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Love and Devotion Takes Us to True Home

Ishwar Puri

Calgary, Alberta, Canada — May 17, 2014

<https://youtu.be/34-W9PyXIAc>

Welcome, friends. I am very happy to be in Calgary, Canada, on the invitation of my good friends Manjit and Jaswinder and their daughter. I was told they're all here, and it's very sweet of them to have invited me to meet friends. And I noticed that I thought I'll meet all Canadians, but I see a lot of people from the United States here. I recognize some of them.

How many of you know Punjabi language? And how many...? I propose to say a few words for those who don't understand English in Punjabi and then I'll revert back to English. Those who don't understand Punjabi just put up with me for a few minutes. Thank you.

Ishwar Ji continues the discourse in Punjabi [minute 0:58 to 15:38 on YouTube video].

I'm sorry, I was taken away by the Punjabi language and said a few words in Punjabi. I'll now revert back to English, which I think most of us understand.

I was explaining that we do not realize what takes us to our true home. What takes us to our true home is only love and devotion. Period. If we think that by repeating words we can go to true home, we are mistaken. These words that we speak take us to a very limited degree. They can take us to an astral stage, a stage where we have a sensory body, a body that has all sense perceptions, but no more. It does not take us out of reincarnation. It does not take us out of suffering and coming again and again into this world. It only binds us down to these two bodies, the astral body, which is a body made of sense perceptions and this physical body made of material things, material molecules. Except these two bodies we don't get anything by repetition. The spoken words are, which we call *varnatmak shabd* — that means spoken and written words — they are only used as a help, as an aid to start concentrating behind the eyes

at the third eye center. They have no other value. The only other value is that if these words are given to us by a Perfect Living Master — Param Sant Satguru gives us these words — then they are also empowered to keep negativity away. So, even in physical times and in astral times if we use these words, no negative power, no negative entity can affect us. That's an additional advantage. Otherwise, we repeat these mantras, we repeat these words merely to concentrate our attention behind the eyes inside the head.

The whole secret of self-realization, God realization, lies in this small space in the head. Nothing else. There is nothing...nowhere else will you find it except in your own head. You can go to any number of places looking for truth. Truth is always being carried by you, with you, in your head. This physical body is the most miraculous thing, marvelous thing ever made in the creation. And that is why to put your attention behind the eyes, these words repeat...we repeat these words to prevent other thoughts from taking their space. These are to squeeze the words of thought, and we put the mantra by repetition. You could repeat any words and you will be able to help yourself in going there. But when you repeat words given by a Perfect Living Master, it has the added advantage that it also prevents negativity, even negativity coming in the middle of your meditation through your mind. Even that is protected. So, that is why it's useful to use those words. To go and concentrate your attention and know who you are besides this body, inside the body that imagines, the body that can see in dreams, the eyes that can visualize anything, that body which can do those things, which is not this body. We just get to know that we are also that, also that body hidden in this physical one. To discover that, yes, repeating of words, repeating of mantra, is useful. Beyond that there are no words.

When we go to true causal-mental regions there are no words at all. We are transferring thoughts. Even telepathy is normal method of communication at the astral plane. Sensory planes we can use words in one language and another person can understand in different language because we transfer the meaning of the word, not the words. Even here I don't know how many of you had an experience of a telepathic communication, that you thought of something and someone else knew that you were thinking of that. Did you ever realize that if you thought of it in English and the other person only speaks German, they'll also understand it, even here? Telepathy does not require languages that we have designed. Telepathic is the meaning which we want to put into words is carried away in telepathically. That's the normal way of communication in the astral self.

But beyond that the words don't take us anywhere. What takes us above that is an inner sound, the sound of consciousness, the sound that is emanating from the self, the sound that the self itself is making, the real self, the conscious self, life force, which is making all these bodies alive, which is making the mind alive, which is making the thinking process alive. That sound becomes

the next step, and we have to then switch from spoken words, repeating of mantras, on to listening to the sound. And the sound does not take us too far. It only goes where we can listen either with the mind or with ears or inner ears. After that nothing pulls us except what exists...exists beyond the mind, which is love, intuition, joy, bliss, beauty. These things live beyond that. Thoughts don't live beyond that. There's no thoughts in our true home. There are...there is nothing except these qualities, these functions of the soul itself, of consciousness itself, of our life force. Therefore, finally we find nothing else pulls us beyond the mind except love and devotion. That is why the emphasis is that if you want to have true experience of your own real self, of your true home, then you must do it with love and devotion.

People have been practicing the mediation with repetition of words for forty years, fifty years. They come to me, and they say, "We have seen nothing. We have done regularly meditation." So, I said, "How do you meditate?" "Well, we meditate by trying to put our attention here. We do this. We follow all the rules about diet. We follow rules about exercises, the rules about moral living. We follow all the rules, and we see nothing inside." Because none of these things will take you inside. What really pulls you inside is love and devotion. Meditation devoid of love and devotion is a mechanical exercise and does not give you anything real. So, remember this, that if we have initiation, Naam, from a Perfect Living Master, we just use that Naam as a mechanical teaching, as a mechanical way of doing meditation, it will not work. It hasn't worked. It has never worked! I've been going around the world in my own...own life. I've seen that people have tried that method. It didn't work. But when they were able to visualize the Beloved, who was pulling them with their own unconditional love, and they visualized and did *dhyana* and were able to express their love, their problems, like it's a true Friend sitting inside them. When they practiced with love and devotion like that, they made progress. They made very quick progress.

So, that is why I have come here not to tell you anything new, but just to repeat the emphasis that they placed, the mystics placed, the Perfect Living Masters placed on love and devotion as a very significant important essential part of mediation. So, that is why if you have been initiated, add this element to it, which is essential. Do it with love and devotion and not merely repeat it like a parrot. If we could merely repeat words and go anywhere, parrots would have gone first before us. Bulleh Shah, one of the mystics says, "If merely waking up at night and shouting could take us home, the dogs would have had...had to go to Sach Khand, for they bark all night and they keep awake. Dogs have a better chance than we have." He says, "No, it's only the putting of attention through love inside." He says, "If you know that the truth lies in love and devotion, then your very exercise remembering the Master, remembering the Beloved day and night whatever you do — good happens ("thank you"), bad happens ("why, why so?") —

but you're always in communication with the Master. When that happens, you make progress inside. So, this is a very important part, and we sometimes miss out.

I just quoted in my Punjabi one mystic Paltu, saying that "*Sahib ke darbar mein kewal bhakt pyar.*" "In the Court of the Lord nothing counts except love and devotion." Now that's a big statement from a mystic, so we should remember this. Also, let us look back as to how, how did we find a Master? How did we find a guru? How did we find a Satguru? What was it? What were the characteristics? Because no guru will say I'm guru. No guru has ever said that he's a guru. No Master has ever said he's a Master. No Master has tried to show road miracles on the street, to say, "Come on, I'll show you what I can do." Yogis have done it. Psychics have done it. Other people with little experience in meditation have done it. People who have been practicing the yoga of the six centers get these additional powers and they have shown it. Perfect Living Masters don't show that. How can you know who's a Master? If somebody says, "Tell me a way that I can find a master?" I will say you cannot. I'll give a straight honest answer. You cannot because a Perfect Living Master is ordinary like us. He's born like us, dies like us, lives like us, eats food like us, falls sick like us, takes medicines like us. Then how can you say, "How would you know that he's a Perfect Living Master, ordinary person like that can be a master, whereas so many others who are claiming to be Master are showing some powers? Why not follow them?"

The only thing that really distinguishes a Perfect Living Master from all others is the unconditional love we experience from that person. His love is totally unconditional, and it pulls us automatically and we don't know what is pulling us. Our mind cannot sometimes explain to us why it is happening like that, and yet we are pulled by the unconditional love. This is the only unconditional love I have seen in my life that a Perfect Living Master proves to us by our experience. Not by his saying, "I love you. I love you." He never says that either. Then how do we know that the unconditional love is pulling us? Because it does not pull through our thoughts, it does not pull through our body, it pulls us from our soul, the soul that is yearning for that.

Do you know what soul has been seeking all the time? Unconditional love. That's the seeking of the soul, which we translate in different ways just because we are covered with these other costumes of a mind, an astral self, and this physical body. We're trying to modify the true love of the soul in various ways because we are wearing these different bodies, but the true love is being pulled from the soul. And a Perfect Living Master responds to that, and we don't even know why we are being pulled like that. But as we have experience with such a person, ordinary human being, we discover that not only is his love unconditional, it is of a quality we haven't seen. It can be distinguished from attachments of the world. It's not attachment, it's love. In

this we forget ourselves. We begin to think only of the Beloved. We have pure love even here in the world, but people just mix it up with attachments. But here is a person's unconditional love where he loves you even if you don't love him, loves you if you hate him, he loves you if you kill him. That's the kind of unconditional love. Has no judgement involved in it. If there's judgement involved that's not unconditional love. If a master says, "Be good and I will give you initiation, be nice and I'll continue to be your friend," he's not a master. He's not a master by that definition. Therefore, the unconditional love of a master, which is coming from the true home of our own...and then who is that master? Who...who are we talking about? Is he really that person that we see in life? Not at all? If everything outside has been projected by us and is a *maya*, is illusion, then the master we see outside is also illusion. Then who are we talking about? We are talking about the master inside us who is projecting as the human being outside. The true master is always inside us. We don't see. We don't know how to put our attention inside. Therefore, the same master who is inside us appears as a human being outside. It does not mean that the human being outside is a separate entity and he's trying to help us, teach something to go within. He's already helping us from within ourselves.

What is initiation — Naam — by a Perfect Living Master? That he connects you to his inner self inside us. He connects us there and says, "From now you'll not be responsible for anything else. Not accountable to any laws, even the laws of Karma, even the laws of accountability to anyone but the master inside." Naam or initiation does not mean just being taught how to repeat words and how to listen to the sound or how to do meditation. That you can...there are thousands of books explaining that. There are thousands of teachers explaining that, so many professors are teaching that. That is not a big thing. There are now videos, YouTube videos, explaining the whole thing and therefore that is not what is naam or initiation. Initiation or naam is when the master expresses his presence and says the accountability to anything else is over. Anything that happens thereafter, from that moment, is being regulated, done under the direct power of the Perfect Living Master and no other power. Otherwise, the world is being run by independent entities that we have set up. Independent bodies at different levels of consciousness are operating this universe — gods, goddesses, and lords of different regions of consciousness. They're operating those systems. They're all souls like our soul. Just by their good karma they got onto those positions. After a certain time, they will also come back here. We go through this round of different forms of life over and over again. It does not mean that it's only a one-time affair. We have been going over and over again and there is so much evidence — people even remember their past lives.

Lord Krishna, who people worship in India, and they talk of his great teachings he gave to Arjun, the prince, in the battlefield Mahabharat. There he teaches them of various things. He says, "There are three kinds of yoga." Yoga means union with the Lord, union with the self, union

with your reality. He says, “There is a Karma Yoga. If you do good actions, you perform your actions, but do not expect the results thereof, you’ll become a yogi. Second is *Sankhya* Yoga or *Gyan* Yoga. If you acquire as much knowledge as you can till you reach the point where you say, I don’t understand beyond that. I can’t understand how there can be universe without time and space. I can’t understand certain things. Your mind fails to go beyond. When you reach that point and you look beyond that, you become a yogi.” He says, “But the highest yoga,” Krishna says to Arjun, “highest yoga is *Bhakti* Yoga, the yoga of love and devotion because that will take you above the mind.”

The same Krishna, when he was young boy taking care of the cows as a cowherd, along with his friend Udo, when Krishna and Udo, young boys, were walking around, Krishna tells Udo, he says, “Do you see an ant crawling here?” And Udo says, “Yes, I see an ant crawling here, a little insect.” He says, “This ant has once been Brahma, the creator of this universe, and once been Indra the head of one of the heavens in the astral plain. Today, because of karma, he’s an ant.” That even if you reach the highest place through karma, the law of karma, it does not guarantee that you are going anywhere else except for that period to be in that position. With karma we have become human beings. With karma we become gods, goddesses. With karma we become everything that’s in creation and with karma we come down to be a tree, an insect, a fish, an animal and again back a human being. So, the law of karma operates.

So, what happens when you are initiated by a Perfect Living Master? He takes you away from this law and he says, “You don’t have to go back into this creation again, cycle of creation again. Just follow these simple instructions while you’re in a physical body in a physical world.” If you don’t even follow the instructions, which are a great boon to us at this time and we just keep these instructions say, “Okay, one day, when I get time, I’ll do it. I have more important things to do.” All the more important things become completely unimportant when we die, and we find *why did we waste time* — too late then. Too late to die and then say, “Now we forgot to do something.” If we don’t take advantage of it, we are still being controlled, our destiny still being controlled, not by the law of karma but by a modified law which the guru or the Perfect Living Master is now operating for you, because you are initiated by...accepted by him and he has taken you and taken full responsibility to take you back home. Therefore, if you haven’t been able to do what you did, he may give you another life, almost fitting in with the law of karma.

But the next life will be much better than this life. Why? Because karma itself has three parts. We have karma that we have brought from the past, which has made up our life. We call it *pralabdh* or destiny. If we were destined to live in a certain way and most of the events of life are already fixed in that destiny, *pralabdh* karma, we’ve come with that. Nobody changes it. It was made in order to create this body. “*Pralabdh pahle bani pachhe bana sharir.*” The *pralabdh*

was made first, before even the conception of the egg in the mother's womb took place. The destiny is completely compiled of the next life before we are even conceived. Forget about being born. So, we don't go live through these events in life — they are our destiny.

But in between those episodes and events of destiny are placed moments where we can use what is called free will, a strange experience, a strange experience where in the physical plane we think that we are deciding what to do. It might have been prewritten somewhere else. We don't know. Over here it looks like free will and we fill those spaces up with free will and that action which we do with our free will is called *kriyaman* karma. That means we create new karma. Then there's third type of karma. That means you get all the *pralabdh*, all the *kriyaman* put together and you live your whole life, but you created so much *kriyaman* it is hardly possible to fit in another life of any kind. Then it goes into another place called the reserve. So, that's a...that's a very big catch, the reserve karma, which we call *sinchit*, *sinchit* karma. That reserve holds so much of our unperformed karma that anytime if we lead a life without karma, we can still pull out enough to make another life. The reserve karma is enough to make a million more lives, so much we have gathered in the time that has been created for us. That is why the reserve is our greatest danger for not getting out of the cycle of reincarnation. What does a Perfect Living Master do at the time of initiation, at the time of *naam*, which he gives? He destroys the entire *sinchit* karma of a person. So, it makes a very big difference, because there is nothing else except the *kriyaman* of this one lifetime during which you got initiated to create another life. It always is much better because nothing is being pulled out from anywhere else. All the past lives have been wiped out. Only one life is now being used to create the next one.

These are amazing truths about our existence, which we can talk about here — but we can only experience inside. Why am I saying all these things? Are these things that I'm making up somebody else has made up and told me? No! Every one of you can experience and see how it operates. How the system operates is visible/known to all of us if we just go within. At the astral plane itself, on the very first level, you would be able to see these things. At the causal plane, *karan sharir*, when you get that mental *sharir*, the mind itself, you can see all lives that you have ever lived, all lives that have followed up from that, and how you picked up that particular series of lives before you ever got into the system. From pure soul when you came for adventure. Let's see what this is like, this new adventure of creation. You can see the whole of it and then on top of that you can go back and see how you made a decision to be in the cycle at all. All these are not things that we are...we have to speculate on. These can all be personally observed, experienced just by the simple step of going within yourself. And going within yourself is a continuous process.

Every time we think we are somebody we take a form of ourselves. Here we've taken a physical form. And therefore, going with ourselves, going within self means going within this body, because we think the self is the body. Whatever you think the self is you go within that, because the entire creation of our own forms and all experiences associated with those forms comes from within. This core, the core of our self is the self, the self that is pure consciousness, the ability to be conscious, the ability to create and experience at the same time, the ability to create an experience and experience that at the same time — that's consciousness. That's the core of our self. That's the truth. Totality of consciousness is the ultimate creator, and all individuated consciousnesses and all different minds and bodies are created from that. That's our true form. True form is no form at all. It's only the power to be conscious and we reach that. So, everything that we see is built around consciousness. So therefore, no matter what our form is the truth will always lie inside that form. So, we can be in the physical body. We know how the energy and awareness is distributed. We know that we use the eyes and the head on this physical body as a very useful dividing point. Put all the energy centers below us. Put all the awareness centers above. We get the energy experiences below. We get awareness and higher awareness and total awareness above. Put everything built into this physical body. So that is why every time we go within at each level, we are able to get more and more knowledge of our self. The true home is not somewhere we have to travel. People talk of spiritual journey. We are making a spiritual journey going from one stage to another. We go nowhere because the whole truth is right here.

Buddha says, "It's all here because there is no there." Actually there's no there. And there's one singer in Pakistan whose song somebody sent to me. It's sung in a Multani dialect, and it says, "Ith nahin te kith nahin." "If it is not here, then it is nowhere. If you can't find it here, you'll find it nowhere." There's no...there is no such thing as anywhere else. The whole thing is here. We're extending, projecting from here, which looks like there. All is made up. What we say is existing somewhere else is all being made up from here. There is only here and now. No other time. No other space. We create this space...this space-time for the sake of experience. Experience of various kinds we create from here, from now.

Somebody says there is a teacher teaching us how to live in the now. I was very surprised to hear that, that somebody said, "Start living in the now." And I said, "Where are we living anyway?" I don't...I have not met anybody who's not living in now. I don't think it's possible to live in any time except now. Every moment that passes of experience, we're always in the now. We neither go back nor go forward. What are...what are we being taught? We're not being taught how to live in the now. We're being taught not to think of the past, not to think of the future. In any case we are continuously right now making up the past and the future.

If I explain to you that there is no time, that time doesn't exist except as an experience, which we are creating now, it looks funny. People say, "No, no, things happened yesterday, I can remember them." All right, I'll concede you remember them. I concede you have a memory. I can't concede there was yesterday. Just because your memory is there, therefore you say yesterday must exist. That's a belief system. We live on a belief system, and we create a whole actual world, actual creation out of our belief system. Look at it like this way. What is now? Now has no time. Not even a billionth part of a nano second. Before I can complete the word now it has gone into the past. I can't hold anything on the now. Now is timeless. Where we are living are the all the way, in every state of being, including this, we are living in a timeless now. What about the feeling that I just started talking? Wasn't that also the present? Then what is the present if the present is a timeless now? How come I can consider what just happened also as present? Because I am calling the immediate memory, immediate instant memory — which I have created as now — as present. Otherwise, present has no time.

What about past? Does a past really exist? The past cannot exist except as memory. What about the future? Is there a future? I suggest if you remove three words from the dictionary and from the language — hope, fear, anticipation — remove these words, nobody will ever talk about future. These three functions of consciousness alone are creating a future. If we don't hope for anything, are not afraid of anything, don't anticipate. It's all anticipation. Hope is positive. Fear is negative. If we don't do that, there's no future. And do you know it takes time to say these things, therefore it is still being used in the past. Hoping does not take place instantaneously. When we hope for something, it goes through the time which we now call present but actually it's past. If you delve deeply into this question you will find that what we call past, present and future, what we call time over here, is nothing else but a memory capsule installed in us.

We are using nothing but memory. It's a memory that's creating this world. But what is memory? It's a recall. If it is a recall that we are now remembering now and therefore looks like real living — we are reliving — when did it actually happen? It couldn't have happened now if it's a memory. You can't remember something if it never happened. So, it happened somewhere else. You go within and you'll find where it happened. You go and say that a timeless capsule could be created which could be spread out into time and space — and that's our human life. Where do you find this capsule? Where do you find a DVD that could be recorded instantly, and now we are playing it? At the causal plane, the mental plane which is accessible to you through meditation. What they call Akashic records. That is in the Akash. All those things are lying, all your destinies, all destinies of all future time are lying in the Akash. Akashic records are nothing but the memories units being created which can be spread out into human life and to astral life, into mental life, to create time and space. Time and space was

merely created for the sake of experience and still is not real, but looks absolutely real just like the world looks absolutely real. We all look absolutely real, our body looks absolutely real, everything looks real, so real that we totally can't believe anything else can exist except this reality. This is the greatest illusion ...means to make thing that are not real look real. That's what it is.

The word *maya* we use in Hindi, that this is maya, we translate as illusion. Not a good translation, because illusion would mean we should know it's not real, but we think it is real. Then what creates maya? Let me give you a little example because a very famous dancer in India once asked me this question over a cup of tea. She said, "I read about this illusion, and I teach dancing and I feel that dance is the real reality, that the art behind dance is real even if the dance is not." Something like that she was talking about, something higher than the physical. So, I told her that it's very simple. "Here we're having a cup of tea." I said, "When you have a cup of tea, you hold the cup real...real experience. You sip the tea — real experience. And then you say, "I had a nice cup of tea." You surely had a nice real experience of a cup of tea. But supposing the cup was not real, you would still think it is real. Take another example. Supposing you have a cup of tea in the dream. You go to sleep, have a dream. There's a cup of tea and you sip that cup of tea. So nice. The tea's so nice, it's very hot and then you wake up. Hot is still in your mouth. The memory that you drank tea is still there but there is no cup of tea. We made the cup of tea to express an experience of having tea. The experience was real but not the cup of tea."

The maya, the word maya means that. That does not mean the whole thing is unreal. Maya means the experience is real, but because of that we think the things are also real, which created that experience. We do not realize that the experience created the things, not the other way around. And because we think that things created the experience, we call it illusion or maya in Sanskrit. A slightly different meaning than thinking everything is unreal. We wouldn't take any action if we thought it was unreal. We take all action because all experience is real. Nobody has ever denied that experience is unreal. Experience is real, but to jump to the conclusion that because you have an experience there were things that creating that experience.

Of course, people have been talking and... I'll give you an example. Philosophers have said, "When I look at the tree, is the tree there and that's why I can look at it? Or I'm looking at it, therefore there's a tree?" What is ... what is the cause? Is the cause the tree in my vision and that makes a real tree or a tree outside that comes to me, and I see a tree? Then they come with the conclusion: Let's follow the law of cause and effect. All karma is based on law of cause and effect. Whatever comes first must be the cause. If there's no tree somebody can remove

the tree, I don't see it. You bring the tree back — I can see it. Now, but do you know that if the tree, is...we're examining the tree...anybody bringing it or taking it away is also part of the same experience. You can't use that for determining what is the cause and the effect. When we say, "Is the object we are seeing real because it has to be there and then we see it?" If you could find out one nano second of time difference between the object and the seeing, object would be real. If you saw the object first and then it appeared, then hallucination/imagination would be real. But they both take place at the same time simultaneously, completely simultaneously. We'll never know which is the cause, which is the effect. What is happening in this experience of ours is both are simultaneous. The seeing of the tree and the tree are simultaneous. Therefore, you can keep on arguing forever. Which is the cause? Which is the effect? One group of people — we call them materialists — say there has to be a tree to see a tree. There's another group of scientists who are saying — they're called idealists — they say, "No, tree is in your head and therefore it looks like a tree." Why you say that tree is real is you can touch it, you can see it, you can use your five sense perceptions to verify it's tree, but all of the perceptions follow the same rule, that if the seeing creates that, the touching also creates that. All the perceptions operate the same way to create experience. The perceptions are built inside us.

These are subjects which philosophically we can discuss forever and never come to a conclusion. But meditatively, we cannot only come to a conclusion, we can realize how it operates. Imagine what a wealth of knowledge is lying inside us. Imagine what a wealth of knowledge is open to us just by getting to know the technique of going within and then discovering One who can pull us from here into the highest states of knowledge, even the knowledge of consciousness our own self. I think this is the greatest gift we can have.

I have lived many years in this physical body and gone around the world, gone around everywhere, met philosophers, tried different yogas myself, tried all kinds, met so many masters, tried to examine what they're teaching. Was a very intellectual guy at one time, wanted everything to make sense and to be proven to me. I will not accept unless it's proven to me and proven by myself — till one man did all this. The Great Master, Hazur Maharaj Baba Sawan Singh, was able to perform that miracle. That such a skeptic intellectual like me could say, "Yes, I have proven to myself. Now I know." It's not only proving to yourself, it's awareness of what's going on, awareness, and he showed a way in which we can get all the awareness. It's not lying outside. It's lying inside and is lying inside each one of us. It's not a special gift given to a few people. We are all capable of the same thing. A Perfect Living Master when he initiates a person, he does not say, "I'll make you a better person." He does not say, "I'll make you a different person." He says, "I'll make you identical to myself." They say there's a philosopher's stone. If ordinary...it touches an ordinary iron, it becomes gold. But the Perfect Living Masters

are different kind of philosopher's stone. When they touch and initiate a person, he becomes the philosopher's stone. He becomes equal to the Perfect Living Master. There is no difference left between the two. So, this teaching is so different from just improving ourselves.

Of course, there are so many systems of meditation. Somebody wants to just be calm — and I have practiced those too — just want to get some calmness, some peace, do deep breathing, think of different things, do repetition of words — and you get it. Anybody can get it. Try it! Don't have to go to any guru or any teacher — just simple technique. Prevent the mind from running around and stressing you out and use these methods, concentrate on the breathing, concentrate on something else, concentrate on a picture, and you get that calmness. The objective is to get calm and peace. You can use anything.

If the objective is to see who we really are that transmigrates from one body to another, and to understand how this karma works, that you carry karma with you, then you do practice and go to the astral stage. You'll see all the heavens, all the hells. You'll see all those famous people sitting there who went to heaven and all those famous people who didn't, and you will find all the dead people who are still there or have gone somewhere, and you can see the replicas there. That is, if you want that, sure, then you just go to ordinary gurus, and they will teach you. There's so many of them teaching. Thousands of them can teach you do that. If you want to go and see the Akashic records, there are hundreds of those people who can tell you, because it's all a mental game. Within the mind there are so many teachings going on just to take care of our mind, just to take care of our intellect, just to take care of the thinking process.

But if you want to go back to that which is your true home and creates the mind and creates those bodies and creates the whole universe, then you can only go there by going through a Perfect Living Master, One who is already operating from beyond the mind, who's operating from a level that goes beyond these physical, astral, causal levels, that goes beyond *Trikuti*, beyond *Brahm*, beyond *Par Brahm*. If such a person initiates you, you can go beyond that. How do you get that? There's only one way of getting it: seeking. Seek, look for it, find. If you seek you will find. Period. There's no other way. Trying to evaluate or judge who's...who's going to take me means you know more than that person. If you could yourself judge a guru, who's a guru or not a guru, then you are a guru yourself. But if you're just seeking, then such a guru responds to your seeking and appears in your life. Very often appears by coincidence. Circumstances bring him to you, and you wonder how this person came. And you don't even know whether this person's different from anybody else till over time you discover that his soul is pulling my soul. It's an internal thing. It's something I was seeking that has come. I was seeking for a long, long time, all that comes back to you. This is my old seeking that is being responded to now.

In India we say, “When a chela is ready, the guru appears. When a disciple is ready, the Master appears.” They don’t say, “When a disciple is ready, he’ll find a Master.” They don’t even use that word. They say, “When a disciple is ready, the Master appears,” and that’s exactly how it happens. When are you ready? When is a person ready that the Master should appear? A person is ready when his seeking leads to a point where he says, “I am done with this. I am fed up with this. I’ve had enough of it.” If you say, “No, I’m very happy. I’m going to enjoy this life, not ready for that.” But you’re ready to enjoy this life. A man once came to me. He says, “I have been listening to you and your talks and you keep on telling us that ‘Oh, this is a life where...which we get fed up and then we want to go home.’ I’m not fed up. I love this life. I have plenty of money. I enjoy. I do this. Why should I follow you?” I said, “You are not the right candidate to follow me at all. In fact, I should follow you. If you’re having such a good time over here, go ahead and enjoy yourself.” So, after one week he comes again, crying, “Oh, my life is so terrible. My wife left me, and that person did that to me. That person hated me although I loved him. I did so much for my child — the child ran away.” I said, “Last week you were very happy. What happened?” He says, “I was talking of the worldly things.” I said, “What you’re talking now is also worldly things.” But there are worldly things of two categories. The material thing that you can see and those things that you can’t see. Things like stress. Things like unhappiness. Things like breaking of hearts. Things like emotional disappointments. You can’t see them outside. I have met millionaires living in beautiful homes — unhappiest people I have met in my life.

I went to a college, a university in this United States called Harvard University. I took a subject which was economic subject. How you get results from your investment you get better. So, I was thinking if somebody wants to invest in happiness what should one do to get a return in happiness? My professor was very surprised he said, “We don’t deal with that, we deal with investment and money and so on.” I said, “Why not use all the sources. Let’s use the resource of happiness to get more happiness. I want to invest a little happiness and see how much interest I get and how much I can get more.” So, as part of my program they set up a survey. I set up a survey of one thousand people in the greater Boston area, in the Cambridge/Boston area. And I designed ten-twelve questions. And they were all mostly people who were either working in the Harvard University or they had been working and were now running industries and big successful people. Rich people. Some were poor, most were rich there. I was relatively quite poor as a student. I designed those questions, “What makes you happy?” And I said, “On the other side of the page, write what makes you unhappy?” Ten questions. They wrote the same answers, almost identical. “Have plenty of money will make you happy. Have a nice big mansion, good house, have a nice family, nice children, nice this thing, nice education. If you get all these things, you are happy.” Other side, “If you’re poor, if your family disrupts, all that makes you unhappy.” Standard answers. Then I picked up some people who were really rich.

There was a...there was a Harvard professor who went into industry and was known to have a net worth of ten million dollars. So, I said, "That is a reasonable candidate." I interviewed many candidates, but he was one of them. I interviewed him, I said, "In life are you happy or unhappy?" He said, "Terribly unhappy." I said, "But you wrote all those indicators, and those indicators show you should be happy. Let's take money for example. You have ten million dollars wealth and how can you be unhappy?" He said, "I'm unhappy on that too." I said, "How is that?" He said "I went to your university, Harvard. I got a doctorate in Harvard. I studied for years there. Then I went and built up my industry, and I have ten million dollars' worth, of my net worth. And do you know my neighbor? He did not go to school at all. The guy has twenty billion dollars. How can I be happy?" Here is a man whose happiness is dependent on his neighbor. When I examined this particular situation I said, "We are all in the same boat."

Imagine how many of us are judging our state of happiness from other people around us and not from where we are. We could be so grateful if we just saw what we have and we are looking at others and saying we are not, we are not ready to be grateful." So, these were kind of thing that I found how we are creating our own happiness/unhappiness by yardsticks and by criteria. We don't even really matter. And later on we found that true happiness does not come from anybody else. True happiness comes from inside. And if you are happy, you'll go around the world, everybody you'll meet will be happy. Have an experience.

I did a...I did a course once (this is long ago). I said to a small group of people, "Pretend that you're happy even if you're not. Smile. Every person you meet just smile and greet them as if you've won a lottery or something. Greet everybody. Come back after a week and tell me how many sad people or angry people or people with vicious ideas you meet." After one week we reassembled they all met happy people everywhere. Not that people had changed. One person could change his whole experience of people, and this truly happens.

Therefore, happiness is something inside us. And the reason why we can be happy or unhappy is if we discover that this whole experience we're having outside is just a platform, a pre-scripted show, a drama, a movie going on. And the only difference between a movie on a screen and this movie is that we are also participating in this body in this movie, which is the only difference. When we go to a movie, in a movie hall, in a movie theatre our eyes are concentrated on the screen, and we think what is happening on the screen is the one that is really what we are seeing. We don't realize that what's happening on the screen is just a shadow. It's coming from a projector behind us, and the projector is loaded with a film that will play exactly as filmed. Nothing will change, and we watching in the chairs, in our theatre are looking at it, "Now let's see what happens. Now let's see this might change. I hope this doesn't happen like that. That will be tragic." What kind of hopes are we expressing? And we, we don't

even realize at that time that the whole show is already pre-filmed and being projected from a light behind the film. The film will not change.

Which reminds me of a small story of a village boy in India. He was taken to a movie for the first time. As it happened that movie had a scene in which a woman comes and takes off her clothes to jump into a pool, ordinary pond in the village. But as she's taking off her clothes — this young man got very excited — a train comes in front, and by the time the train passes the girl is already in the pool. He went twenty times to see that movie hoping that one day the train will be late. You know we live our life like that, a pre-determined life in which we feel we have opportunities to use free will to make decisions. Just because we feel like that, we begin to take it so seriously, as so real. Because we take it so seriously, do you know we cause most of our unhappiness because of that? If we just took one step that we are a witness to a show. Show has been prerecorded and we are not sitting in the body and participating, we are sitting behind the eyes. The body is one of the actors in the show, and we are sitting inside in a comfortable chair and watching the show along with the character in whom we have chosen to take a chair. This is also a character. Then, of course, our whole life changes and happiness comes back. Try it. It's such a simple device. Don't need too much meditation. Don't need to study the spiritual path too much. Just sit inside the head say, "This is my comfortable chair. Now I'll watch the show." Open your eyes and watch the show of your life, the show of life, and you'll be surprised at how your attitude changes, that your worries, stresses are because what's happening on the show. Nobody in a movie theatre, when something, when an accident is going to take place on the screen run up to the screen to say, "Let me stop it." Because you can cry, you can laugh, you can identify yourself. People cry, I cry all the time in movies. My children, if they accompany me; they carry extra handkerchief for me, but I never cry in life. I see a movie to be more real than life. So, it is all a way of looking at things. That if you know it's a movie, it's prerecorded, it is going to play the way it's going to play and all the thinking we are doing — "Let me do this, do this..." — is also prerecorded, that the thinking process, this here thinking process, choice making process is also prerecorded. If you know that, you'll see the whole attitude change, happiness will return, you'll be smiling even in the most difficult times of life. Even you'll be smiling, even on this face, in the most difficult of time. Of course, you should always smile on the inner face you have behind the eyes. Practice just living this. The fundamental of meditation is to be able to go behind the eyes and know that you are there and not in the body. Body is merely a costume, a vehicle in which you are there. That's fundamental, number-one thing.

I'm here today and tomorrow, and maybe little parts on Monday for those who are local people who want interviews, but I would like to do some meditation exercises with you. How many of you would be interested in actual mediation with me? Okay, we'll practice some of these things

so that I...I don't sit and I just give a talk and went away. We started practicing what we are talking about, and this particular thing makes a very big difference in life, the ability to know that at all times you're operating from behind the eyes.

I will pause here, stop here for a little break, and you can ask any questions at this time for a few minutes and then we can have a little meditation session if you're interested. Any, any question you'd like to ask now? We will set apart time, I'm told by Manjit, our host, that he's setting up our time for interviews, personal interviews also. How many of you would like a personal one-on-one interview? We have an idea... Okay, we'll accommodate everybody. And right now, do you have anything from the audience? You can ask me or come over here and tell us if you have any observation.

Q. Thank you, Master, for coming to Calgary. When you talk about that you're sitting inside and you're watching a prerecorded movie. Now, the way I understand it as all the forms around me are projected by me as you're explaining. So, there is a difference between my own form and the rest of the form. My own form is connected to my consciousness, but the rest of the forms are sitting right now here are not connected to your consciousness. The way I understand that, I am living in my own world and maybe every other single people there, all those souls etc., they are living in their own world. It just look like that they're connected we are seeing each other. Is that right?

A. A good question. Let me take the example of going to sleep again. You go to sleep, and you see twenty people there. Are you connected with them or not? If you're not connected, when you wake up, where are they? They were so intimately connected they were your creation. They were not only connected; they were your creation. They did not have an existence apart from that dream. When you woke up, they disappeared. But not all of them disappeared. Some are still around about whom you're dreaming. Some disappeared, some did not disappear. You saw that they were also along with you when you woke up. Okay, is there a difference between those you saw in the dream, who you still see when you wake up, and those that you saw in the dream were only part of the dream? One might say that you created all because when you woke up none, none was there. The dream was of a single person. Not all those people. None of the people there had any consciousness except the dreamer. The dreamer created all of them, so when you woke up, you felt all of those people were creations of your own dream, of your own mind, of your own imagination. But then you look around...three-four four people aren't even here. You dreamt about them. So, there were some people in the dream who you did not know...the dream was created by you alone. They're all connected with you because your consciousness projected only temporarily for a dream. You woke up, they disappeared. But some were alive. They did not have the same dream. They did not participate in your

dream. They had their own things going on in this world, and you said, “These people are real, independent, and those people I created were a dream. Now I distinguish between them. There are two kinds of people. One, I created only for the sake of the dream and some I created in the dream, but they’re also there awake.”

Supposing you have to wake up again now from the physical state and you find whole — everything — disappears. Then you will say, “I connected, created all of them. No exception at all. Nobody was living independently except me,” and then you find five-six people still moving around in the astral plane. You say, “Well, these are more real, because although all those I saw in the dream, in the wakeful dream also disappeared — at least these four, five are still there.” And supposing you wake up again. Supposing this is a series of dreams within a dream, within a dream. You keep on waking up and when you awake next you find a couple of people are still there. You created all the rest. At the end you find that only one is still awake with you and that was your Master and all else were created during the process of dreaming. Then you wake up finally and say, “Master you...I was the Master also.” How would you like that sequence of waking? Would you like it, or would you feel sorry for it? Would you feel sorry that you missed all these people in the dreams, or would you feel great that you discovered how all those people were created? There is no difference between this example I’ve given and the actual creation that has taken place. At every level of experience, it looks like those we have created have independent consciousness. It looks like they’re all operating independently just like us. Why do we feel like that? Because we ourselves are not aware of who we are? We are taking that body at that level as our self, and that is why we think we are all separate from each other. Right now, in the physical body, we are thinking every other body is separate. They operate separately, they operate exactly...some are brighter than us, some are richer than us, some are poorer than us. There’s so much distinction. It can’t be they’re all projection of this. None of them is a projection of this body. None of them are being projected by this body. They’re being projected by the same body by which this body of mine is being projected. So, when we wake up, we discover which body projected all of them including the body you thought was yours.

Going back to the dream...when you go to a dream, you don’t use this body at all. You become unaware of this body. You create a new dream body. You walk about in dream body. All those who look real are looking real in relation to a dream body. Not this. That dream body thinks they’re all real. Not only thinks they’re all real. If there is an intuitive feeling in the dream body — *Is it really all me that I heard once, or are they really separate?* — you will ask them, “Are you all real?” They say, “Of course we are.” “Is this world real?” They will all say, “Yes, it is real. Don’t you see? We are all telling you. You can’t be hallucinating that we are unreal. We are all real.” Then you wake up. The whole conversation is unreal. It’s all part of the dream. So, the

same way when we awaken ourselves to a higher level of consciousness, at every level we find our real form that was creating was not the form that was participating in the dream.

Therefore, our physical bodies are characters in the same dream, which we created from a higher level. And over here if you want to say, “Are you separate?” Yeah, they’re all separate as part of the dream. The script provides that the number of actors grows in large numbers with every dream we have. Therefore, the One, which are the only true Self, true Self was only one, single, total consciousness, never divided, never split. Remain total even today, at all times. Even no time — always remains one. That consciousness had dream within itself. It can’t dream outside. When we dream, we dream within ourselves, not outside — there is no outside. The outside is created for the sake of the dream. In the same way the single consciousness created all the levels of different dreams, dream states, one after the other.

But can you remember your wakeful self when you’re dreaming? Supposing you say, “I am now going to sleep, and I am going to remember who I am awake.” The dream will remain unreal. When will it become real? When you forget who your physical body is. Therefore, to create the levels of real experience, not create shows only, but to create shows which look absolutely real, you will forget who you really are and become a dream body. When you wake up you discover it was your dream. Nobody else was there. You created all. This process goes on right to top till you discover there was only one. And that was who? The Self. Was it yourself or that Self? There was no “that Self.” All that Self, including yourself it created from the Self. The Self is the reality, and all other things that we create are created within that Self —there is no outside.

Now, what does...what happens during meditation, deep meditation, when you’re able to go from stage to stage? You’re able to shut off one level of reality and open up another. We cannot live in two realities at the same time. When we go to dream state, if we remember the wakeful state also, the dream will not look real at all. If you can even remember who you are awake, where you’re sleeping, which bed you are sleeping on, and now you’re dreaming, it will never become real. When you forget where you’re sleeping, where your body is, dream becomes real. It is the same process continuously, that at one time we live only in one state of consciousness, in one level of reality. Right now, as I talk to you, the physical level of reality is the only reality for us. We do not see anything else. We...dream is unreal. We went to sleep, we remember dream. We can’t remember anything higher. We go to higher we remember the lower dreams, we can’t remember anything higher. We wake up further. Every time we remember the lower dreams, not the higher ones. But the reality is only one. Whichever level from which we are remembering our dreams seems only to be the real one. So, this is the process of creating reality.

When we talk of creation, remember the creation took place in many phases and the most important phase was to make the show look absolute real, as if nothing else exists beside it. This element of reality was infused into the show by many means. One of the means was to forget from where it was created. The other means was to make our knowledge of consistencies of reality by using perceptions of the same level. I want to know: Is this glass of water real (picks up glass of water)? Oh, looks real. Or maybe I'm just by...eyesight. No, I can touch it (drinks water from a glass). Even the water is real. Why? Because I matched one sense perception against another to make reality, without realizing that this was merely a means to create reality. The means of creating reality was to put different sense perceptions to match each other.

If that is not enough to create a projected reality to verify for us, I can...I can ask somebody...a few, I can ask you, "Are we all real? Sure we are not dreaming?" Say, "No, we're not." "Good!" I have experience with my sense perceptions. I've experience by contacting you, checking with people, it's real. Wake up neither the glass is there, nor you are there, nor anybody else is there. Another world is there, more awakened people. It's the same level that we...? Now, even with high meditation that people do, they only stay in one level of reality, which in a way is not a very good thing. Because supposing you go and have an astral experience, or an astral dream. Some people think it's an astral dream. When they wake up, it fades so fast, it just fades. All dreams seem to fade away very quickly. You say, "I know I was there. Very real thing, just something very real." But then when you're saying it's very real, you're still taking this as real. The level at which you're at one time looks like the only reality. When you have a lower reality like a dream and wake up, the dream becomes unreal, this becomes real. When you have a higher reality, an experience of higher reality and come back here because the higher reality was experienced only as part of a definite exercise in the physical.

Awakening. Now I'll explain to you how that also happens. When you awaken during the sleep state, you know that you woke up because you went to sleep. It was time to get up or the alarm went off. Something triggered your wakefulness. What about awaking from here? We can say, "I'll do meditation and wake up." We remain in the body all the time. We don't wake up. If we woke up, the whole thing would disappear in a dream. We are doing meditation; we have an experience. We see a wakeful state and yet we quickly come back to this body, say, "I had a great experience," as if I'm still real and that was just a great experience. That great experience does not destroy this reality, because I am having that experience while still here. It's just a trigger that I was woken up for a few seconds or a few minutes and looked like I saw something and I'm back here and this becomes real again and that becomes almost dream like, but a very vivid, lucid dream. We say, "It was very lucid dream, just so vivid that I think that is more real than this." When you say *more real than this*, then you're taking this as real also.

How do we trigger? Now imagine a person is sleeping and...and another neighbor of his is sitting next to him. Not sleeping. The person who's sleeping is having a dream. He's dreaming that he's taking his horses into the barn. He's taking horses into the, into his house. He's holding the two horses in his hand, and this man wants to wake him up, because he's awake. The awake person is now tugging at this man, giving a nudge. "Get up, get up." The man is looking at the horses and he's half asleep now because of the nudge given. When the nudge is given, he's half awake and he says, "What about my horses?" And the man who's awake knows that he's just dreaming. There are no horses. He says, "Don't worry. I'll hold your horses." And the man wakes up. Does he ask, "Where are my horses?" No, he did in a half sleep state say, "Who'll take care of my horses?" And the awakened man knowing they're no horses says, "I will take care of your horses." And he wakes up. There are no horses. But why did he say...? Did he say, "You deceived me by saying you'll take care of my horses?" No, because the man who tugged him, who gave him a little push to wake him up was awake. And he knew that the process of taking care of his horses in his dream was only to wake him up. When Perfect Living Masters come into our life, they're awake. More awake than we are. They give us a nudge. We take care of our worldly things. They say, "Okay, we'll take care of it." And they participate in the dream and then we wake up and there are no worldly things. And we don't blame them. ("Why did you say you'll take our worldly things?") Because they've shown us the awakened state.

These are remarkable levels of consciousness that they're operating, and the beauty is that each one has been made real. We did not create illusions. We created realities. We did not create levels of illusions. We created levels of realities. Each one looks more real than the other. If a good sadhu, a good meditator, is able to do these things, can he guide us? He can guide us to some extent, because when he comes back, he becomes equally real and knows this reality, but he remembers some of that. Therefore, he says, "There is a state we are aware we are." But he's not talking like he's real or others are real. He's doing more than that. But he can't be real...real or unreal at all levels except one level — the top. When you reach the top, you'll discover all levels were created as one single pattern. It was not that different levels were created one after the other. There was no "after." That the whole show took place at one go is only known in our true home, totality of consciousness in Sach Khand. Whoever has reached Sach Khand knows all levels at all times — and not that he has to go somewhere to find out. These Perfect Living Masters come amongst us, and they talk like they have to check something they do. They're participating in our dreams. At all times they know all levels, and all are unreal, and all are real. How can all be unreal? Because they are unreal — they're being projected. They're not real in the sense that they have to be externally created. They're being created from internal. Therefore, in a way they're not real, but experience is absolutely real. The

experience being absolutely real that we can create by projecting an illusion and make it a real experience. That's creation, that we have created levels of reality and all of us experience only one level except Perfect Living Masters who experience all levels as reality and unreality at the same time.

Therefore, you go to a man who's enlightened to the higher degree. He will give you experience of his knowledge, how he could go in, but he'll be like you. He'll experience the same thing you're experiencing except he has remembered — he has kept hold of some of the experiences which took place, which itself is enlightenment. But if you go to a Perfect Living Master, he talks to you from all levels and he remains with you at all levels. When a Perfect Living Master initiates us, or gives us *Naam*, he does not say, "Okay, I've taught you the way, now you go," which any other teacher will do. He says, "We have become permanent friends. We will be together forever. There will be no moment when we will not be together. We will be together every level till ultimately you discover that you and I are one. We'll be together till that point, and you will discover it was your show or my show or their show, which is all one." This is the path of the Perfect Living Masters that go up.

So, that is why, when we are here, we think they're all individual having separate consciousnesses. It's our experience. It's the experience of the one that is sleeping, not the experience of the physical body that we are talking. You cannot say that all these people are being projected by you sitting there, because you're sitting there in a dream. But you are projecting all of them, and yourself, from where you're sleeping, which you don't know. But you can awaken to it. A somebody is giving you a tug, which makes you wake up and when you wake up, you'll discover this reality. Whoever gets initiated is promised that, guaranteed. There is...it's not a vague promise. It's a guaranteed promise which has never been broken, this one promise that...two parts of it: One, *I will be with you and be your friend forever* is never broken; that *I will be with you at every step of the journey* — never broken. *I will be with you... Whenever you wake up, I'll still be there, others may disappear* — will never be broken. So, that's a very big thing. According to me there's no greater event in life than getting initiation from a Perfect Living Master. I can't compare any other event equal to that. I look back...so many things...you can win lotteries, you can do so many things, you can have strange experiences, you can go to a certain experience of heavens and all. Nothing matches the experience of being accepted and initiated by a Perfect Living Master, Perfect Living Master who operates at all times from true home and all other homes that we have created. That kind of person. There's nothing like it. So, that promise is inevitable. It's part of...part of the whole creation.

Now I might tell you. Supposing we were in our true home. Why did we come here? Why did we come to a place with so much cruelty, so much unhappiness, so much misery and to be tied down into a cycle of birth and rebirth and never being able to escape? To create a law of karma in which we get ourselves tied up. It's like tying yourself in a rope and not being able to get out. How could we in our entire totality of consciousness be so stupid to do this? Why did we do it? It has to be some good reason; it has to be some best reason, not good reason. Why did we do it? The reason was two things. One, in our totality we knew whatever we create is only illusion. One good advantage: we'll make it look real — actually it's illusion. One good advantage so that when we wake up, we say, "Thank God it was a dream." Second, that even if that dream is not good, we should carry something in the dream to be able to wake up when we like. When we had enough adventure, a new types of creation like new worlds, we should be able to wake up.

There was a movie somebody recommended to me called *Inception*. Anybody seen that? Oh, *Inception*. In that movie they show that they go into dream states and carry a little totem in their hand to be able to wake up. And that has a little piercing point in it, if you noticed, and when they press that in their palm (in a dream), they wake up from the pain. Do you know when we have dreams, and in the dream, we feel that we're going to be hit by a car — accident — when the car is almost hitting us, we wake up. Do you know...in the, in the dreams we have when we are falling from a building, before we really fall and hurt ourselves, we wake up? Have you noticed that in the dreams you have in the physical world, that when you're drowning in water and the water come right above you, you don't drown, you wake up? The concept has been used to some extent in that movie called *Inception*, that there are some events which in the dream trigger wakefulness. That's a good system that we should create an event at...at some certain point in our dreams, if we are totality of consciousness, the creator of the whole show, and we went into these states of dreams, we must carry some little totem to be able to wake up if we are tired of the dream, if it is too messy, if it is too hurtful, if it is too...making us too unhappy. We did that! What was the totem? The totem was to create a human being like ourselves, like a friend coming up and saying, "Wake up!" And while he says, "Wake up," he also, in a higher state, nudges us, which means we made arrangement to nudge ourselves.

That's the purpose, that we not only got into series of great experiences, but we also made arrangements to wake up. It's our arrangement. It's not a Perfect Living Master comes into our life, and we think he has come to help us. No, we are helping ourselves. We made this arrangement before the whole creation took place. So that's one good thing. Another thing: according to me, an intellectual guy, doesn't satisfy me, this answer. It doesn't satisfy me that why should I have to create unhappiness? Why should I create misery? I'll create so much bloodshed...things...terrible things. Why should I create that? Couldn't I create some better experience? I could have just created some heavens and gone back. What made me think that I

should create this all unnecessary negativity? The answer is: if we don't see negativity, when will we appreciate positivity? If we don't see something opposite, how do we appreciate? Do you know, in the United States a rich boy committed murder? He killed people and he has been given thirty days' prison because they say he was suffering from too much family riches. It's a true case, just happened, that he did not know what murder and what these things — "I live such a luxurious life" (with his parents), "they are multimillionaires" — and therefore excused it.

Supposing we were always in a state of internal bliss. We won't even know what bliss is. The nature of consciousness is that we experience things in pairs of opposites. And when there was no opposite at all — in our original state there was no opposite at all — you could experience not even our state of bliss. Therefore, when we created the opposite of what we had, and we went back and found the opposite was real and the real...we...what we created negative was unreal, we appreciated our own true state more. And nothing is better for consciousness but to appreciate itself. And we created negativity in order to have this experience. We made it as worse as we could to make that as better as we could.

So, therefore, so long as we did by illusion we didn't mind. And that's exactly what we did. That's why it's been created like this. And then we followed up this principle at every level of creation. In this physical plane, do you know we don't experience anything unless there is an opposite? Supposing... I give you an example. There's light in this room. Supposing this light was always there, whether you close your eyes or open your eyes, or you're sleeping or awake, this light is always there. You never see it. Nobody would ever see it. Nobody would have ever experienced it. Darkness came and light became such a wonderful thing. If there was no unhappiness, people wouldn't know...not know what happiness is. Everything dark and bright, everything is in pairs of opposites. The world that we're experiencing is a world of duality, world of twos, pairs, opposites, and the opposites that has given us the real experiences both good and bad. Good and bad, also opposites; moral/immoral, also opposites. This whole experience is taking place because of pairs of opposites. But how could we create opposites in an original state where there was no opposite? We created the opposite by illusion, by creation, and therefore the creation has all these features that you see. If you want to see the perfection of this creation, go back home. You'll see the perfection of this creation at all levels. Come down to any one level, it's imperfect. Every single level is imperfect, and totality is perfect. So, the way these Perfect Living Masters come and give us this whole process within our awareness, within our knowledge, within our actual experience, that this is how the whole thing is happening, makes the whole thing perfect. And therefore, a certain kind of thing comes which is always giving happiness called contentment, Santosh, contentment. We feel contented because things are happening as planned. Things are happening which is exactly what should.

I remember when I was very young — I got initiated a little early, young — but I used to have a lot of questions for my Master. And I...on one day I thought I should ask a question from my Master. “Master,” I said, “I have a feeling if I was the creator, I could have done a little better job.” I think most of us would have that feeling, that if we were the creators of everything, which presumably we are now (we realize we are), we could have done a better job. He says, “Okay, I’ll let you have one glimpse to see. Tell me where you will make a change?” I’m confessing to you. One glimpse was enough to tell me I could make no change to put in perfection. We have to see the total, see the big picture to understand what it is. If you take a painting, a nice painting and look at that painting square by square, little inch by inch, inch by inch and say, “I don’t think I could make some improvement on this painting.” Then you withdraw and look at the painting — it’s perfect. We try to see life and creation piece by piece, day by day, minute by minute, here and there. We have created so many breakups, all imperfect. When we put them all together — they’re perfect. Go and see it.

Now, the whole challenge is that is this a philosophy? Is this just a conjecture, just a speculation? It might be like this or is it something that can be actually experienced by somebody? Now, I am telling you it can be experienced by anybody. All of us can experience. This potential for experiencing we placed in ourselves before creation was made. The potential to know the total, to know reality we placed inside our self from all the beginning...from the beginning. And that is why we have the arrangement by which we made: If we seek inside, which is not seeking of the mind — seeking of the soul. There’s a difference in the seeking of the mind and seeking of the soul. The mind seeks through thinking. The soul does not use thinking. The mind uses speaking. The soul does not use speaking. The mind thinks in language. The soul does not use language. The seeking of the soul is an inner seeking. It’s something missing! Something we feel missing, and no words can describe it. And that seeking is what is responsible for us finding.

So, that seeking of the soul we all have, but we have drowned it because our adventure is not complete. We are still looking for happiness, looking for joy, looking for pleasure, looking for thrills outside. We created the outside to have these experiences and covered them with experience of pain and suffering and disappointments to match and make the experience of pleasure better than the pain. To make these things balanced we did this. And we created forms of life which was all suffering and we created forms of life which were all pleasure. It didn’t help us much. We created forms with this sensitivity of consciousness. Went down to a level where we were hardly aware of what’s going on. We became trees and plants, hardly aware, very low degree of sensitivity of consciousness. We became insects, reptiles, birds, and mammals, animals, and got gradually different kinds of experiences. Did not satisfy us, tied

down too much to single experience with no free will, with no decision making, no feeling that *I am the creator*, I'm just suffering in creation. We became angels, and gods, and rulers and creators of universes. No benefit because we knew everything that's happening. No thrill, no mystery.

Then we created one form in which we didn't know anything, thought we knew everything. Human form. Then we became human beings. We said, "Now we have to make our own destiny," forgetting we already made it. "Now we'll make our destiny moment by moment, every time we'll make our destiny." And we began to make our destiny and tried to work in a law which we created at the mental level before we became human being called the law of karma. Law of karma: to create experiences which should follow three laws. There should be time, there should be space and there should be cause and effect. That is the law of karma. To create time, space, and cause and effect were the law. It's a mental law. We made the mental law and placed all our experiences in this mental law of there being time (past, present and future), there is...we are operating here in this great law, and everything must happen through cause and effect. Everything happens, we should be able to see what is the cause. Any cause takes place, we should see what is the effect. Beautiful! Looks so good. The way we designed these principles look really very creative, very artful.

We created these and placed these and then we did...created another principle: morality. Good and bad. "This is good. This is bad." And we set up institutions around us, other people, institutions, religions telling us what is good, what is bad so that we should do good and feel happy. "I've done good thing." And feel...do bad and feel guilt. "Why did I do that?" And having set up that model for ourselves of good and bad, then we said, "Cause and effect: if we do good, must get a reward. I caused good, so I must have a reward. I did bad, I must be punished." Reward and punishment got built into the system of karma which we created so that we could be rewarded for good and punished for bad and we began to get both. Then we used different forms to reward and punish ourselves, that if we did good all the time we went to heavens. This place was no good for us. If we did bad, go to hell all the time. And what if we mix up the two? Then we become human. Do you know human life is a mixture of good and bad? If it is not, if it's all good, you can't be human. If it's all bad, you can't be human. There are other places meant for that. We built it up. But we built up a human life with good and bad. And that was great, because at this state of a human life you're able to place the use of free will and make decisions and look at reality from a different point of view altogether.

We played instinctive roles in all other forms of life on the physical plane. We played an instinctive preprogrammed role in our dreams. We played a role of knowledge of the whole script in higher levels of consciousness. The only level in the entire history of creation from the

top to the bottom was one level of the physical plane of existence in a human being where we could say, "We don't know. We have to make a choice. We don't know what will happen tomorrow. Let's decide what we have to do." Do you know this kind of decision making takes place nowhere else except in a human life? And therefore, we put the best bet on getting back to all knowledge through this human body. And the human body having all this thing now. We created this thing as matching, the same will that matches the creator's will. Because the creator, which is our total self, total self made the whole show. How? With one will. What are we doing? Participating and making our decisions here with what we think is our free will. It has to fit in with the creator's will. It does, always fits.

So, people began to talk in this physical world of two wills. Are you living you living in God's will or your will? Not knowing it's the same. Not knowing you're just participating in the Grand Will. But then what's the difference? Because then we created an instrument, the most beautiful instrument, the most wonderful called the human mind. The human mind thinks. So, we operated our will through the human mind and began to think the mind must decide which is good or bad, which is desirable/not desirable and began to make decisions through the mind. Thus, for our own purposes distinguishing ourselves from God's will and our will which we considered was mental will. So, the two wills began to play in our life, which were all illusion, but they played the mind's will and total God's will. People began to look, "I want to live in God's will." It didn't know what is God's will is. "I know what I think in my mind. That is my will. I decide every day." What about God's will? One of the mystics, Rumi, Jalal al-Din Rumi, Maulana Rum, in one of his *Masnavis*, poems, says, "People come to me and say, 'We want to know what is Allah's will, what is God's will.' I tell them so simple: "If he has given you a spade in your hand, he has expressed his will — dig! If he's given a pen in your hand, he has expressed his will — write! He has expressed his will in all the circumstances created around you. If you don't use the so-called free will, but go with coincidences, circumstances, what comes around, and do it, you're living in God's will." He gives a very simple message that we could very easily do what I first learned when I came to America. *Go with the flow*. This was the most common phrase, go with the flow, and nobody understood what they were telling me, that go with the flow means don't use your mind too much. If you start deciding, you're not going with the flow. Where is the flow? All around you. Your circumstances, where you're born, where you're living, what your job is, where destiny is moving you, where pralabdh is taking you is all showing where the flow is. Go with that. Don't defy it. Don't try to think too much about it and you'll be going with the flow, and you'll be living in God's will.

So, this was very strange system set up in order to distinguish between mental...a mental seeking through thoughts, intellectual seeking to understand and a seeking of the soul. We did not require any of these in order to go back home. So, the seeking of the soul, so long as it was

not made an effective part of our awareness, because of the absorption of the mind and the senses and the body in looking for our own satisfactions outside, we did not become true seekers and were not ready. When we had enough and we said, "This is enough. I've had both good and bad. It's enough. I'm done with this." And the soul is now seeking, and the mind is not interfering, you become ready, ready for waking up to highest level of state, and that's when a Perfect Living Master appears in our life. And appears coincidentally, appears by chance. Sometimes we're not even thinking where he will appear. We're seeking all our life in one direction, and he appears from another. But when he appears, his unconditional love pulls us. We say, "This is what I was waiting for." If a strange feeling comes in our soul, which even overwhelms the mind, the mind is still doubting and the inner self is saying, "This is what I was waiting for," and the mind says, "No, you are misleading yourself," but it's too strong a pull, can't help it — that's how it works. It's a beautiful message.

I'm sorry, I gave another lecture on one question of yours. [Laughter] Okay we'll have a break. When we come back, we'll have some meditation sessions. Okay? So, let's see what we are talking about and actually practice in our own life.