked hard, I have only ten million dollars. Look at that guy. He has nothing. He has twenty million dollars. How can I be happy?” He had delegated his entire happiness to his neighbor. He could not even be happy with what he had. The neighbor wasn’t there. The neighbor was poor. Might be the money might have helped him a little bit, but not necessarily.

There was an Indian guy, a pharmacist from Bombay who came to this country. He was a good pharmacist and knew chemistry and biochemistry very well. He developed some formulas and set up a company here called Limfo Med, and he developed some new antibiotics and developed some new drugs. The company became very famous. And then he wanted to get some money to expand, so he joined hands with a group of Japanese chemists, and the Japanese invested most of the money. So, when they drew up the agreement for running the company, most of the shares were held by the Japanese.

And he—because he was just a pharmacist—had a smaller number of shares. The company grew, became big. He’s from India. The Indian consulate, Indian embassies would invite him. And he became rich guy, and people said: “What a wonderful man.” Eventually, a few years ago, he sold the company for six hundred million dollars. And we, his Indian friends were so happy for him, and we celebrated his success that no other Indian has come as an immigrant, and within a few years made such a good business that he could sell it for six hundred million dollars.

So, I went to have lunch with him one day. I had an eye I think on the six hundred million maybe. I said, maybe, he’s so rich, he’ll like to share things with him. But he shared a good lunch with me, I must say, and, he was an important figure. He had a

nice restaurant in Lake Forest, and there he invited me to the top floor, VIP floor. We enjoyed the lunch. He gave a very good vegetarian lunch to me. I said, "Boy, this is what happens when you get six hundred million dollars." So, at the end, I said: "I am very happy my friend that you got six hundred million dollars after all the work that you did. You were rewarded well."

And he put his face down, very sad. I looked at him. Why is he so sad. And he told me: "I never got the money." Said: "What happened?" "The Japanese got most of it because they had more shares. I did all the work. I made all the money, and the Japanese who had more shares took away all the money." So, I felt very sorry for him. I sympathized with him, almost cried with him for his misfortune. And while we were leaving the lunch I asked him: "You must have got something." He said: "Only fifty million." [Laughs] Fifty million made him sad, because the Japanese took away the rest.

It's not the money. We are delegating our own happiness to other people. We are comparing with the Joneses all the time. Trying to say, if somebody has more, then we are unfortunate. Okay, I'll advise some people that if you are only happy if the other person is worse off than you are, then why don't you live in a poor area, where poor people are all around you? And then their ego was so hurt. That is enough money, ego and bad company. I am now in rotten company. And some of these guys by the way who experimented with me on changing locations to find happiness, themselves came from the ghetto, and from the same poor circumstances. Just because they made money, they moved to a better location. If you put them back, they were unhappy.

So, how are we creating unhappiness for ourselves all the time by trying to do these things external to ourselves. Happiness cannot be found like that. Our mind will keep on making comparisons. Comparisons are always odious and you see them all the time in your life. So, that's why the mystics come and tell us: "Do not try to find happiness outside. It doesn't exist. It's only illusion. And you just feel happy or unhappy depending on your neighbors. Go within yourself to get eternal happiness. Go within yourself to find the true wealth, that you are participating in a show. You're participating in a creation. You are one with the creator and creating something so wonderful, so big, so huge. Look at the big show going on. Go within and watch as an audience. Sit in the audience of the creator and watch creation from there."

How can you miss the joy of such a beautiful creation? All the ups and downs of this creation only add to the spice of the drama. So, watch the drama from another point of view, not from the little character who's got trapped in it and thinks that's the only reality. By being trapped into a drama, into a stage, and thinking you are really only that what character you are performing, makes us unhappy.

If we discover the character was created by us, what we think we are in the physical body is merely a one character created in the big show, and we have a position inside us to watch the whole show. And we will not be that little character and we will be able to enjoy the big show that's going on around us. So, that is why it's such an important part that I share with you because I benefitted from the Great Master's teachings. The point I was making is simple. The meditational techniques that mystics teach us, they take us out of unhappiness. They take us out of loneliness. They take us out of the misery which we think is befallen us. They take us out of doubts and fears which create ninety percent of our unhappiness in this world.

I once did another course with people on fear because I was told that psychologists have recognized that fear is always fear of the unknown. If you know what you are afraid of you are not afraid of something else, supplanted, how to cope up with it, how to meet it. When you don't know what it is, you are afraid. So, fear is of the unknown. So, I decided to test out what people are afraid of. So, I said: "Write down what you are afraid of on a piece of paper." In a group of twenty people, when we had the seminar, and they wrote out. I said: "I'll bet anything that ninety nine percent of those will never come out true." Which means, if one percent of what you had written on your whole big sheet what you're afraid of is going to give you one percent fear, you have enhanced it ninety nine times by listing all the other things that can, that you are afraid may happen, which will never happen.

So, we are constantly afraid of things that will never happen. So, we are multiplying just because we don't know what's going to happen. What is the answer? The answer is to know. Answer is knowledge, real knowledge. Not speculative knowledge. Not doubtful knowledge. Not maybe's and perhaps's, but certainty. "I know what's going on. I know what's going to happen. What's the big deal? I can enjoy it."

So, that is why it's very important that we take measures which can help us to relieve ourselves of our fears and our doubts. And meditation, according to the instructions of these Perfect Living Masters, helps us do that. So, I have given you a brief description of how withdrawing your attention, with the help of a Perfect Living Master who has reached a point where he can separate himself from his own mind, and therefore can help us to understand our own self beyond our mind.

That is the qualification of a Perfect Living Master. Don't think a Perfect Living Master is one who has read many books, passed many exams, and has...be a very learned person. Those people can be learned, but they are not perfect masters, because they teach you from what they have read. Perfect Living Masters are those who share with you their experience, because they've had it. They had the experience, and therefore, they can share it with us. The qualification of a Perfect Living Master is, he should have personally experienced the withdrawal of his attention to beyond the mind, and therefore, he can share that experience with us.

No other qualification needed. He need not be white, or black, or brown, or any color, or any age. Or, whatever he looks like, what he dresses like doesn't matter at all. What education he has, what books he has written or not written makes no difference. It is personal experience that makes a master. And if you happen to find one, or somehow be found by one, or run into one, somehow, I would, I'd congratulate you, because then you just follow what he says. Follow the methods that he teaches—how to withdraw your attention and go within—and you'll solve so many problems along the way.

Masters call these benefits that I am recounting to you: the overcoming of fear, the overcoming of doubts, the overcoming of loneliness, the finding of happiness. They call them as only side benefits, peripheral benefits. They say the real benefit is to discover the whole mystery of creation, the whole mystery of yourself, the whole mystery of consciousness. It's a much bigger game than merely solving little little problem that we have in this world. That is why if you are lucky enough to be found by a master, act upon it and take advantage.

Because, you can only take advantage of the teachings of a Perfect Master while you are a human being. Only in human form do we have the discrimination, that experience of free will and choice making that makes us a seeker. If you don't have that experience you cannot seek, and therefore, there is no connection between the experience and yourself. It's the seeking in your mind that makes you a seeker, and therefore, you find. The seeking experience is necessary for having any mystical or spiritual experience. When you are a seeker, you are found by a master.

I can guarantee that from my own experience in this world. I traveled around this world sixty, seventy-five times, virtually unidirectional. You know, unidirectional means, this planet... You can go around the world either one way or the other way. You cross the Pacific Ocean, and you cross a date line. When you cross the date line one way, you lose a day. When you cross the line the other way, you gain a day. I began to travel one way, and then I saw I was losing too many days. So, I began to travel the reverse direction. I caught up with my time. Now I go once across the Atlantic and come back Pacific. Then I go across the Pacific, come back by the Atlantic. And so, I am balanced. [Laughs]

I have seen all over the world. This is the way that you can get the true answers to yourself. There is no difference. If you think that the Africans are different from us, Asians are different from us, as human beings, we are the same. We use our minds the same way. We are slaves of the mind the same way. Our spiritual longing is the same. We all have the same. External tastes and desires and dress and language is different. Internally, we are all the same. We are built like that. The creator made all of us well equipped to receive spiritual messages, to act upon them and to get spiritual insights and knowledge.

So, that's why I congratulate all of you who are seekers here, sitting here. You have used your mind to seek, otherwise, you wouldn't be here. So, take advantage of the seeking. And if you haven't found a Perfect Living Master, or not—no Master has found you—just seek a little more. Don't run around to find a master. If you have to run around and find a master, I have a doubt if that will be true master. But if the master runs to and finds you, more likely to be a Perfect Living Master, because the master must find out. In India we say *when the chela is ready, the guru appears*. They never say when a chela is ready... when a disciple is ready he can find a guru.

They say: "When he is ready, the guru automatically appears in his life," which is very true. A true guru is one who knows you are seeking from inception, no matter what time you meet him in your life. When you meet him, you'll find that you've known him all your life. You will feel like this knowledge was there much earlier than you thought, that the person you are talking to seems to know more about you than you know yourself. These experiences convince you. They may take a little time because the mind may come in the way.

But once the mind is satisfied with external knowledge, with knowledge of books, rational knowledge, logical knowledge, and the mind says: "This makes sense." You move forward, and you will be able... Your soul will be able to recognize a Perfect Living Master. So, that's why now you don't have to worry to search for a master. Be ready for a master. And readiness means ready in your own heart. You don't have to shout for it. You don't have to speak loudly. Don't speak any words. Just seek in your heart and you will see a master come into your life by coincidence.

This coincidence is no chance meeting. It's a design made by the creator himself. The creator speaks in two languages to us, the language of coincidences, circumstances outside, and the language of intuitive knowledge inside. The rest is all mental game. The mind speaks. The mind tells us what to do. Mind shows us the world. It's a mental game. But the intuitive knowledge inside, coincidental happenings against the laws of probability, those are language outside. And when they both match, you can be certain you are on the right track.

So, enjoy the opportunity that you have of being human beings with seeking. And when you find that a Perfect Living Master has arrived, that means you are ready. And the next step is to get more associated with the master by getting initiated by the master, so that he takes full responsibility for your spiritual growth, manifests himself inside your consciousness. In meditation, you can contact that master. In meditation you can travel with him into all the higher levels of consciousness and higher regions that exist within us. So, it's a great opportunity.

So, I congratulate you all on your great fortune to be seekers. Thank you.