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Love of Perfect Master | Sant Mat

Huntington Beach, California — February 24, 2012

<https://www.youtube.com/watch?v=fzsGwS0Dluc>

I am very happy to be here and to have met some of you during interview session. It's always great to have a personal meeting with somebody, because lot of information we can get from books, but books speak very different language than a human being does. The reason is the books speaks the language of our mind. If you notice that when you read a book the first time, it makes one sense. After few years, you read the same book again, it means something different. How can the book be different, the same page, the same print? The reason is what you pick up from a book is what your mind wants to pick up. It is also equally true that if you just go and listen to lectures, you pick up different things. Every time you go and hear the same thing, it's different.

If you hear a tape of a lecture, you hear it three times, you find something little different every... every time, because the mind picks up different things. Reason is very simple. When we have a question in our mind, the answer is hidden behind that question, already in our mind. We don't see it. So, we see the question. When we ask the question from somebody who we believe has the answer, and that person gives the answer which was hidden behind our question in our mind, we say, "Yes, that's it. That makes sense." If the answer is totally different from what your anticipation was, you don't like it. It doesn't make sense. So, that means you only want the answer you already have. But then, we all have different questions at different times and different answers. You cannot have the same answer, specially on the spiritual path. On the spiritual path, as you grow the context of understanding, the path keeps on changing.

You start by saying, "What can I do to achieve something?" which means you rely heavily on your own effort. "What can I do? I want to get the best. If it requires several hours of meditation, I am willing to do it." And then you do several hours of meditation and nothing happens. And then you get frustrated. And then you say, "What is it? I tried very hard and I had

to give up.” And then it dawns upon you it’s not merely effort. There is something else involved in this. And as you grow spiritually, you find it’s not the effort that is counting, it is the grace that is flowing. It is the grace is being masked in the beginning as effort, and as we go along, the grace gets unmasked and we find it is pure grace. At the end of the journey we find all the time it was pure grace.

Without grace, we could never have made effort. Without grace, we would never have decided to go on the path. And, we can see through the grace when we look back upon the journey that we have just accomplished. So, that is why the questions and answers that we have in these sessions are really meant to satisfy the mind. The questions... The spirit has no questions. The spirit has only one seeking: to meet its totality, to meet its truth, to meet where it comes from. But the mind has all the questions. So, Masters have come and given answers again and again to satisfy the mind, because if the mind is not satisfied it prevents the spirit from moving on the spiritual path. And that is why the mind has to be satisfied before you can make any progress.

The Masters teach you: You must follow these rules; you must be strict about this diet; you must be very strict in keeping records of what you are doing; you must be very strict in how much time you give to meditation. They emphasize so much, and the mind says, “There is something good here because it requires my effort and struggle. Nothing can be achieved without struggle, so I know this is the right path.” If the Master were to say, “Look, there is nothing depending on your effort” you run away. “That is no teacher at all. He’s teaching nothing.” So, that is why the teachings keep on changing as we make progress. And starting from putting us to great effort, it ends up by surrender to the grace alone. And grace pulls us up.

This is a very interesting path and very interesting relationship between the spirit and the mind, and how we have to overcome the obstacle of the mind in order to make spiritual progress. With this introduction, I open this floor for questions and answers or like I was told by Paul, questions and questions or answers and answers. You can ask any question you want, or you can give any answer you want to my questions or anybody else’s questions. It’s an open forum for everybody.

Yes, sir.

Q. (question not included in the video)

A. Thank you very much. There is a saying in Punjabi. You understand Punjabi? Anybody else understand Punjabi? Anyway, I’ll translate it for you. The Punjabi saying is: *“Bhaundey da sabh kuch bhaunda, augun vi gun jahey; na bhaunday da kuch na bhaunda, gun vi augun jahey.”* “When you love somebody, everything of that person including the name looks good. When you don’t love somebody, nothing looks good.” So, when love arises in our heart, which is very interesting. In the spiritual path, when we talk of love and devotion for a Master, actually there

is no love from us. It is love from the Master that pulls us. Our response to that love is devotion. And then that love pulls us, and we are devoted, we have an experience of love where the surrender comes automatically. Now, I have noticed that when a Perfect Living Master walks upon this earth and he has to pick up the souls, which is marked on his list that he has to pick them up, the moment they see him, the moment they hear him, something happens to them. They then see everything that he is saying in a very positive light. At the same time and other people listening to him do not see that.

So therefore, it's a customized path for that person, and a person is pulled by the Master. People have asked me, "Should we go to a particular Master?" I said, "You should go to any Master where you feel the pull inside you, in your spirit." So, the Masters come, and they pull us with their love really. And that love is different from any love that we have experienced in this world. The love that a Master gives us is unconditional. He does not lay down conditions that "if you behave good or if you do this, then I will love you. Otherwise I won't." His love is unconditional. Therefore, it has a very unusual pull upon us, and we follow the Master not so much because of the teachings. Because we are being pulled by love, and the teachings look good. Even the mind begins to accept those teachings as good and without realizing that behind the teaching is the love of the Master that's pulling us. So, it's a very strange but good example that you've given that I have seen so many satsangis of different Masters. And of course, I've seen a large number of them coming to the Great Master Baba Sawan Singh, who were pulled by Him and everything made sense because of that. And there were people who stayed right next to the Dera, next to the Master all their life and were not affected by it.

In fact, the Dera, those of you who have gone to India and seen the Dera, there are two villages that touch each other. One village has all devoted followers. The other village is still a skeptic about the spiritual path. They're both next to each other, the two villages. That's stark example of how customized this whole thing is and how the Masters come and pick up the marked sheep who are on their list. Of course, there are many people who meet Masters, and if you are able to see a Master even once, just have his *darshan* once, your salvation is grant...is guaranteed. May not be from that Master. May be not even in that lifetime. Maybe it's in a future lifetime. But you're bound to get it because one look at a human being whose consciousness is residing at the highest level while you are looking at Him has to have that effect. Specially if you have been seeking for a long time and the seeking is strong in you, it's bound to happen that when you look at the Master something happens and pulls you.

So, it is the inner pull of the spirit that comes across. Of course, the mind has to be satisfied because the mind has been asking questions for a long time, and the mind can overdo its function of removing skepticism by asking questions and spend a whole lifetime asking questions. Or it can say, "I'll ask ten questions and then give it a try." Like I did. I said, "I want to

test if He's a real Master or not" as I was growing up, "whether I've been just trapped into the Sant Mat because of my dad, because he was following it. I don't want to follow just because my dad was a *satsangi*. So therefore, I'm going to test the Master." So, I tested: "Master, if you have any power, then I am late for my train today. The train should be late, too." The train came late. "Ah, Master, you passed." (laughter) "Okay, next exam. Okay, now this thing should happen this way." So, when I'd done this test ten times, the Master called me. He said, "Are you going to spend your whole life testing, or you want to move forward?" (laughter)

There is...there is a moment of decision making when we decide yes, there has to be a leap of faith—but not blind faith—a leap of faith based upon something that has already happened, and the faith should grow with the events that happen. That means if you have faith in something and nothing happens, it's called blind faith. If somebody says something and you believe it, it's blind faith. But if you believe something and something happens to corroborate that, to move you forward, that's living faith. That's faith that grows, like all living things. Living faith is quite different from blind faith, and Great Master's rule was: "Do not go after blind faith at all."

It is not necessary on the spiritual path to blindly believe anything, not even the word of a Master. Unless you can see and verify things with your own eyes, do not believe anything that the Master says or anybody else says. It's a very experiential path. The path is based upon experience and your moving forward. If you find that you cannot move forward, go ahead and ask more questions. There is no limit. You have to satisfy your mind which will be an obstacle to you if you can't move forward. Therefore, it is well said. You have expressed your emotions in a very beautiful way, and I'm touched by your question and by your description. So, all I can say is that the Master's love pulls us in a way that only the spirit recognizes. The mind asks questions, and the questions must be answered.

Great Master used to say, "Don't spend all your life asking questions." He gave example. In India, lot of these villages have wells with no parapet walls around them. They're level with the ground. Once an intellectual professor was walking in the village making some studies of agrarian life, of agriculture life, and he fell into a well. It was shallow well fortunately. He was roaming, just moving around in that water, the shallow well, groaning and moaning. And a passerby came, and he heard the shouts of this man and he came. He said, "Don't worry. I'll bring a rope and I'll lower the rope. You catch it. I'll pull you out or you pull yourself out. It'll take you out of the well." The professor said, "Hold. Before you bring the rope, tell me why did I fall into the well? Explain to me and then tell me if you bring the rope, how can I be sure you'll bring the rope? If you really bring the rope and lower it, how can I be sure you'll not dump me again when I'm holding on to the rope? Give me all the answers before you go and bring the rope."

He said, "Don't you think you can ask these questions when you're out of the well (why you fell into the well, what happened)? Shall I not go and get the rope?" He said, "No, no, first I have to get all the answers to satisfy myself that you will do this. Otherwise, how will I be sure of anything?" So, he said, "Okay. I'll bring the rope anyway to help you out because you must be an intellectual professor." He said, "Indeed I am." But the man ran and brought the rope. He lowered the rope and he said, "Please, hold the rope and come out."

"Before I catch the rope, again explain to me. Is the rope strong enough? How do you know it's strong enough, won't break in the middle? How do you know that when you pull it out, you will not fall yourself into it?" He said, "You have so many questions. You keep the rope and you stay in the well. (laughter) And I'm going home."

Some of us spend our whole life on questions about the spiritual path. It's not a question about discovering a new theory of reality or something. It's about our own path. We want to travel on the path. We want to have experience and yet the questions are holding us back. Indeed, the truth is that except our mind there is nothing else holding us back on the spiritual path. We are born seekers.

The fact we have a soul, the fact we have a spirit makes us a seeker. And we have clouded that seeking with our mind and our thinking, and therefore, we never realize who we are, and that's why it remains hidden. Our seeking remains hidden. Once the seeker comes out, the mind has to be taken care of in order to...for the seeking to proceed further. So, that is why the questions and answers which we give here is to satisfy the mind up to the point where it will say, "Okay, let's move forward." Otherwise you can get stuck for a long time. Great Master used to say, "Some people who are very sharp minds, they take much longer to make progress on the spiritual path than simple people who come with the element of trying out the faith, believing what he is saying—"Let me try"—and they make good progress much faster because they have not too many questions to ask."

On the other hand, he said there is an advantage in being latecomers also because, if you have asked lots of questions and then you have made some spiritual progress, you got the answers in advance and then your faith is stronger after going through the exercise, intellectual exercise of getting the answers. Whereas, if you've just jumped into the spiritual path without those questions, something goes wrong, your faith can shake more easily. But the faith built upon good study lasts much longer and therefore, there is an advantage there.

So, Great Master used to explain the difference in the approach of different people. And when you are pulled by a Master, it does not mean that you're pulled by any physical activity or by a book that you read. It's something internal that happens. Once, I remember, a man, a very poor man, traveled from a village. He could not afford the fare for the bus to come to the Dera. He

was so far away. It took him almost a month to walk to the Dera every day. And he was just carrying a small bundle of things that were his whole possessions in life. And when he came, something was pulling him to say that there is a Master living there on the river Beas, on the bank of the river, and he can give him true Naam or initiation. So, he came with that hope and his pull was so strong, he said, "Doesn't matter how long I have to walk, doesn't matter how many meals I have to miss, I will reach there." Now, I don't know what his whole journey...I was not with him. But I was there when he arrived in the Dera, and the Master, Great Master, was just coming out of his house, standing outside, and I and some other satsangis were close by. And this man came in ragged clothes full of dust.

And he came and when he saw the Master, he threw the bag and ran and caught...caught hold of His feet, and he said, "Master, initiate me! Master, give me Naam!" And the Master looked at him, and he says, "What? Once again?" The first time he's seeing him. He said, "What? Once again?" And then, to the surprised person there and the surprised onlookers like us, he said, "When you left your village, you got initiated. And that's why...that's what brought you here to me. The pull came from your getting initiated."

Initiation is not giving of instructions. Initiation is not teaching you how to meditate. Initiation by a Perfect Living Master means putting him in a radiant form inside your head so that you always have a Master manifested inside you. It means a direct connection of the Master with you internally at that very time. The rest is all for the mind, including meditation, including instructions how to meditate, including all the rigorous instructions about dieting and so on. That is all for the mind and for the external things to happen. Internally the initiation means a connection made by the Master who then at that time of initiation takes full responsibility for taking you back to your true home beyond the mind. That's what initiation is.

So, therefore, I have seen these instances where I found that the link between initiation and instructions for initiation were separate. There was no real link between the two. We make the link only for the sake of our mind. Anyway, I'm very happy that you touched my heart with your observation. Thank you.

Q. (question not included in the video)

A. When we talk of these different levels of consciousness—the physical level, the astral level, the causal level, the spiritual level, our true home, we do not separate them—the mind separates them. The mind likes to think they are all different, one above the other. Mind likes... Mind likes structures. Mind likes classification. Mind likes numbers, and that is why we put all these. The truth is, all five levels operate simultaneously in us at this time. All of them are awake right now. That means, if we were not in our true home, we would not be alive here. If we were not there in our true home in full total consciousness, our mind would not be there to function.

If the mind were not fully functioning at the causal plane, the senses would not operate here. If the senses were not operating, this body would be dead. Therefore, the fact that we have a living body here means all systems are go at all levels.

The fact that we have a consciousness operating at the total level and we are working within it but covered by all these covers shows that we are actually, in reality, in truth, where we are. Somebody asked me a question that “what happens when you reach your true home? What really do you get?” I said, “You get the feeling you never left it, that you were always there.” Which is the truth. We never left it. If we leave it, we wouldn’t be alive. It is our total experience of all levels at all times that makes us what we are.

So...so far as the question of the roof is concerned, yes, there’s an overlap between all these experiences. Our sense perceptions that work here are not working because of the physical body. They’re working because of the astral body. We get sick. We have problems in the body. We think they’re physical. They turn out to be astral, and they affect the senses, and therefore we experience them in the body because our current level of awareness is in the body, physical body. So, when we have that experience of going to the roof, it’s an astral roof which is at the same area as the...as the physical roof. But they cannot pick up any physical thing. So, when they go to the roof, they go not with this body, they go with the astral body.

Q. (question not included in the video)

A. Yes, you do not use this body at all. Use what you call the imaginative body. What is imagination? Here in the physical plane, when you take the physical to be real, astral is imaginary. When you’re at the astral plane, physical is imaginary. What switches from one to the other? Supposing you’re sitting here. You’re not sitting alone. Your astral body is sitting with you, right now. If you put your attention more than fifty percent at this time on thinking you are the astral body, the physical will become unreal immediately, will become imaginary. When you put more than fifty percent attention on the physical body, astral becomes imaginary. So therefore, the relationship between the two is very close. Now, when I say, “Go to the roof,” nobody moves from the chairs, their physical bodies remain here. So, their imagination takes them, and imagination carries all the sense perceptions with it. That imaginary body can see, they can see the top of the roof. They can see the packages lying there. They pick up a package from there. They don’t see with these eyes. We are sitting here.

[Comment from the audience:] “That’s quite a development.”

It...it is a development. It’s a gift. It’s a gift. The picking of a package from the roof is a gift.

[Comment from the audience:] “Otherwise you couldn’t...”

Otherwise you couldn't go to the roof, nor pick up anything. And, fortunately lot of people pick up those gifts. And when they describe what the gifts are, it immediately convinces me that's all astral gifts. They're explaining things like crystals and lights coming out of things and boxes opening up and lights coming out, which is not at all a physical phenomenon, which are very common astral phenomena. So, therefore, it's nice that you can see the connection between the physical and the astral by a simple experiment of going to the roof. And people love it. Me too. Sometimes I feel I should also go. Why am I sending everybody to the roof?

Q. (question not included in the video)

A. Without grace you cannot go to the roof. That's...that's touching a very sensitive nerve. Without grace...without grace you can get nothing. (laughs) That's the truth.

Yes?

Q. (question not included in the video)

A. You want to go to the roof? How many of you would like to go to the roof of this building? (laughter) I find people have been picking up lot of gifts also raising their hands. (Points to one audience member.) Didn't you pick up gifts earlier? Most people that have picked up those gifts have never forgotten them. Some of them have seen the significance of the gifts much later in life. And they picked up the gifts and they saw the significance later. Okay, we'll do that. Okay, promise. In India when we were serious about something, we say, "Promise." That's Indian word, right? Promise.

Yes, Boris?

Q. Yes, I have a question. My question is about, for example, suicide. I heard in Ishwar Ji's talk about suicide, when somebody killed himself but he was pre-determined to live, let's say, until 80, but killed himself at 60. He is a kind of ghost or astral body still in a sub-astral, like a ghost form could stay another 20 years.

A. Yes.

Q. So the question is, was it pre-determined? Was it pre-determined that somebody supposed to commit suicide like it's recorded somehow or not because looks like it's not pre-determined. Because someone interfered with some plan. And if someone can interfere with plan is it a real expression of free will? How it is play together?

A. Very good question. Thank you, Boris, for asking. This question really raises the whole issue of pre-determination and free will. What is pre-determination and what is free will? How much free will do we have? In fact, my daughter in San Francisco gave me a book. The quotations,

several thousand quotations from different religious and spiritual teachers. So, I was reading it this morning, and it is alphabetically arranged, so I happened to open at the page which said “free will.” So, I read about free will, several quotations. And it’s a very controversial subject because of an obvious contradiction, that if you believe in a God who is omniscient, omnipotent, omnipresent—omniscient means he knows everything. If he doesn’t know what you are going to do next, then he is not omniscient, and if he knows what you are going to do next, how can you have free will? It can’t be real free will. So therefore, this question has been asked over and over again for thousands of years. Do we have free will, or is everything pre-determined? And the answer has never been easy, because people have never understood how these things operate at different levels of consciousness.

And I’m going to explain to you very briefly how they operate at different levels so you understand where it is free will and where it is not, and then both are consistent. Now you asked a very specific question about a person who has a notional pre-determined life. In the physical plane, we have no pre-determined life. Nobody can predict how long you are going to live. Therefore, when you say “pre-determined,” you are already moving away from this level. You’re not talking of physical level then, because when you say your life is fixed at this age, then you are not talking of physical because you may get an accident tomorrow. You can have a death by accident anytime. How can you say that it’s pre-determined? At physical level, nothing is pre-determined. If nothing is pre-determined, you have full free will. You make a plan. You say, “I want to travel there tomorrow.” You say, “I cancel it.” You have the full choice. Alternatives are real. Choice is real. Free will is real. So far as the physical plane is concerned, you cannot say that there is anything pre-determined. It’s all free will, and you experience it. The experience of free will is real in the physical world. Otherwise you wouldn’t be able to make any decision.

You might have heard me tell a story of a friend of mine at Harvard, in the university, in Cambridge, Massachusetts, when I was studying there. He...he was studying free will and he called me, and he said, “Eureka! I have found out we have no free will based purely on theological studies, on theological studies that God is omniscient. Once you accept that God is omniscient, to claim you have free will, even the slightest of free will is to deny omniscience to God. Then God does not know. If a choice comes whether you will do this or do that and God doesn’t know what you will do, and you say, ‘I’m free, I have real free will,’ then God is dismissed and he is dead right there. Therefore, since you believe he’s a living God, and he knows everything, you cannot have free will.”

So, that’s the discovery he made. And he called me on telephone, “I have discovered we cannot have free will so long as we believe in a God who knows everything.” I said, “I am very happy to hear that. Will you come over to my apartment? And I want to show you something.” He came to my apartment, and I arranged—before he came—a tray on which I put a cup of tea and a cup

of coffee and an empty cup. When he came and I said, “Would you like to have tea, coffee, or nothing? I’ve got all three here, and you can tell me what you want because you have no free will. You can’t choose anything because you have no free will.”

He said, “You have stumped me, all my knowledge of this morning (laughter) by just putting cup of coffee and tea.” I said, “I want to prove to you not only you have free will, you are trapped in free will. You can’t even escape it when I put choices before you. When choices come in front of us, how can you think there’s no free will. You have to choose. And every day, in every life, we have to make choices that come up in our life and we have to make a choice. So, we have to exercise free will, and now you decide. You have no free will, but I say you have free will—you’ll have to make a choice.” So he put his hand on his head and he said, “Okay, I’ll have coffee, but I’m a little confused now with my knowledge.”

So, I said, “While you drink your coffee, I’ll prove to you that you had no free will. I’ll take the other side now, the devil’s argument I’ll give you now, that you thought you had no free will because God has free will. That means God knows beforehand what you will do. I put tea and coffee and made you decide, not God, that whether you will have tea and coffee. You thought about it, reasoned in your head and picked up coffee, freely, with your free will. And I’m going to tell you that God knew before you picked up that you’ll only take coffee. Now, how does that happen?

“I’ll use mundane argument for that, not spiritual argument. The argument I will use is: when you choose something freely, what are the factors of choice in your head? How do you choose freely? What is free choice? Free choice does not mean that it’s totally arbitrary. There’s something that’s making you have a set of preferences, one over the other. What makes you prefer one over the other? Those factors of preference or factors of choice can either be hereditary or environmental. Either your genetic code said that your father, grandfather, great grandfather, somebody was drinking coffee and it went into your genes, and therefore you like coffee and you picked up coffee. The genetic preference made you take coffee. Or it can be environmental, that you live too much amongst coffee drinkers and therefore you acquired the taste of coffee. You acquired this habit and therefore you preferred coffee. But the point is when I offered tea or coffee, both these factors were completely fixed. They could not be altered. You could not change your genetics. You could not change where you were born, nor could you change all the environment you’ve gone through till the moment of choice.

That is why, although you had the experience of choice, the experience of free will, the factors of choice were so determined that you could choose nothing but coffee. And if I, not God, if I could know what the factors of choice were in your head, I could have written it beforehand that you will choose coffee and nothing else out of free will. Your experience will be of free choice, and the result will be totally pre-determined.”

So, free will at the human physical level is not arising out of real free will. It's arising out of ignorance: ignorance how our will works; ignorance how we make our choices; ignorance of God; ignorance of pre-determination. It's the ignorance that creates the experience. The experience is real. So, the experience of free will is real in the physical plane. What happens at the astral plane? The astral plane said, "This man will come. I will stump him with the cup of choice of this, and he will—because of these factors—pick up coffee," written million years before he did this act. Pre-determined. Okay, pre-determined.

Therefore, what we think is free will here is pre-determined at the astral level. Now what happens? He was supposed to take coffee, and somebody who does not like coffee, a Master, comes up and says, "Coffee is not good for him." And he can see that he is going to pick up coffee because of pre-determination already recorded on the astral plane. Master says, "I intervene," divine intervention, and breaks that cup of coffee, and he can't drink it anymore. A miracle has happened. A divine miracle happened that he wanted to drink coffee, coffee was in the stars, coffee was written up in his pre-determination and coffee could not be drink, and the Master's divine intervention changed that. So, what was written was: "He will drink coffee." Was Master's intervention also written somewhere? Yes, one step above that. Go to the causal region where the causes are recorded, you will find that the pre-determination says, "He will take coffee, but a divine intervention will break the cup of coffee." It's pre-determined there.

So, pre-determination is not at one level. It's at several levels. Then we go up further. That's the most interesting part. The most interesting part is when you go to the spiritual level and you discover that the totality of consciousness was the will that created everything anyway, that what we call the will of the Creator which set up the whole show, that will knew everything, including divine intervention. Therefore, that will was responsible for the whole thing, and you discover that was your will. Isn't it your free will then? But not at the physical level. Not at the astral level. Not at the causal level. At the highest spiritual level, it is still your will. Therefore, at this level, free will is illusion because it can be read as pre-determined in time. At the highest level, free will is real. Because it was made by your own totality which you have separated. And you are worshipping God, thinking he is separate from you, whereas you are functioning within God. You're part of it, all the time.

So, that's why the discovery about pre-determination and free will keeps on progressing layer by layer as we go up into different levels of consciousness, and we discover that it is not that there's pre-determination and free will only at one level. At one level it's free, at the next level it's pre-determined. At the next level what is pre-determined can be changed but the change is recorded in the next higher level. And finally, the entire change, the entire thing that is to happen is happening with one will at the top. And at the top there is only one. There is no second. So, who will you blame for this? Who will you...who will you question? It's one in which

we are all participating. There's only one consciousness in which all individuated consciousness is participating, and we have all drawn our consciousness from that one consciousness. We have separated ourselves by using the instruments of separation. The instruments of separation are time, space, mind, cause, effect—all these are instruments of separation.

So, we have separated ourselves, and the one has become the many for an experience of the many. It's a great experience. It's wonderful. Some people say that must have been that the One was lonely and needed company and therefore had to create the many to overcome its loneliness. But then, the many created in imagination did not serve the purpose. So, he congealed the imagination into reality. Now, there really is too many. Now, he thought that the original creator would have been happy with a few companions around. He created too many. The surplus ones are creating problem for him. (laughter) So, we don't know. It's just a theory.

I don't subscribe to the theory because I do not believe that loneliness exists anywhere above the universal mind. Above that there is no loneliness because loneliness comes when there is separation. Separation comes when there is time and space to separate. When there is no time and space to separate, there can be no loneliness. It's a very different kind of experience altogether. So, that is why. But even answering questions of people, that "why should we go to the top when we have some company here? We look for our soulmates. Sometimes we find the right soulmates, sometimes we find the wrong soulmates, but we still find somebody, and we have some companionship and you want us to do this meditation and go where you only become one? Go back into loneliness and boredom? Don't you think it's not a very wise counsel you are giving to people?" So, I tell them that "nobody has ever gone there like that. Nobody has gone and seen God and seen what they are. It's a completely different process of realization who you are."

It's not a spiritual journey of moving anywhere. It's a journey of discovering who you are. Layer after layer opens up and you find that your reality was different than what you thought it was. And that is why, when you go up, it will never be lonely. But even if you believe that you will be like you are here, you reach your home, true home, and you say, "Where are we? Is there anybody around?" Even if you think like that, then don't forget there is no way that I have seen anybody cross the grand darkness above the mind to go to your true home, nobody has ever gone to best of my knowledge without a Perfect Living Master who is already there. Which means you can never go alone. And if you don't go alone, whoever you go with you always have that company.

On the path of the Masters of Great Master Baba Sawan Singh, that Master teaches us that even when you reach just the first stage and you are initiated by a Perfect Living Master, the Master is waiting for you right there. And the rest of the journey at all levels is performed in the company of the Master, never alone. You are actually never alone. And the best thing is that the

Master is not only a teacher, not only a Master, he's a friend. He is more of a friend than a teacher. The more you know a Perfect Living Master you'll find his friendship is far more important than his teaching. Because the friendship pulls you, the friendship generates the feeling of love and devotion which no teaching can ever do. You can read all the books in the world and still be bereft of love and devotion. Therefore, friendship is very essential, and you'll find the best friend you can ever find, an unconditional friend who is always with you, never judges you. There is no judgment about it. He's a Perfect Living Master, and once you see him and can be with him 24/7, 365-366 days in a year, there's no friendship like that. And that's what you get by initiation by a Perfect Living Master. You're never alone. And you always have a true friend with you.

The only part where you can feel somewhat alone is to go to the state by meditation, by so-called effort, to the point where you manifest within yourself the radiant form of the Master, the inner form, the astral form of the Master where you'll find that the Master's waiting for you. "Since I've been waiting, let's go and do whatever we like to do, right up to the top of creation, right up to the top of the Creator. We can go there." So, this path does not make you lonely at all. Loneliness totally disappears the moment you reach the radiant form of your Master within you. So, the Master would say, Great Master would say, "Your job is very simple. Just come up to the airport, and I've got the tickets ready to fly anywhere. We'll go fly together. Come up to the railroad station. I'm waiting at the station with tickets in my hand for travel together. Your job is only to come to the station, to come to the airport. The rest of the journey is all together, not alone." It's a...that way it's a beautiful path. There's no loneliness in this path.

(To someone in the audience): We will do the astral thing also. You know, there was a magician, street magician, and he used to have these little toy birds sitting next to him made of clay. And then, people...he would show simple magic, magic tricks with the cards and things, and then he would tell the birds, "I'll make you fly, don't worry, I'll make you fly." And people all sat around him to wait for the birds to fly. And then at the end of the show, he would pack up his cards, pack up everything, and even he said, "There's an elephant coming." Everybody would look for the elephant. He packed the birds and would go away. I'm not saying like that. No. I won't pack the birds. (laughter)

Any other question? Comment? Answer?

Q. (question not included in the video.)

A. Yes, you don't mind if she asks something in a Punjabi local language? You won't understand it, but if it is not too secret, top secret, I'll translate it for you.

[Ishwar Ji speaks in Punjabi from 44:52 until 46:14 on the video.]

Okay. Top secret. (laughter) Any other question? Yes, please?

Q. (question not included in the video.)

A. It is coming from inside you. You had the definition of life with you. You wanted it to be confirmed. And when you went back home, you got it from inside automatically.

Q. (question not included in the video.)

A. What is your language?

(First audience member): Polish.

Okay. You speak in Polish. There are number of... If you speak in Polish, they can all translate.

(First audience member laughs.) Okay, okay.

There is one guy standing there. He's a good translator.

(First audience member.) Okay.

Ishwar to another audience member): You understand Polish?

(Second audience member.) Yes.

(First audience member): That's my definition which comes. His definition is, "Życie jest faktem istnienia wszystkiego co się zmienia."

(Second audience member translating): Life is the fact of existence as long as there is changing, there is a change. Something is not changing is dead, so it's not life.

That's it? He spoke much longer. (laughter) You gave a very brief definition.

(Second audience member repeating): Life is the fact of existence. Existence. It keeps changing. Right? Yes. As long as it is changing.

Very good definition. Very good definition. What...what we observe outside of ourselves, if there is no movement or change in it, we don't think it is living. In fact, the metabolic process of life, of all living things, is it must have a change. On the other hand, we can also take it in a bigger sense that life is a change as we experience it here. And the truth is not lying in the life around us, the truth is in the person, in the being that is watching the change who does not change at all. That means experience of life is always a change, but the experiencer never changes. And the truth of the self is to find the experiencer who never changes and pull yourself from a life where everything is changing. Thank you very much.

Death is merely another change. It's named for another change. When some activity which is going on stops, we say, "It's dead." But so far as the death of a living being is concerned, a living being never dies. It changes form. When it changes one form to another, we call it death, including human beings. A human being when we say, "That person has died," actually he has not died. His body died because he wants to change his body. His inner self remains intact. You'll be surprised it is not the soul that is immortal. Everything else along it has much longer life than the physical body. This physical body that we are carrying has a very limited life in terms of cosmic time of billions of years of the existence of this planet. This cosmic life of hundred years or so means nothing. It's a very small life in the physical body. But the astral body which can go and pick up a gift from the roof has a much longer life. The average life of the astral body that is inside our physical body is between one thousand and three thousand physical years.

That means we all are carrying within us a sensory system of perception which has been the same system for thousands of years, and we are thinking that the sensory systems are going on with our physical body. That's not true. The imaginary body lasts much longer than this physical body. Then inside that is the mind or the causal body, which has a life of several million years—average life is three million earth years. Three million years put into a case for three thousand years put into case for a hundred years, that is how we are trapped. So, what is death? Inside that cage of three million years is the soul with no birth, no death, and no beginning and no end. That is immortal. So, this is the structure. So, when we die physically, the rest of the stuff goes on and in ordinary parlance, in ordinary language, we say that soul has gone from one body to another. The soul has not gone. It's the astral body carrying the same mind and the same soul as God. So, that is why the astral body is referred to as soul in common parlance. But the soul never dies, and the soul only has these different covers which they change after very long periods of time. The mind carries memories of its entire existence of millions of years. It does not carry only memories of a small period of time. That is why death is merely a change that takes place superficially outside.

Q. (question not included in the video)

A. Yes, a soul when we say "multiple lives" which means soul embodying itself multiple times. Yes. We all have had that experience of multiple embodiment. Multiple embodiment at the top level. The very first body is a totally spiritual body. It's called individuation of the spirit. That means the spirit which is all one total thinks (not thinks, there is no thinking there). I don't know what word to use. It becomes individuated in experience and begins to have an experience of the many and has experience of one and many. One and many simultaneously. That's the first step. Second step, it has multiple embodiments of the minds. Takes several minds after long period of time. It has got multiple embodiments with one mind one soul has multiple

embodiments in the astral beings. It's several kinds of levels of existence. Then the...that same individuated soul with the one single mind with a single astral body has multiple physical births also. And the physical births need not all be human. They can be many other life forms.

Q. (question about memories not included in the video)

A. Absolutely correct.

Q. ...have to come out?

A. Not all have to come out, but they do come out.

Q. They do come out.

A. Whenever they come out, they pull us back.

Q. When they come out, does that mean we're getting rid of them because they come out?

A. Yes, yes. But if you want to get rid of all of them, it'll take several centuries.

Q. It'll what?

A. It'll take several centuries of time. It'll take thousands of years. So therefore, we don't try to get rid of them. We try to find another shortcut, and that is called "ignoring them." (laughter) Ignoring them. If you want to control your mind, the babble of the mind that goes on in meditation, it's very difficult because you try to tell the mind, "Don't think like that! I want to repeat my simran." And you repeat for a little while and you find you have floated away again to something else. So, you fight the mind and say, "No, get back! This was not what...the right thing. Do simran!" And you start repeating your words of mantra again, and the mind floats away again. You keep on fighting with the mind and after two hours you are so tired you can't do anything else in life. And you'll say, "This was a terrible session of meditation," because although you thought you're winning every battle with the mind and bringing it back, you lost the war. You won the battles but lost the war with the mind because the mind's job was to keep you engaged in battle, and the mind succeeded.

Therefore, the practitioners, those who are really practicing higher meditation, they tell us, "Do not fight the mind. Bypass it, ignore it. Let the mind say, 'You do your thing, I'll do mine. You work on this thing. I work on my thing. I want to ignore, bypass.'" It takes practice to learn how to bypass the mind but once you do it, the mind says, "I'm not effective anymore," and begins to be subservient to your meditation. The mind which is enemy to start with in meditation becomes a friend and begins to go along. The second way to catch the mind is to quickly go and see the attractive places in a higher region. And once you find something really attractive and pleasurable, the mind runs for it. And therefore, the mind then becomes your partner in

meditation. So, these two events change your companionship with the mind in meditation. Otherwise, the memories all come up again and again. In fact, so many people in meditation workshops that we do together so many times, they tell me they are seeing faces of people they have never seen in this life. In meditation they all come up. All memories from the past. Some are really remote memories that come up, even when...when we were not as human beings like we look we are.

Other memories come up. That's true, there's a big storehouse of memories. It's the same mind, and it is the same mind that creates all the karmic pattern for us. Because all karma is picked up from these events from the past, and that is why we start paying off for something that is happening in the last life and life before that.

In the Indian epic *Mahabharata*, in Mahabharat Krishna is asked a very big question by a...by a blind king—Dhritrashtra was a blind king. And he says, “Lord Krishna, you have knowledge of everything, and you've given me knowledge of past lives. I have looked at one hundred of my past lives and I did nothing in the one hundred lives to become blind. Why am I blind?” And Krishna says, “You haven't looked far enough. In 104th life earlier you shot those people in the eyes and killed them, and after one hundred and four lives that memory has come back to haunt you as karma in this life.”

So, they recognize that these memories are what constitute our karma. And there is such an abundance of them that if we want to deal with them, we can spend thousands of years and not get rid of them. So, you can't deal with them by getting rid of them. Nobody can say, “I want to pay off all my karma and go home.” The karma is too much for that, takes too long for that. You have to rise above the karma by bypassing the mind and bypassing the law of karma itself, and that helps. That comes with grace. As you said, that happens, too. That's also part of karma.

(Inaudible comment from an audience member.)

Yes, yes, the moment... There are three kinds of karma. You probably already know, all of you, that when we talk of the law of karma, the law of karma is a very complicated law. It's not as simple as it may look. The law stated simply is: As you sow, so shall you reap. It's a law of action and reaction. Looks very simple. But then, when you apply the law, it has complications. In the, in India, in the birthplace of Krishna, where that Krishna avatar was born, poor people sing a song. I've been there many times to hear their singing because they are hard-working laborers. They work in the gardens, in the farms, and they are tired. In the evening, they all sit together and have a little smoke or drink something. I think maybe something is mixed in because they shake their head a lot when they sing. But I have seen them sing. The most favorite refrain of their song is, which...which is a little dialogue between Krishna and his childhood friend Udho. And they say, “*Arre Udho, karman ki gatti nyari se.*” You understand? They are saying Krishna is

telling his childhood friend Udho, “The law of karma is a very strange law. It’s a very strange law, because,” he says, “there are several factors that make it strange. One, supposing you have been doing something to a person and it’s incomplete and you die. Would you be born in the law of karma to complete that? Would you be born to react to that? Would you be born to dismiss that? What will be the reaction? What determines whether an incomplete action has to be completed first? If you hit somebody and you die, will that person come and hit you back or you didn’t complete your hitting and therefore you hit him more? Will you continue with that? So, there are other questions that arise.

Secondly, if you have atoned for your karma, you said, “Sorry, sorry, sorry, I’m really sorry. I shouldn’t have done that.” You atoned for the karma. Is the karma over? The law of karma says no, that karma is not over. You are still to be punished for that karma. The atonement was good because you get rewarded for that. You might get a raise in your salary. You don’t know what the raise is for. But you atoned. But you thought by atoning you destroyed that karma. You never destroy a karma. The good and bad both exist together. People die and they go to hell one—and the heaven—one after the other, depending upon what the karma is. So, the law of karma is very complicated that way in its application. The principle is very simple, but the law of karma does not permit any atonement or canceling of karma. You have a karma? You have to go through it. There are some ways in which you can mitigate it. Mitigating can be done by meditation. If you meditate and pull your attention away from the law itself, if you pull your attention away from the mind itself, you are pulling it away from the very law of karma. It’s very high mitigation because then you are not affected by a karma.

People, these Perfect Living Masters, they come, they take upon themselves not only their own illnesses, accidents, they take other people’s illnesses, accidents, but they keep themselves higher up so they are not affected by the same way we are affected. So, there is so much, so many caveats to the law of karma, and in different ways it works differently. But you are right. With so many memories around us, the karma is...unending. The karma we are born with, when we are born, we carry a package. It’s called *pralabdh*, would be literally translated as “destiny,” your fate or destiny for the life. It says where you will be born, what’ll be the major events that’ll take place, where you’ll be sick, where you’ll have problems with people, where you’ll have these difficulties and when you will die and where you will die. That packet is ready, beforehand. That’s called destiny or *pralabdh*. It covers large amount of your time of life on this earth, but it leaves lot of little little gaps in between where you make use of your so-called free will.

The free will karma does not figure in that first list. It’s held up somewhere higher, because it gives you the choice to make choices with your free will and create new karma. That’s how the law of karma operates, that you, when you freely choose things, you are creating karma. If

something is happening in your life without your choice, it's a prev...past karma. If there is no thinking involved, no consideration in time ("Should I do this or not do this?"), if that doesn't happen, it's not new karma, it's old karma. So, new karma is called *kriyaman* or karma of new action or new action based upon intention.

The intention determines the extent of the karma. That's another rule of law of karma, that whatever your intention is will create the karma, not the action. Your intention is good, _____ [video recording not clear] and you take the action, then the karma is different. Your intention is different, the action is the same, karma is different. Karma is not based on the action but on the intention behind the action. And sometimes you can have the karma created even without the action when the intention was there. So, there are lot of little, little different methods of calculating what karma you have. So, the deliberate new karma that's created, which might say the karma, new karma of action, mostly covers our whole life. These two create our life, and we feel some things are happening automatically in our life and some we are injecting into life by making new decisions with our deliberation, constant deliberation, choice making.

But then, there is a third set of karma called the reserve karma, *sinchit* karma. Sinchit karma means what cannot be accommodated in one life and you have just created all that and it cannot be fitted into the next life, it slips into a reserve, a reservoir of accumulate karma also held by the same mind. So, the reservoir keeps on increasing for millions of years. It can be huge reservoir of karma. So, when you are being very good, "I want to be karma-less, I want to go with the flow. This life I'm not going to do anything. Whatever somebody tells me, whatever the Master tell me, whatever God wills, I'm going to do that, live in the will of God." When you do that and create very little karma, lot of it is rolled over from the sinchit to create a new life for you. And the sinchit is so big, that you...it's ready for several new lives even if you did no karma. So, this is the three big different parts of karma.

Then there is a fourth angle to it and that's called *sanskar*. Sanskar is not an event of either of these three. Sanskar is an overall effect of the accumulate karma over millions of years. The overall effect of the total karma is what creates your attitude towards things. Attitude is not an action. Attitude is what affects everything that you do. That attitude is always the same. It's very difficult. You can change events but very difficult to change attitude of a person. The attitude is called sanskar. And say, somebody is in a very benevolent state and you say, "He's got very nice sanskars of benevolence." Somebody is always angry and always beating people, it is his...his sanskars are bad, not necessarily any particular event. So, the sanskars are then accumulative effect of all the old karma including the sinchit karma and that affects your...all the other karma that's going through in this life. This complicated system is being worked out in our lives all the time, and because we are creating new karma and we are ready for the punishment or reward

of karma based on whether it is good or bad—good and bad according to our own judgment, our own conscience tells us “good” or “bad” and works that way, we are in a trap all the time.

What about a person who discovers that free will is illusion? It's only free will here in the physical plane. It's only free will at the astral plane. It's only free will otherwise there is only will that's creating the whole show. And there is no free will. What about that person? Can he have a karma? No. The karma is equally an illusion. The illusion of free will and the illusion of karma go together. When one ends, the other ends automatically with it. If you go above the mind, there is no karma. Never was. You'll find it was a show of the mind. It was built into the mind. The mind made decisions, the mind took upon good and bad deeds. The mind passed judgment, and therefore you went through those experiences. That's all a mental game that you play, that you were not a participant, just an observer. But you got tied in it with the mind and became a participant. And therefore, you went through the experiences of the mind as your own experience. So, this is a very subtle, subtle game that is being played at the level of the mind. So, karma is only a mental game. It's not a spiritual game at all. The spirit has never been creating any karma, nor has to go through any karma. So long as it identifies itself with the mind, it has to go through the karma.

Q. (question not included in the video)

A. The answer is: “Die to live, but gradually.” Not at once. Stage by stage. Pull your attention little bit today. Don't know where your hands are. That's all. Next day don't know where your hands and feet and legs are. That's all. Third day move a little more. If you do it gradually, you are used to it. You don't have that shock which you have if you are pulled up immediately.

Q. (question not included in the video)

A. No, it wasn't in his control, but he didn't realize that what it was was a pull to the, to life, not pull to death. Because the process is so similar. I have seen people who get scared at a certain point because at that time they also feel they are alone, because they've not yet manifested the radiant form of the Master. When these events take place and you are talking to your Master inside all the time, nothing happens, nothing matters. But when you feel you are alone and you are being pulled off from the body, looks like you are dying, and we are afraid of death.

Unless we have died several times, we are always afraid of death. But once you are able to die regularly, that is, be unconscious of the body regularly, it's a very pleasant experience. It's not at all frightful. Ultimately...ultimately we have to say it's all come by grace, which is the truth, so long as the mind accepts it.

Q. (question not included in the video)

A. A mystic wrote a poem. He says that “you cannot get anything spiritually worthwhile without surrender.” But surrender is not easy. What do you surrender? He says, that poet says, “To surrender your body is easy. You can say, ‘I...I’ll be your slave, Master. Whatever you order my body will do.’ To surrender your wealth is also easy. ‘Okay. I don’t need anything when I’m... My interest is in spirituality. Take all my wealth, physical wealth away.’ You can surrender your wealth, surrender your body. When you want to surrender your mind, it becomes difficult. The mind fights against surrender the most. But supposing you say, ‘I surrender my mind,’ then the last fourth surrender is the most difficult—the surrender of the surrenderer.”

Q. What? (comment from an audience member)

A. The surrender of the surrenderer. That means the ego that is still claiming, “I have surrendered.” That still remains an enemy to meditation and to spiritual experience. So, the surrender of the ego is the most difficult. And even though we have surrendered other things, the ego continues to have a boost of itself by saying: “I surrendered this. I surrendered this.” The “I” is still very strong, and that “I” comes in the way of meditation. That surrender only takes place because of the love of the Master and grace. They do not, cannot surrender the “I.” On the other hand, the path of surrender only means that you have tried out other methods like struggle, struggling for getting something, effort. You tried all your effort, and then you find effort didn’t work. And you now want to try surrender. The mind does not try the other way round. I have not come across a human mind that says, “I’ll surrender first and then I’ll put in my effort.” Though one guy wrote to me a letter. He says, “I have observed,” (very nice letter he wrote to me), at the end he says, “I have observed that nothing comes by your own effort. It has to be effortless, and this effortless meditation is the only way you can make progress. Therefore,” (that’s the last line he writes), “I am going to try very hard for effortless meditation.” (laughter)

The mind doesn’t give in that easily. Even though it can give up the words, it doesn’t give up the effort. So, we are trained, we are trained like that. Surrender comes when effort is finished. I told you this story of Daryai Lal. He was a judge and he was a finance minister of Kapurthala state which is very close to the Dera. And he...when he retired from his job which was a very important job in his state, he told Great Master, “Master, I want to do seva. Just give me seva to do, and I’ll be very happy.” Great Master said, “What would you like to do?” “I want to be your doorman.” He said, “Okay. Stand outside my door.” So, that judge stood outside the door of Great Master almost all his life and was his doorman. Beautiful man. Very sharp, sharp intellect, lot of meditation he had done but he thought he didn’t do enough. Then, one day he went to the Great Master and he said, “Master, I have enjoyed my duties and my seva as your doorman. I really feel very happy that I have been outside the door and all the appointments that come, I direct people inside. And I see them going out happy after seeing you.

But what I've missed out on is meditation. Instead of meditating two and a half hours a day, which I was asked to do, I have not been meditating. I have been standing outside your door. So, I want to catch up with the lost time. So Master, you go to your hill station Dalhousie every year and there's a house you have. This year I'm told you are not going there this summer. Can you give me the keys of your house? It has all the ambiance, all the beautiful vibration of your presence there, and I want to go and sit in your house and meditate for three months at a stretch and catch up with all the lost time."

And Great Master said, "Great idea. Here are the keys. Go to my house and meditate." So, he went up with great...with great feelings. "Now is the time to catch up with my meditation, and I'll be able to meditate day and night. Nobody will disturb me. Great Master's house, I'll be sitting in that." So, as soon as he went to that station and he opened the house, a man comes running, "I'm the plumber and I was waiting for somebody to come so I can repair the plumbing work." Another man came, "I want to do something else, change the carpets here." He found there was disturbance all the time. All three months there was disturbance for him. And he was so disturbed, he could not even meditate what he could meditate while standing outside the door. He came back and he told Great Master, "Master, here are your keys. I failed. I tried something, and I failed. I was a total failure. I thought I'll do meditate better there in your house. I couldn't do any meditation. There were more distractions there than there is even here standing outside your door." So, Great Master said, "No, you didn't fail. You passed." He said, "What way did I pass?"

He said, "You passed the test to show that effort gets you nothing. (laughter) You had to go through it to realize it. You had to go through it and experience it yourself to be able to say that it's not a path of personal effort. It's a path of surrender. It's a path of waiting for the grace of the Master to come and flow through you and make it look like you are making the effort. If the grace is not there, you would not even make the effort. Nor does it work. When grace is there, effort looks so simple."

There was a friend of mine. He was initiated for quite many years but didn't get anything to see. So, he was very frustrated that, "What kind of initiation was it? People talk of going to higher levels and flying in the sky and seeing other galaxies of this world. And I can see nothing at all." So, he told me, "Is there any particular way in which we can change our meditation so instead of merely sitting...sitting like machines every day, we get something real inside?" I said, "It depends on the nod. If you say, go to a Master and he just says, 'Okay, go ahead,' just does a nod, it'll work." He said, "Okay. I have got a nod. I am going to try it out." And he sat in meditation effortlessly.

He went to the higher regions. He looked at the earth from a higher plane. He looked at astral regions. He looked at all the galaxies of this universe. And he said, "I could never know I could

fly so much. This was easy.” He said, “This was so easy. I didn’t realize it can be done so easily.” So, he came back and he said, “That was a great suggestion you gave. The nod helped me. Absolutely, that was Great Master’s nod that actually helped me.” I said, “That is true, but you had such a good experience,” that he tried every day to work on that nod. Nothing happened. He had been trying for twenty years to get the same thing. But the fact that he is now thinking that he’ll make an effort to get the nod back doesn’t make the nod back.

So, there is a very subtle difference between an effort that comes because the grace is flowing and the effort that we make saying, “I will succeed because I am going to try hard.” The two things are different. One is laden with the ego, and the other one is laden with surrender.

Just like there is four kinds of surrender, there is four kinds of seva also. Service. You can do service of four kinds. One is the service with your wealth, considered the lowest kind of service: Write a check, give some cash and say, “This is my donation.” That is seva. You can do seva with the body: Carry some things; do work in the kitchen; carry Master’s luggage; do small things like that. It’s seva with the body. You can do seva with the mind. That’s where the problem comes up. What is seva with the mind? You’ve done with the wealth and with the body, what about the third with the mind? Seva with the mind means doing meditation without expecting anything, as an offering, as a seva.

When you meditate and say, “I am meditating hard to get something,” it cannot be counted as seva. If you say, “I’m meditating as an offering,” it becomes seva. That’s another surrender, this kind. So, when you are able to see that the ego is not being boosted by your activity... If you give lot of donations and say, “I gave so much,” the “I” is becoming stronger. It doesn’t serve any purpose. If you do seva and you say, “I did so much” and the “I” is still very strong, the ego is strong. The ego has to be less. Now, how can you reduce the level of your ego? If you try to be humble and try to be full of humility, say, “I am the humblest of the humble.” You know that person who says, “I am the humblest of the humble,” has a very terrible kind of ego. A person who says, “I am the strongest of the strong,” you can tell him he is not strong. A person who says, “I am the greatest guy,” say, “You are not great.” When a person says, “I am the humblest of the humble,” you can’t say anything. And yet, he’s still boosting his ego by thinking humility is good. “I am the humblest of the humble.” The “I” is still strong. It’s very difficult to deal with the human ego. Ego is what separates us. And therefore, the Masters have recommended that the best way to deal with ego is not to take any credit on yourself at all. Say, “The Master is doing everything.” Let him take the blame, let him take the credit.

So, when you say, “In his name, in Master’s name it is all being done,” and you remove your “I” from it, that is true humility. But to merely say, “I am humble,” doesn’t make you more humble. So, these are very ticklish things that...that trap us, and we get trapped for a long time without realizing that we are not making progress because of a little hurdle we have created ourselves.

So, supposing a person says, “The Master is doing everything. My Master is the greatest. Everything he does,” and you bring...take “I” out of it. People can see your ego is huge. But it’s not your ego. It’s...it’s you’re bringing the Master in. And you can inflate your ego through the Master—and still you’re humble. So therefore, the thing to do is to somehow see where you are separating yourself, your “I,” and that is ego. We are not separating your “I” but joining it with the Master’s will, you are taking care of your ego.

It’s an interesting subject, but you know, very hidden. The surrender and ego are very very intimately connected. If you say, “I surrender, I surrender,” it’s not a surrender. But when you say, “Master has taken over,” surrender.

Q. (question not included in the video)

A. The moment you ask Master, “You take over,” surrender. And the surprising thing is that the Master’s willing to take over. Our mind has some doubt. The mind doesn’t willingly say what you just said. The mind says, “Master, help me to do this. I can do this much. I need your help.” Master says, “Go ahead, first try it out. (laughs) I give you some help, too.” But when you say, “Master, you take over,” that’s surrender.

Q. (question not included in the video)

A. If you trust Master, he’ll never let you do wrong. When you trust the Master and you go by what he says, he will not let your mind do anything wrong.

Q. (question not included in the video)

A. Yeah, the mind is talking, the mind is talking to you. The Master will not let you do wrong. The Master stops you. He stops you right there and then. Even if he is not there, he stops you. Your mind will know, “Master is stopping me.” You come to know that. It’s a... When you do it on a regular basis and when you have your regular meetings with the Master, all these things become very simple and natural. Every day you know what to do and what not to do. It becomes very simple. But the connection with the Master should be a regular one. Not once in a while. Every day. That is why, people say, “Is it good to meditate six hours once a week or meditate fifteen minutes every day?” I say, “Fifteen minutes every day is better.”

Must keep a connection continuously. A five-day, six-day gap drives the mind crazy into other things, distractions. And therefore, an occasional meditation is not as good as little meditation daily. There was a friend of mine—very old satsangi of Great Master. He used to say that, “I used to try lot of meditation, but then I find that free days don’t come so often, and I totally forget what I’ve done in the intervening period. Then I do meditation for very short periods but every

day. I..." He said, in Punjabi said, "*Hazri lagwa ke ande en,*" which means, "I go and get my presence marked." When you go to a classroom, you get your roll call is taking, your presence is marked. He said, "That's why I go meditate and say, 'Master, I am here.' He says, 'Good.' And I say, 'Now I'm going. I'm going to do another work.' That has been better than occasional lot of meditation." So, regularity is very important. Regularity keeps the mind in check. Regularity keeps the Master's messages flowing through us regularly. Otherwise we forget, and then we have to get back again on track, again and again.

Q. (question not included in the video)

A. When initiated by a Perfect Living Master, all the sinchit karma is burnt. When you're initiated by a Master of Trikuti level, you have to go through all of them. When you are initiated by a Master who only goes to Trikuti level, then you have to go through the sinchit karma in Trikuti. But if you are initiated by a Perfect Living Master who goes beyond Trikuti, into Sach Khand, all karma is burnt. You never stay there.

Q. (question not included in the video)

A. That's...that's because he was mentioning the cases of people who are initiated by Masters who take them to Trikuti, but not in the case of those who are initiated by Masters who operate from Sach Khand. In Sach Khand, when a Master does this, Sinchit is burnt.

(Q: "... apply to initiates of Sawan Singh...")

A. The initiates of Sawan Singh would not have to stop at Trikuti.

Q. (question not included in the video)

A. But there are... It is very difficult for us to know how far a Master has gone. Only when we are there and we pay our karma in Trikuti, we realize our Master was calling it Sach Khand. Actually, if we are not led by a Perfect Master beyond these stages, each stage...stage looks like Sach Khand. People rise to the astral plane. There are so many different areas of the astral plane. They go through them, and they feel they have reached Sach Khand. And they argue with their Masters, "We are in Sachkhan Khand."

Q. (question deleted in video)

A. There are Masters of path of light and sound because light and sound can take you to the astral plane, can take you to trikuti also. It's not necessary that all Masters have taken to Sach Khand. There have been several Masters who thought that was Sach Khand. In their descriptions, in their discourses, they call it Sach Khand.

You have to be... Actual experience will show if you cross Trikuti. But...but whether Sinchit karma has been burnt or not, you only discover in Trikuti. In Trikuti you , and you find you are still going through the karma and it was a misnomer to call that area as Sach Khand. People are calling even outside physical things as Sach Khand. People go.... There is a dera in the hou...dera in...they built a temple...satsang ghar, and they're saying the fifth level of the building, physical building, is Sach Khand. People will start moving in the building, "Go upstairs to the fifth level, 'We have reached Sachkhand.'" In fact, when I was very young, I had a plan. I had a plan that whatever is inside should be shown to the world outside, not by speeches but by actual demonstration. So, I had a plan that when I grow up, I'll make a house—many stories. In each story will represent one level of consciousness. And when they are in the physical level, they'll just wear ordinary clothes. And a translucent special kind of clothing for the astral plane. And they will feel like that. We'll have pictures and drawings of the astral plane. Then there'll be up...up to the second stage, we'll make it causal plane...where there...where...where strange kind of designed costumes where they have no form. Then we'll take them higher up. And so, when I designed that house, for a long time I thought it'll be a great idea, till discovered that if I make a house like that people will think that is the whole of spirituality. Just go into that house and you have spiritually reached Sach Khand. As we are very easy to take up things in the physical plane and say this is what it is. People read books and think they've reached Sach Khand.

Q. (question not included in the video)

A. We just hear these. It's a story that we hear from different people. And so many people use this word ("You're going to true home."), and the true home can be anywhere. And they think it is the true home. So, it is only when we find that the law of karma is still operating on us and operating the same where others, we know we're still in the law of karma. Therefore, we have not gone anywhere above the mind. When you go above the mind, there is no law of karma there. And that's a very distinct different experience. But without experience we cannot say what is Sach Khand.

Q. (question not included in the video)

A. Well, it's natural for the mind to create doubts. It's an activity of the mind to have doubts, and when somebody says, "The Master loves you," and you say, "I don't see any evidence of it." And you are looking at your own standard of what love means. Master's giving you something from one side, you don't see that. You say, "That is my luck coming. The Master's not doing anything for me." Master's showing his messages in many other ways, and you don't recognize it. Then you...the mind becomes skeptic. But eventually, the mind is overcome by the Master's love because the Master's love is very overpowering, eventually. And doubts disappear.

This question of knowing if grace is, and love is flowing or not, was illustrated by a story somebody told me that there was flooding in a city and everything was being drowned. And there was a man of faith who had faith in the Lord, and he said, "Save everybody else. The Lord will save me anyway." So, the houses were being drowned in the water. Boats came to save people. When the boats would come, he would say, "The Lord is my savior. He will save me. You go and save other people." Eventually, the water reached up. He sat on top of the house and the water was rising still high. The whole house was in water. He said, "Lord will save me." Helicopters came to pick him up and said, "Come on, this is the last chance. You'll get drowned." He says, "Pick up other people. The Lord will save me." The water rose. He drowned. And he was very angry with the Lord, that "I had so much faith in you. I loved you and worshiped you. And you saved everybody else and never thought of saving me?" So, when he went to heaven—he had to go to heaven because of his faith—and he faced the Lord. The Lord said, "What makes you think that I didn't try to save you? I sent you boats, and you didn't get in them. (laughter) I sent you helicopter. You declined. Why do you say I didn't send any help to you?" He said, "Oh, I didn't realize that was meant for me." (laughter)

So, sometimes the love of the Master is expressed to us in a way we don't attribute to the Master. We think that's coming from somewhere else. And that these helps are coming from somewhere else and that the Master—because it's not identical to love for human beings who we meet on a daily basis. If there was only one Master, one disciple, it would be an ideal love story. But, when there are many disciples and the love of the Master is still the same for all, it is expressed in different ways. When the number of disciples is large, the Master loves them all. But the disciple must have a feeling of being loved individually. So, what the Master does is, he does some little little small private miracles for those people, and they say, "Yes, you know, the Master loves me. He did this for me. He did for nobody else."

Our mind is still possessive enough to say we possess the Master. You know, it's "My Master did this for me." And so many people feel like that about the Master. And if you say, "He does it for all." Then, "He doesn't love me anymore." So, the mind thinks like that. But therefore, the Master gives lot of experiences to us to show His love, unconditional love. But the best part is, when we go wrong according to our own conscience and we get forgiveness instantly from a Master, we know his love is very unconditional. So, over time, no matter how much the mind might say, "You are not sure. You can't be sure of the love," it does come up, and you feel it. Sometime, the Master can show his love from an incident happening far away. You...you can be, say, a Master in India, and you are a disciple living in the United States and you say, "Master, I am in a dire problem here. And Master, won't you come and help me? You said, whenever I am in a problem, you'll help me."

And some friend of yours comes and helps you. And you say, "Master never came, that friend came." Later on, you find the friend who came to help you had no idea at all that he helped you, or that the friend never existed, and he only appeared at that time. These incidents have happened. And we don't think the Master has come to help us. We think somebody else came. So, the Master expresses his love for us in many ways daily, but eventually the love overwhelms us, overtakes us, and we get trapped. We can't go anywhere. His love is so powerful and strong.

Thank you very much for your patience. I am very happy to meet all of you. See you tomorrow again.