

Love and Master | Path to Sach Khand

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<https://youtu.be/DSigzivO4a0>

Welcome, friends! I'm very happy to see all of you. Some of you are new friends, and many of you are old friends. And even the new friends sometimes I notice are old friends. It's remarkable how when we meet people, we get a feeling that we have known them before. Not...it's just not a feeling—we *have* known them before. Whether we like to believe it or not, the truth is that when we feel very close to a person that we meet for the first time, generally it is true that we have met that person before.

There are people who have been initiated by masters. Perfect Living Masters have initiated them. They could not complete their course of meditation and could not follow all the instructions their masters gave them, and therefore they're back. When a person who is initiated into the spiritual path by a Perfect Living Master cannot complete his course of duties as a spiritual disciple of the master, very often that person comes back again in another human form.

But by that time, the master who was also in his human form has gone away, because human body is very temporary, whether it is of a disciple or of a master. There are so many great, great spiritual entities, beings, personalities that came in the past. Nobody is alive forever—they all went away. The physical body is a very temporary garment we wear for a short time. Therefore, when a person is initiated by a Perfect Living Master and cannot complete his course of the spiritual path, and passes on, he generally comes back again in a human body.

But because he has been initiated already by a Perfect Living Master in the past, he's bound to meet another Perfect Living Master alive at that time in the second incarnation. So far as I know, there is no exception to this rule. The commitment that a master makes to you at the time of initiation is such a perfect commitment, a permanent commitment. It is not a short-term vow at all. It's a very permanent commitment, that you will be taken back home to your true home Sach Khand by a Perfect Living Master.

So, if you've not been taken home by a Perfect Living Master who initiated you, and you're born again, you're bound to meet another Perfect Living Master in a different

human body. But because you have been through the course earlier, have been initiated earlier, you will get a jump start in the next life. And you will suddenly feel that the inclination towards the spiritual path will start very early in life. You will feel differently, even as a child in the same family, than others. You will feel that you are more inclined towards spiritual subjects, towards finding the truth, to discover the reality behind religions. There'll be a certain tendency to go beyond other people in trying to find the truth. This is coming because you have been initiated in the past. And that is why all these feelings are coming right from childhood. As you grow, and at the right time, you'll find the other living master at that time. He will initiate you. For you he's the living master, but in the course of meditation, he will show you who your previous master was in a past life, so the link will be complete.

This will happen at the right time. Now, when I mention "right time," people ask me, "What is the right time?" The right time is not based upon what work you did on the spiritual path. Right time is based on a total combination of different karmas, different destinies that have been put together to create the present life. These destinies that make our present life have many ups and downs, and those ups and downs have been picked up from past lives and put together to create a destiny of the present life.

Nobody has a life which has all ups, nor anybody has a life which is all down. There's a mixture of good and bad, mixture of high and low. There are many planets, and many levels of existence, where people are living who have all bad deeds. We call those places "hell." And there are many people who have had great, good deeds, and they're living in places we call "heavens." There are heavens and hells which are also inhabited by a lot of souls, and lot of beings are there. But if you have to be born as a human being on this planet earth, or a similar planet elsewhere in the universe, you have to have a combination of high and low.

And that is why we all have combination of high times and low times in our lives. When we say, "This is the right time for something to happen," it depends on those circumstances which have created the high and the low. Very often, the highs can come in the beginning and the lows can come later, so that you have a great experience, and then it is shut off for a while. Or, it may be the other way around. You spend a life of many misfortunes, and then suddenly you find that you have paid off all the karma, and at that time, with the right time, you start making great progress. And the spiritual progress is so fast you suddenly link up with what you had done in the past life.

Therefore, it is not important to say just because a person was initiated in a past life, in this life he must be enlightened right from the beginning. Sometimes, the time is much later in life, depending upon the karmic pattern that is chosen.

The masters themselves are human beings like us. There's no difference between anyone of us and a master so far as the human life is concerned. They're born with the same karma. They're created in the same way as all human beings. They live the same kind of life. They eat, drink, and grow up, and they do everything else which all human beings do.

They are no different as human beings. The only difference between a Perfect Living Master, and ourselves, is in the level of consciousness, level of awareness of that person. It does not mean he has a different destiny altogether. They all have the same destiny. They fall sick. Perfect Living Masters have all fallen sick. They have had accidents. They've had highs, they've won lotteries—sometimes. Some have won in the casinos. They have had a life which resembles our life.

Indeed, when a Perfect Living Master comes in a particular territory upon this planet and comes in response to certain marked souls which have to be picked up by that master, very often the life of that master will be very akin to the life of the disciples where he is coming. If they're in a high status, he will come in a high status. If they're in a poor status, he will come in a poor status. If a master has a combination of disciples from high status and poor status, he will undergo through both of these states himself, so that he can be with the people in the same state.

The reason why a Perfect Living Master comes exactly like us is that it is essential for two human beings to experience love to be alike. If somebody is very high up, can fly in the sky and is not like us, he can be a master, he can be a magician, he can demonstrate his special skills, but he cannot be a friend. Masters are friends first and masters next. It is through friendship that we realize the value of a Master. The reason for this is that the mind of a human being confines us to the three worlds of the physical life that we're leading here, the astral life of the sensory systems that we have, and the mental life of thinking, reasoning, logic and so on.

These three worlds do not contain love and friendship. They do not contain the highest virtues, like intuition, happiness, joy, bliss. Those virtues come from the soul which is beyond the mind. Therefore, these Perfect Living Masters who come here, they employ their physical presence, they employ their sensory systems like anyone of us, they

employ their mental reasoning. They talk to us with their minds. They answer our questions which are mental, only for the sake of satisfying our minds and our bodies. And ultimately, their method is to take us beyond all these three worlds through love, devotion, beauty, joy and bliss and intuition.

Those things belong to our real soul, do not belong to our mind. That is why, although we come across these Perfect Living Masters and have an experience of physical friendship, of mental equivalence, of having nice discussions with them, hearing their good discourses which appeal to our mind and to our logic, but that is not their real purpose. These are all to satisfy our mind, to get the mind out of the way as it were, so that our spirit can then get in touch and have true communion with those masters through the power of love and devotion. The real path, the spiritual path is love and devotion.

The rest is all made up for the mind. The rest is all made up to satisfy us so that we can move ahead to the true path of spirituality. I have come here to meet all of you, to share with you my experiences with the Great Master. He was called the Great Master. He was great. I would call him the greatest. When you have an experience with a master who demonstrates that all the truths you have ever read about, all the truths that you have heard about are being symbolized in that one man, and he's able to prove to you, to the hilt, intellectually and spiritually, that all these truths can be verified in your own lifetime, by yourself, you have no words left to describe such a person.

And yet on the outside, that person looks like anybody else. But inside, it's the awareness of the person. As you get to know a Perfect Living Master more and more, you find he knows you better than you know yourself, that he understands you—not only outside as a friend, not from the description you have given him—but he knows exactly your entire background of destinies. When he looks at you, he can see your soul. He does not care too much for the outward appearance of a person. He wants to see how the soul has been tormented by the mind, how the soul has been tormented by the mind creating a cycle of karma, cycle of action and reaction that has bound him down to this prison house. He looks at that. He has great love and compassion for the soul of a person, and it's for the soul that he has come around. He's returning a call from the soul of a person, and all our souls make a call when we are fed up with this world. All our souls call up when we find that this is not what we are looking for, there is something more to be looked for. When we're really looking for something beyond the physical, the ephemeral, the phenomenal, when we are looking for the reality, that's the call of the soul...comes in response to that.

But while the soul is calling for help from the ultimate awareness, ultimate consciousness, the mind is coming in the way. Therefore, the mind has to be taking care of. That is why these masters come, and they deal with us at every level, and we find that they're able to solve the problems that are coming in the way of our spiritual development. Very often, we do not know what those problems are. Sometimes, we think a master is here to give us some good blessings for worldly things, and we put up a list of our worldly requirements. The masters look at them, and they say, "Wow, that's good. We'll try and help you with them." It was to satisfy our mind and to avoid a total diversion of our attention.

There is a little story about a gardener that's told in India very often, this story, that there was a gardener who was planting a little seedling, a little small plant in the soil. And a young man passing by saw that the gardener was putting that little plant in the midst of all the weeds, and he called out to the man, he said, "Old man, don't you realize you're putting this little plant in the midst of these weeds, and the weeds will eat it up."

And the gardener looks up at him, and he says, "Have you planted this plant before?" He says, "No, I haven't, but I can see the weeds around this plant." He says, "This is different. This plant outgrows the weeds. When I plant it in the soil and I give it food, of course the weed will eat up the food too. I give it water. The weeds are being fed on the water too. But gradually the plant grows taller than the weeds, and eventually becomes like a big bush, and under the shade of that big bush, the weeds wither away and die."

This is the story of our state. We are looking for worldly desires, which are like weeds, and the master comes and plants a little seedling of love in our heart. And while the seed of love is growing in our heart, we are still looking at the worldly things, how we can get those things, how we can get help in those worldly things. And therefore, the master says yes, he feeds the worldly things also. He helps you in so many little things, and we say, "Master's real. He's been able to get me a promotion. I was able to get some money from there. I was able to buy a new house. I was able to buy a car. I was able to buy these various things here."

And we think the master is helping in all this. He's helping in all these things so that the love in us keeps on growing. Ultimately, the love grows to a point where none of these things matter, and we say, "Master, we don't mind if you take all these things, but let the love remain here." So, it's the same example, that the masters play a very artful

game with us, that they realize our traps. We have so many traps built around us of which we're unaware. The biggest trap is that we think that this body is our self. That's the biggest trap, because then we try to take care of the body.

We buy all kinds of lotions and potions and go to different kinds of treatments to keep the body in great good shape, and we think this is taking good care of ourselves. What is happening inside, we don't care. What we put inside the body, we don't care. We eat junk food, we put all kinds of bad thoughts in the head, and we think we're doing a great job by just taking care of the outside appearance of the body. That's a big trap, because we fail to realize that the body is a very temporary thing, and we are not temporary, that when the body, before the body came, we were there, and after the body goes away, we'll still be there. And this is not known to us. Having forgotten that, we are misled and trapped by the body.

The second trap is of desires and attachments, that we like to have things. We enjoy things, we love things. Love is a natural part of our soul. Therefore, we love things that we can see and experience. We have shut ourselves on the inside. We do not know that the consciousness has different doors opened. Nine doors on this body open outward—the two eyes, the two ears, the two nostrils, the mouth and two lower apertures. These nine doors open outside and draw our attention outside into the world, and we think that is the reality. So, once we do that, we do not know there's any other door which can see/perceive any other world.

Whereas, just right behind these eyes lies a tenth door that open inwards, opens up a new world all together. We are unaware of it. Therefore, all our love and attachment goes to outside things through these nine doors. And therefore, we think, this the only desirable thing is what is outside in this physical world. We do not even know how the physical experiences are being created. We think that the physical experiences are being created in a world that has always existed, for millions of years, and we have come only temporarily into it. If the reality were to be found out, that we create our world from inside, that the real manuscript from which the show is being drafted and projected out is inside, that the projector itself into which the film has been loaded is inside... We're looking at a three, four, five-dimensional screen outside, and therefore, we're thinking that what is happening outside on this multi-dimensional screen is the only reality, and we forget that the projector is playing right inside, creating this.

It doesn't happen to us only in life. We go to see a movie, and the movie—we're watching the screen. There's nothing in the screen. The projector is behind us. The light

behind the projector which throw the picture on the screen is behind us. The light going through the film, throws a picture on the screen, and we're watching the screen and saying, "What's going to happen now?" and we're constantly looking at the screen as if that's the real show going on. And we think, "Something is going to happen now." It's a tragic moment. We cry, we laugh in the movie. We take it for real. We even forget totally that there's a projector behind us. It's just a film laden, and the film has been prepared much in advance. We forget that too. We think that this is all happening now.

There was an uneducated Indian boy who had not used to these movies in India, and he went to see a movie. In that movie, there's a girl who is going to strip herself to jump into a pool. And when she's taking her clothes off, unfortunately a train comes in front, and by the time the train goes, she's in the pool. He went to the movie twenty times. He was waiting, "One day the train will be late." We have the same state. We do not realize the movie is going to run the way it's been programmed. We do not realize. We think, "We're going to change this. Something else is going to change. We can interfere with it. We have free will to do it."

All these are very big traps for us. These traps keep us completely diverted from our own self. Not only we don't know where the tenth door is which can open into other universes and experiences, we think that what is happening outside is unpredictable, we have a hand in the predictability or unpredictability of what is happening, and therefore we can alter what's going on. It's amazing that we can do nothing. We think we can, but the thoughts that we generate to use our free will, to evaluate what choices to make, we do not realize they've been pre-recorded.

Therefore, the trap is already very well laid so that we feel an actual experience of free will. The only reason we feel we have free will is we are ignorant of the future. Supposing you got knowledge of five minutes of the future, your free-will will disappear. Because you will notice that what you're thinking about making a choice has already been made. This happened to me. In India, I had gone to a navy interview to join the navy. When I came out, I met a man with a turban, and he said, "Do you have a piece of paper?" and I said, "yes." I had some paper with me, I gave him paper. He said, "Pencil?" I gave him my pen. And he scribbled something on that little piece of paper, looking at my eyes. And he went on scribbling something. Then he folded the paper several times over, made a little piece, and said, "Hold it in your palm." So, I held it in my palm. And he said, "Do you have some more paper?" I said, "Sure." So, I gave him some more paper. And he said, "Write on this paper any number between one and ten."

And I thought to myself, "This is a common childish trick we used to do when we were children." Said, "Think of a number between one and ten, and we'll make a guess." And we guessed five. Most of the time we were right. Because, when you give this quick question to somebody, "Think of a number between one and ten," the first thought is the middle, which is five. I said, "This guy is expecting me to write five. I'm going to call his bluff, and I'll write three." So, I wrote three.

He then said, "Write the name of a flower." So, I knew the most common and popular flower is rose, and I knew that he's expecting me to write rose. "I'll think of a flower that he has never heard of." This interview was taking place in a state Uttar Pradesh, in the center of the country, where a certain flower is not even known. I said, "I'll think of a flower from my state of Punjab which he's never heard of," and put that down. So, I wrote the name of a flower unknown to most of the people in that area called chameli, "c-h-a-m-e-l-i." I wrote that.

He said, "Write your date of birth." So, I wrote, "1926." He said, "You've written your year of birth. Write your date." Normally, date is written before the year. But I added the date, "26 November," after the year. He said, "Now open the little paper I gave you in advance." I opened the paper, and it said, "3, chameli," and the correct date like I had written, exactly like I wrote—it's almost a copy of that. I was completely taken over by this strange experience. "How could the man know something that I haven't even decided about? How could the man write in advance something that I still have to choose with a free will, which I employed?"

While I was still thinking, "How could he do it?" he said, "Shall I tell you something more?" I said, "Go ahead." He said, "When you wrote three, you said, 'I'm going to call the bluff of this guy [Laughs] and therefore I won't write five.' And when you wrote the word chameli, you said, 'He thinks I'll write rose, and I'll write the name of a flower he's never heard of.'" He repeated my entire thought process in which I was making the choice. It occurred to me at that time, it's worth study, that when we say that we're making a free choice with free will, is it really free, or are we being governed by some script that has been written earlier, which includes the process of choice making, which includes all the arguments we are using in our head? If the script is good and it's a good trap for us, it has to be inclusive of all the considerations we give when we make a choice. And if that is written up, we'll never know. If we cannot know the future, then the free will must be real. So, then I realized for the first time, our free will is entirely dependent upon ignorance, that if we had knowledge there'd be no free will. But yet, it's a good experience of free will, it's an actual experience of free will, so there must be

some purpose. Why is it that we have been hidden from the real knowledge, just to have an experience that we're deciding things?

If with knowledge we can find out that we're not the real person who are deciding things—they have been written out in the script—then what will happen to us? If we knew, all human beings knew, that we know our future, we know exactly how we'll decide things, how it'll happen, and therefore free will is lost as we know it. What will be the kind of life we'll have? So, I discovered there is a certain island in the astral plane, in a higher level of consciousness, where people know the future. They live like zombies. They live like robots. They just go along the script. They're actors. They can't depart from the script. Then I realized we are actors too. We're following the script too, but we have been denied the knowledge of the script—except that we have to follow it anyway, and therefore, it's the greatest show on earth. This is the best show that you could set up, where you have to follow the script, you cannot go out of it, and yet you don't know that it's in the script and you think you're deciding as you go along.

What is the big advantage of this setup? Why did the creator think of such a thing in human life? Incidentally, this only happens in human life. A tree has no choice, never decides anything. Insects don't decide, bird don't decide. They go by instinct—automatic reactions to everything. Dogs, mammals, angels don't decide, because they know it in advance—they'll go by the script. No other form of life decides anything. No other form of life has the experience of free will except human beings. What is this special deal, that human beings alone should have an experience of free will, having no free will, going by a script? The answer comes after a lot of experience in the higher planes. When you discover that this was a special deal given to this form of life. Human form of life was given this special deal to have an experience of free will, so that the experience of free will could be recorded—written up into the experience of seeking, to seek the truth. Because unless you seek, you will not find. And how can you seek if you don't have free will? Therefore, no matter whether the free will is real or not, the experience of seeking becomes real, because the experience of actually choosing becomes real, and we all feel that we have to choose what we have to do. And therefore, seeking becomes an excuse for finding a Perfect Living Master. Seeking becomes an excuse for going back home. It is different matter that the whole thing has been programmed earlier.

Of course, there's a very different way of looking at it, the grand view of looking at it, the top view of looking at this free will. The top view is: if we are bound to follow the script, who wrote the script? If the script has been written by somebody else, then of

course we are following some other writer's, other director's script. But the knowledge that comes at the top is: we are the author of the script. Therefore, we really have the free will, but we didn't use it when we thought we did. We scripted it in advance, but the script was still ours. Therefore, there's such a great argument about free will. Free will is real, because you are the author of the script, and free will is unreal, because when you're exercising it, you're following the script that was written ahead of time.

So, this is a beautiful setup, the best setup in order to create conditions for the human soul to reach back to its totality, to its ultimate home, that this design should have been created, that you should feel that you have the free will, and that the free will should be used for seeking the truth. And because you seek, therefore the answer comes up, and the sought comes in, and therefore you find a master. Therefore, you get to have the meditation experiences. Therefore, you go back home and discover you were always there. The show was done by you. What a beautiful way.

Great Master once asked me. He said, "If you look at this creation from the top and see the whole of it, tell me in what area would you like to improve it?" Now, when I look at this creation from a small part, I can think of many ways to improve it. But as the area becomes bigger and bigger, the chances of improving become less and less. At the top, it's perfect. Nothing can be changed. I could not change anything. Because, we do not see the reason for anything to happen. Everything has been so well placed in different levels of consciousness, that they are balanced—one against the other.

And therefore, all the experiences we can have at any level of consciousness, they all support a grand design, a grand picture, which when you look at that grandeur of the picture from the top, it's perfect. From any other level, it's imperfect. Why is there evil here? Why is there so much sickness here? Why are people suffering? Are we not God's creatures? Are we not all children of the same creator? Did he have such a step motherly treatment towards some of us and favored some others? There are thousands of questions we can ask.

But when we find that we are the creators of all of them, that the ultimate creator is no one else except our own totality, that we're actually one and we have created the experience of the many. And therefore, this experience of the many is for a big show, a grand show at different levels. Then we realize that the show will end when we discover we were the author of the show, and it was designed, directed by us. But we are not "us" at that time—we're only one. This is a very grand picture that has been put up, and a grand way to explain creation. There are a lot of interesting things about free will and

destiny. One of them is, if everything is scripted already, and a Perfect Living Master comes, does he have the power to make a change?

We sometimes talk of divine intervention, that we are in a bad shape, but we want some divine intervention to help us. Does the divine intervention change the script, or is the divine intervention part of the script? That's interesting question. Now, the answer is even more interesting. The answer is: whereas in the physical plane in which we're alive here—in the physical world—we make a decision and we can change it, somebody else can change it. Therefore, nothing can be said to be written black and white—there's no script here because we can change it.

Go one step higher to the astral level of consciousness, which creates this level. If you go to that step, you'll find that the changes we're making were pre-scripted. Then we find that there are some divine people who can come and interfere and change it. And we find that the change is not recorded there, but you go one step higher in the causal plane, in the *akashic* records, and a change has taken place. Therefore, what looked like changing at this level was actually prewritten there. Then you go higher up, and when you go to the totality of consciousness, all changes have been pre-scripted already, but at different levels.

Therefore, divine intervention becomes real here, becomes real even at the next stage, and becomes totally unreal and pre-scripted at the top. The whole show is pre-scripted already. This is not a theoretical model I'm talking about. This is something to be experienced. The beauty of our existence as a human being is that all this knowledge, all this awareness is sitting inside each one of us right now. It's not outside. There are no books that can give you this knowledge. There is nothing existing outside that can give you this knowledge. This knowledge is lying inside you, because the whole of this experience is being projected from inside.

Consciousness has the power to be conscious of anything it wants, including any conscious self, any conscious form, any conscious body, any conscious world around itself. Therefore, if consciousness is the creative power behind everything, all that is coming in from consciousness—and where is consciousness? Consciousness cannot be in that of which you're conscious, it has to be where you're experiencing that which is coming to consciousness. Therefore, you cannot say that the creative power is sitting outside when you're experiencing everything inside.

Right in the physical body we're experiencing everything through our sensory systems. Sense perceptions are responsible for our whole knowledge of this world. If sense perceptions can be made to work by themselves, the world will still look the same, exactly. Some people take this example. Look at one sense perception, the most important, seeing—sight—vision. How do we see? Let me say, the materialist idea, the people who believe in physical reality, what is their explanation how we see? They say rays of light fall upon things that are around us, and they are reflected back into the eye. And the two eyes then converge those images and create an inverted image of what is outside, and that falls as a reflection on the retina. The retina is an extension of the optic nerve, and the optic nerve contains the sensations, the frequencies of that experience, and goes right into the brain. In the center of the brain, at the optic area of the brain, it creates an image, and if we are awake at that time, we see it. If you are sleeping and the eyes are open, we don't see. You have to be awake. That means you have to be conscious of this fact.

When you are conscious, then you can see. Think of it: if the retina had the capacity to create images, if the retina could make the same images that are falling upon it, we would be seeing the world outside exactly as we see now, because the rest of the process is the same. Supposing the retina makes nothing, but the optic nerve can convey, can carry those frequencies. We'll still see the world as it is. Supposing the optic nerve has no role in it, but the center in the brain has that role—still see the world as it is. Supposing the brain has nothing to do with it, the wakeful state, the consciousness can make that picture? What will happen if the consciousness makes that picture? The picture will be transmitted through the optic nerve, will go to the retina, and we'll see the world as it is. Everything will be exactly the same if the origin is inside in consciousness and not outside. Are we seeing things because they're outside and we're seeing them, or are we seeing things because they're inside, and they're being projected outside?

This question has been asked for thousands of years. Those who believe things are outside are the materialists—they believe in the reality of matter. And those who believe that the reality is inside are idealists, and they've been arguing all the time, that it's—the whole picture—is in the consciousness and all sense perceptions are projecting it outside. There is a debate going on for thousands of years. And the debate will always go on so long as the debaters are there. But it will end, so long as those who want to investigate by going inside and checking out what's happening in consciousness, when you can go and check out how consciousness works, answer will be right there. The

answer will be that consciousness creates the whole thing, that your own consciousness creates all levels of experiences, that everything is being created.

The best way to describe it is that every night we go to sleep and have a dream. Where does the dream come from? The dream comes from the same consciousness. There are several kinds of dreams, but they all come from the same consciousness. The body is not creating those. The body is sleeping, and we create another body for the sake of the dream, and we move around in the dream, seeing all those things, and they look real. They remain real till we wake up.

But once we wake up, there's no question in our mind if we're awake or not? There's no question if it was a dream. I have never found a single person in this whole world who got up and said, "I'm not sure if I'm awake or I'm sleeping." What makes a person so certain that he's awake? What is the quality of experience of wakefulness, that when you wake, without opening your eyes, you're still lying in the bed? You haven't opened your eyes, you haven't moved anything, you've not moved your body—and you know you're awake. What is that experience that gives you hundred percent certainty that you're awake?

Nobody pinches oneself to see if I'm awake. Nobody calls for evidence to tell me am I awake. That experience is very simple one. The experience is: when we awake we remember we went to sleep. Elementary. That's the only reason, that when we wake up, without opening our eyes, we remember, "This is exactly the bed where we went to sleep," And it reconnects us with the life that we were leading before we went to sleep. The higher awakening of levels of consciousness is identical.

It goes the same way, that when we are in a higher level of consciousness, we do not feel we've come to a new place. We've come to the old place from where we went down to have a physical experience, and we connect with all the previous experience that we have been having at that level, including several incarnations. In the dream we call ourselves by a different name. In the wakeful state we call ourselves by another name. When we wake up, we say, "That was one name we had, but we've have had other names in previous dreams, other names in previous physical incarnations."

Who are we then? Big question. And I tell you, if you can answer that question ("Who are we?"), you'll get answers to all the questions of the world. If you can find out who you really are—not the body, not the sense perceptions which are being projected, not the mind which is only a thinking machine, a machine to use analysis and logic, not even

the soul, which is individuated consciousness—if you discover that you’re the totality of consciousness, and there’s only one, then you’ve discovered who you are. If you can reach that point where you discover who you are, you will get all the answers to all questions that you ever asked yourself.

Our object here is to remind you that we have come for celebrating a *Bhandara* of a person who enabled so many people to discover who they are, and therefore get answers to all their questions. It will be my endeavor in the next few days to share with you some of these experiences, and through short meditation sessions, if possible, to give you an experience how to move inwards and open the tenth door and see that there is much more in consciousness than we realize, that the traps should not keep us away from our own reality. And if you find that the whole truth lies inside you, how to go inside. If we close our eyes now, it’s all darkness. How to make the light inside? Where is the light that’s projecting the whole experience? Why can’t we see it?

These are the questions that will be addressed in the next couple of days, and of course on the second of April, it’s a very important day for me. That’s the day in which I think Great Master comes personally to give so much blessing. And I of course watch him, you can’t watch him, except those who have seen him in physical life. Because once you’ve seen a person in physical life, even a photograph can remind you. You don’t look at the photograph of a person that you’ve seen earlier, you remember that person. But if you haven’t seen him, and only seen a photograph, that’s a photograph. But if you’ve seen a person, you remember how he talked, how he walked, how he did things, on a photograph you can remember that. So therefore, it is a great day, and I’m sure that Great Master’s blessings will be given in abundance to everybody.

The meaning of the word *Bhandara* is the celebration of *Bhandar*. *Bhandar* means abundance. Abundance of grace. Sometimes people have started celebrating *Bhandara* by the abundance of food. I mean it’s okay to feed yourself, but not too much. It’s better to get more grace than to get more food. So, on the second of April I hope we’ll have abundance of grace, and I’m sure you’ll all participate in it. I just wanted to introduce you a few of these subjects today so that you know that the person for whom we have come here, which picture lies here, he taught how we can go within and find the truth—who we are. And many of you are ready for that, and you’ll find the answers within yourself. God Bless you, and I’ll see you tomorrow.

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