

Meditation Gives You Truth and Knowledge

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Friends, I am very happy to be here on the second day of my visit to Toronto and I am glad to make so many new friends here and I see some friends who have travelled from outside the country to come here. I welcome you all and I am very happy to meet you all as co-travellers, fellow travellers on the spiritual path. We are travelling on the same route. Our destination is the same. When we find somebody lagging behind, we try to take him along. Somebody can go slightly ahead, somebody is behind, but our destination is still the same. Our destination is our true home from where we came here. We came here not to get trapped here, not to get into the domain of the mind and its various creations, the three worlds of the mind. We came here to have a new experience. We came here to see how consciousness can be applied to different situations that we can create. We were supposed to just come and go when we like. Somehow we forgot about it. We forgot where our true home is. We lost our way. We began to find the place which we had come only for a little journey, for a little entertainment. We began to regard that as our home. It is like somebody going into an amusement park just to have a ride and starts believing that's his home; that he has to have a ride all the time there and then he gets on a carousel that is going round and round and he can't get up because he says, "This is my home. I have to stay here." We are like that. We are on a carousel, go around, merry-go-round. And this merry-go-round means that we keep going around in different forms and we think that this is life. This is it. We forget that this was a temporary experience that we did not come here to settle down here, but we tried to settle down here. It's amazing how we see people die; how they left everything behind; how they had big plans for things in this world. I have met 90 year old people who are still planning that they are going to build a new house and they have a plan to travel to certain countries and next day they are dead.

We make so many plans to do things here. We acquire things. We acquire property. We acquire friends. We make relationships and when we die nothing goes with us. Nothing is ours. We just leave it behind and while we are here, "This is mine. This is mine. That is my house. That is my car. How dare you come and tamper with my things?" We are making those things mine which are not ours. They don't go with us and we spend so much time and attention in making those things mine, those people mine who are never going to be ours. In short while we find that life ends and everything is left behind. It is said that Alexander the Great, who went around conquering country after country and he came to India and there he was looting temples, looting villages, collecting all the gold that was stored in those temples, collecting all the wealth of the people, put them on his big caravan of horses and maybe camels, which he brought from the middle east, and those were laden up and he was on his way back. And when he was halfway to his hometown, he got sick. He got so sick with very high fever. If you have read history about his life you will know that he could not reach home. On the way he was so sick and the physicians attending on him said, "Alexander, you have no chance of going home." He says, "Can I give all the wealth I acquired by killing

people, making children orphans, making women widows? If I gave all the wealth, can I get enough days to reach home?" They said, "Sorry, nothing can help when you are going to die, you are going to die." He said, "I cannot die. When I was young," Alexander said, "When I was young, a Gypsy told me, 'Alexander, you are born with a silver spoon and a gold spoon. You will never die unless the earth becomes silver and the sky becomes gold,' which," he says, "can never happen. Therefore, I cannot die. I am immortal." But when he was so sick, he had a silver armour which they were carrying. They laid the silver armour on the ground and put him there and he had a big umbrella, golden umbrella. They put the golden umbrella on top of him. When he saw the silver at the bottom and he saw the gold on top, he knew his death had come and with all the pleadings, they said, "There is no chance." And he died. But before his death, he said, "When you entomb me, when you bury me in my coffin, leave a space for my hand to be kept out. The whole world should see that even Alexander the Great went empty handed. And that was done. If you know in his coffin, they made a place, his hand was left outside and the rest of the body was put in coffin and he was buried like that.

So even Alexander the Great, everybody ... We have seen so many important people who thought that they will be here forever and we all make plans without realizing the breath can stop any moment. Nobody has been ever able to correctly predict the time of death. Therefore ... but everybody dies. There is no question about that. We haven't seen ... The saints have come, masters have come, very powerful people have come. They all died. Nobody survived. Even their life span in terms of cosmic time was very little. In terms of cosmic time, where we say there is infinite time and we talk of billions of years of the creation of this planet and this whole universe from the big bang and 40-50 billion years we are talking of, compare 40-50 billion years with a life even of 100 years. It is like a drop in the ocean. It is like a bubble that comes up. On the beach you see the bubble and it is shining with the rays of the sun and all the rainbow colors are on that bubble and feels so proud. Suddenly it bursts and is gone. That is our life. It is such a short life and we try to do things here as if we are going to be here forever. The way we are expecting that these things will all become ours, they never become ours. They are not ours to start with. Therefore, to spend so much time on something that is not going to be ours has been a big mistake. Why did this happen? Because we forgot that this is not our true home. We don't belong here. We came here for a very, very temporary period and that we have to go back. Now we don't know where our true home is. Therefore, those people who have had the opportunity to find their true home, who have actually travelled back to their true home and found out where it is, they come and tell us that, "Look nothing is so hopeless. Don't be so desperate. We know the way. The way to your true home can be found within yourself. Therefore, don't feel too hopeless. If you go within yourself, you can reach your true home." Where is the true home within? They said, "There are layers and layers of experiences to cross, but once you cross those experiences, you will reach your true home and find out that in truth you never left your home, but you only has a series of experiences of changed awareness, altered consciousness, which brought you to different levels of experiences. Therefore, once you start withdrawing, it may look like a journey back. It is not a journey back. It is a journey backwards to your own origin. It's to

go back to where you came and, therefore, they recommend that under the guidance of somebody who has already gone, you take the same path. At every step, get the guidance throughout the route. That man who has been there knows the place, knows the route. Follow his instructions. Follow him. Go along with him. Hold his hand so that you can be back home like that guy has been home. These people who already reached home, whom we call the perfect living masters ... We call them perfect because they rise above the imperfections of the mind. Our mind is imperfect. The mind can never be sure of anything. The mind does not have any power to acquire knowledge except through logic, which is of two kinds, as many of you might know - deductive logic and inductive logic.

Deductive logic says, "If this wall is white, then this corner of the wall is also white." Deductive logic, if you study it, does not give you any new information. It only presents information which is already there. You never get new knowledge. Inductive logic, on the other hand, is a guesswork. It says, "This wall is white and it turns around, so most probably it is white there also." It is an inductive conclusion. So when you have an inductive conclusion, you are uncertain. That is the very reason why the thinking of the mind creates uncertainty and not certainty. Nobody has been able to create certainty of knowledge through thinking. They have created uncertainty of knowledge because thinking can raise more questions all the time, raise more doubts and that is why relying on the mind have never been able to give us any certain knowledge. It has not even given a sense of certainty. Nor has it given us full clarity. Full clarity would come if we were able to see through. We can't see through anything. We can't see through what is going to happen tomorrow. We can't see through walls. We can't see even what is happening elsewhere in this universe. We're constantly trying to find out. Therefore, our vision is so limited that we can't have any clarity.

On the other hand, even if we go halfway through to our home, to our true home, a clarity and a knowledge comes which cannot be found here at all. If you ascend the mind, go beyond the mind and rely on your own soul, on consciousness per se - not consciousness being looked at through the mind - if you go through that, you will get a clarity and a certainty which you can never get through the mind. Apart from the fact we are talking of true home and going back there ... Supposing somebody doesn't believe in all this. I have good friends who are atheists. They say, "We don't want to believe in god, but we believe in what you are saying." Why do they say that? Because I say, "Look at the peripheral benefits of meditation." If you get such a clear thinking, if you can get clear visions of what's going to happen, it's a great thing in this world. If you can be fearless in this world and without doubt you can be knowing something, it is a great benefit, though it may be just a perquisite of meditation, must be side effect of meditation that you get these benefits. So the fact that even atheists can practice the spiritual path and god, believers in god can practice this spiritual path, believers in any god can practice this spiritual path, believers in more gods can practice this spiritual path, makes it the most universal way to gain knowledge and nothing is more important than to gain knowledge, first of all, about yourself. Who are you? What is your reality? Obviously the covers upon us are not our reality. This body, physical body, goes away as I just said it is very short-lived. The inner body, which some people are able to

experience, the astral body, the suksham shareer, that itself has a very short life also compared to cosmic time. The average life in physical time of an astral body is one thousand to three thousand years. Average is about two thousand years of physical time. It dies. Just like this body dies also and then it can be reborn just like this body can be reborn, but it does not get reborn in many forms but limited number of forms whereas this body can be reborn in 8.4 million species and so all those species are available for rebirth when we are in the physical plane. The number of these becomes much less. But that body dies.

What about our mind, which we think is ourself? The mind has a limited life also. It is a very long life compared to this body, about 3 million years average, but 3 million physical time is nothing compared to billions of years of existence of the universe. Therefore, all these forms of ours including the inner form which lives long and which survives birth after birth in the physical plane, even they have a limited life. So they all die. Everything dies. But the soul, our consciousness per se doesn't die. It is immortal.

Only that part is immortal, so when we want to know who we are, it is best to know that which is immortal. We are so accustomed to see change that we begin to believe everything has to change. We look at this world. Everything is changing. Every day is different. Every day we grow up. Every day we see something new. Even the planets change, the universes change, the sun as a star burns out and becomes a dead star. It has happened continuously. Everything is changing all the time. We are witnessing change at every level - here, astral, causal - all planes are subject to change. The only thing that is not changing - the one who is looking at the change. The one who is experiencing the change never changes. The witness to these changes never changes and that's our real self. Consciousness, which becomes aware, conscious of all these changes, never changes. Therefore, if you define that which is real as that which does not change, then the only thing real is our own true self. Our consciousness is real. Everything else is unreal because it changes.

Therefore, if we want to find some real stuff and want to see who we really are, we must go to our soul, our atma, our inner individual consciousness around which all the rest of the creation has been made up. Now when we want to go within, which is recommended ... Emerson's quote, which is just there in a room where I was giving interviews and it said, "Of all the things that are behind you and all the things that are in front of you, more than that what is within you." So I was happy to read that. I know that everything is within you. So, therefore, when we go within, our problem is that we go within only in a reality that we have accepted. We accept this body to be real. We accept this world to be real and when we go within, the whole world remains real around us. Everything is real. The body is real and we try to close our eyes in the real body, we don't go anywhere. We just see darkness. In order to go within, we have to go within consciousness, which is our reality. If you want to go within consciousness, then all these things become covers upon us, costumes we are wearing. This is a physical costume we use to play out a physical role in a physical drama, which is of high

intensity and very well done, very well performed. You go and see a show, you go to Broadway in New York and they can charge 140-200 dollars for a show ticket. But if you want to see a cheap show on the street, you can get for a quarter. What's the difference between the two? The Broadway shows and the best movies that we see are acted so well that the actors look like they are really the characters they are performing. They look like real characters.

I remember Ben Kingsley being interviewed when he made Gandhi, that movie. And he said for 6 months before the shooting took place, he had to feel and act like he was Gandhi. Only when he really began to feel he was Gandhi, then he started the acting and it is a very well acted movie in which he acts very well as Mahatma Gandhi. So the point is that a good actor is one who thinks he is that character. Imagine how good actors we all are. We really believe we are the character that we are playing. This has been so designed that we automatically have A-class, first class actors and we all are first class actors because we don't even know we are actors. We take it as reality. So in this big show, in this great drama taking place here, we are acting so well. We are acting according to the scripts given to us which we have learned and on which we move. The script is completely written up and we go ... The script requires us to be sad, we are sad. The script requires us to be angry we are angry. The script requires us to be disappointed, we are disappointed. Whatever the script says, it's all in the script.

Wouldn't it be wonderful if you could, by a simple means of meditation, go and see the script? It's visible. The script which you are playing out here as an actor is written up and can be read and seen. It's all right within you. It is not outside. You can go within and read the script and see exactly what's written up and how you acted and how you are such good actors doing it. When you read the script and say, "Wow, I could alter it." And then after reading the script you say, "I am going to change this part." And you come down. You forget the script because you only had a glimpse of it. Come back here. This becomes your reality again. You go on acting same according to the script. This whole levels of consciousness, levels of realities has been so placed that at one time you only have one reality. If you could hold on to the reality of the script, if you could hold on to the knowledge of the causal plane at the same time as the knowledge of the physical plane, your life would be totally altered. But since we only have one reality at one time, when we are on the causal plane, that's reality. All this is dreamlike. When we are back here, that looks dreamlike. We are not even sure. Was it a great dream or was it real? Because we take this as reality. Every time you take reality as one level, all others become dreamlike. Therefore, even having ascent to a higher level of consciousness, when you come down here to this level that looks dreamlike.

There is only one stage where it doesn't happen to be like that and that's our true home. Our spiritual destination, which we are all heading. In the spiritual destination you discover that the whole thing was been done there only. There was no levels of consciousness. There were no different levels of creation. It was all one. It has all happened in one place, if there was a place. Of course there was no place, but it was one single totality of consciousness in which

the whole show took place, including show of all the levels. Levels was just a show that there were so many levels. Once you discover and reach there, then you are living all the levels at once. That's the only time you are awake at all levels and you have a chance to examine how this relative reality has been created at different levels. At no other place can you do that. Every other place blocks you from knowledge of any other level, but once you reach the top you are able to live simultaneously at all the levels and operate at all the levels. It is very interesting that these perfect living masters, when they come, they don't come from the physical plane. They do not come from the astral plane. They don't come from there. They come from their true home. When they come from the true home, they are conscious, aware at that very moment. When they are talking to us at this level, they are talking to other people at different levels and they are doing the work at all five levels because they are constantly not only aware but are acting in all levels. For them, all levels are unreal or all levels are real. They are all unreal in the sense that they have been made up by consciousness. They are all real because the souls distributed in all those places take them as real. So they work with souls who are distributed in all these regions at different levels and who are all taking them as real.

So they participate in the reality of their seekers. They participate in the realities of those whom they meet when they are around at every level. One sometimes think that a master is a human being, well learned. Maybe he has been to Sachkhand too but right now he is here amongst here. We forget that he is not only here, he is everywhere. Right there. It is not that he has to access that place, like we have to. We, as individual seekers, can go rise above. When we want to go to the astral plane, we have to be unaware of the physical plane. We have to cut it off. Then only we have the experience of an astral plane. When we want to go to a higher plane like the causal plane, we have to cut off the knowledge and awareness of the physical and the astral plane. We only have one reality at a time. When we go and see ourselves as a soul in par-brahm, we have to cut off the complete awareness of the three worlds of the mind. Then only we see that. But, on the other hand, if you are in your true home, you see all the levels as if one show is going on level after level and just one show created within one place which is our true home. It is a very great experience, the greatest experience to be able to see the whole of creation and the process through which creation has been set up and to see the perfection of this process and the perfection of creation from the top. And that top is our true home. We belong there and our object is to go back there.

Now we have several teachers, masters, Gurus, they have always been there and they all teach us different things. The real Gurus all teach us to go within. Those who teach us to go outside to look for reality are misleading us because there is no reality outside. But I am talking of those who are pointing out to the true path, which is to go within. If any Guru comes and tells us, "I will tell you how to go within," I say "Follow him." Don't worry to try to evaluate how far the Guru has gone, he has gone ahead of you. Isn't that good enough? Even if he is one step ahead of you and he takes you one step further on the right track, that's good enough. So don't hold back. I am saying so because so many people say, "Well I have to find out if this Guru is perfect living master or not. Till then I won't settle for any Guru."

Ok, you spend your whole life in this, because you will never be able to evaluate who a perfect Guru is. The most perfect Guru will be the most ordinary looking. And that creates a big problem. And therefore you can never know who is a perfect one. So therefore, the key is whoever says, "Go within and find the truth," go along. He will take you as far as he has gone, as good enough to go that far because you haven't even been that far and once you go that far and want to go more, seek to go more, a Guru will appear in your life to take you further. It is not your responsibility. It is not seeker's responsibility to find. The seeker's responsibility is to seek. It is the Guru's responsibility to find. In India, we of course say, "When the chela is ready, the Guru appears." Nobody says, "When the chela is ready, you will find a Guru." They say, "When a chela is ready, when a disciple is ready, the master appears." How does he appear? There are so many ways of appearing. This whole world has surprises. This whole world has coincidences happening. Whole world has ways of getting together and we all move around meeting people accidentally. So it is no big wonder if accidentally you meet the person who happens to be the Guru and he knows it. You don't. Don't forget that it is not you who are finding the Guru. You are just seeking and the Guru is finding you. If he doesn't know, if a perfect living master doesn't know that his seeker is seeking him and doesn't go to the seeker in some way or the other, he is not a perfect living master at all.

The definition of a perfect living master is that he comes for the seeker. He is born here for the seeker and he has a list of marked sheep who he must take home no matter where they are, no matter how far he has to travel. They talk of a shepherd who had to go way out to collect one sheep from his flock put straight away but he couldn't stay with the rest of the flock because he had to pick up that one sheep. The masters are like that. They will not leave any marked soul behind. They have a very special mandate, to be human and to gather the human seeker who is on their list and therefore they find you. The masters find you. Of course when they find you, you are beset with all the troubles of destiny, of your karma. You are in great deep troubles in the world. You have financial trouble, marital trouble, trouble with friends and relationships. You have troubles with health. You have so many troubles and all those troubles are there preventing you from taking full advantage of the sudden appearance of the master who will take you back home. What does the master do? He says, "Yes that's ok. This is normal to have these troubles. We are in troublesome place. We are in a place where these troubles come anyway. They come and good things happen and bad things happen. It is normal here." So they are not worried so much that you are in trouble. They say, "Ok." In the physical body, the masters say, "We are also going to be in trouble because we have taken on the same kind of role and we have a similar situation in life. We go like you. You go the way you are going ahead, pay off your karma good and bad, get rewarded but we will take you back home anyway. It is not based upon what your troubles are, what your karmic situation is. The master comes to take you back home anyway." Therefore, he goes and joins you in your troubles, says, "Ok, sorry to hear this," and give some divine intervention to make you have some faith. He doesn't come to heal you or to save you from your financial troubles. He comes to help you to get out of it by his

intervention, by divine intervention; to help you to build the faith that here is somebody I am sure he has helped me in this way. As things begin to change your faith grows and with the faith, you forget about the troubles and you are ready to go home.

It is interesting how the story is told of a man who was planting a little tree, a little shrub, little sapling of a tree. He was planting and then watering it and then giving it fertilizer and a young man came by. He said, "Old man, why are you wasting your time? Don't you see there are weeds around that place? There are so many weeds and you are thinking your plant will grow here? All the food you are giving and all the fertilizer you are putting, the weeds are going to eat up." And the old man looks at the young man and says, "Have you ever planted this before?" He says, "No, I haven't. But I can see the obvious weeds. I can see them and they are eating up the food that you are putting in for the plant." He says, "No, I have planted this before and I know right now when I put the water and the fertilizer, I feed the weeds as well as the plant. But the weeds remain small and the plant begins to grow. When the plant becomes like a bush, in the shade of the plant the weeds wither away and die." I have seen that. This example has indicated that masters come in our life and all our worldly desires to get problems solved - health problems, financial problems, marital problems, problems in the home, problems outside, problems at work - we complain to the master, "Master, these are the problems we are facing." And what does he do? "Oh yes, I'll help you." He feeds you in those problems also. "All right, we will take care of this." He is feeding the weeds, but the faith in the heart, which is the real plant, keeps on growing. The love and devotion keeps on growing and this is the beginning. The feeding of the weeds seem to be feeding the plant also. When the plant becomes big, we say, "Master we don't care for anything happening. We only want you." This whole change takes place in the human life. So that is why there is a comparison between that little plant of love that a master puts in our heart and our desires are around us and those weeds, eventually, when the love grows, they all wither away and die.

So, the method of the masters is although they know that you are going through this karma ... They go through karma as well to be at the same level as we are, but then, eventually, they take us out through the only path that works - the path of love and devotion - the only thing that pulls the soul beyond the mind, which is love and devotion. Nothing pulls the soul beyond the mind except love and devotion. Of course, to go through these three stages of the mind and mind's children, the senses and the body, to go through these three stages, we satisfy the mind. We feed the mind also. The masters come and feed the mind. They help us get answers to our mental questions and our mind says, "Yes, that makes sense." We take another step forward. The minds have doubts and they try to give some indication. They create a small little miracle here and there and we say, "That's good." You get a glimpse of some higher level and you say, "Wow, there is something more than this world." And then after that you say, "When can I get that glimpse again?" You don't get it for ten years and say, "What happened now?" Well that was a good sampling you got. It was good enough for the time being. It was good enough to build the kind of, level of faith from which you can grow. It is not necessary that every day you should see a miracle to build the faith.

When I was very young, I wanted to see if the master is really a master, so I check him out. If I am running late for the train, “If the train gets late today I will know the master is real.” So I went to the railroad station, train was late. I said, “Master is real. See he delayed the train.” Then I said, “If I go to park my car and there is no parking spot normally there, if I find a vacant parking spot, master is real.” Suddenly a parking spot appeared and master is real. I tried about ten times this thing. Then I went to see the master to say, “Yes.” He said, “Are you going to spend your whole life in testing or are you going to move forward? You have done something. This is basic. It is a basic faith that you are developing and on the basic faith, now you step forward and move on. You can’t be testing all the time.” It is just like some intellectual people say, “Let me get proof. Ok, this much seems to be all right but have to study more. I have to do more research.” You know many of them do research all their life and die and the research hasn’t ended. They found nothing. There is a point in time when we must say, “I have got this much evidence. I have got this experience. Let me now step on it and move forward and these masters ... That is why they encourage us. They give you a dose of, a glimpse of, a sampling of what is inside. Sometimes a good sampling depending upon our karma and where we stand and how much resistance we have, because we all have resistance to the spiritual path because of our mind.

The mind likes to believe what is physical, material, empirical. And anything beyond that needs convincing and proof. I was just reading on my iPhone, a very nice device. People think it is only for making a phone call, but, no, it has something else. It has a flashlight in it and, I don’t know, that is one of the applications and when you use the flashlight, it shows a torch and you press that and the light comes out, pretty good light. I use it at night as a flashlight on my iPhone. But then every time there’s a light, there is a saying from somebody important. So, the last I read was that to ... “We can see the light because we can see the darkness.” Another one said, “To search for the truth with it, only plain logic is to search for the sun with a lamp.” You are searching for the sun and its light and you carry a lamp that I am going to search around. This is the kind of intellectual search we make. We are searching for something which is way beyond space, time, and the mind, and we are applying the methodology that applies to empirical studies in a very limited way. At that time, what do the masters do? They intervene for the marked souls. They intervene and provide answers to their questions through means which surprise people.

There was a friend of mine in Boston who read a book, *The Path of the Masters*, by Julian Johnson. He read it. He said it made no sense to him. He couldn’t believe any of the stuff. He said, “It’s just all crazy Eastern mystic stuff that is written up there. He must have been a very poor doctor. That’s why he went to India to do that.” And he threw the book away and then he met me. After ten years he meets me and says, “I got enlightened. I found everything.” I said, “Where did you find it?” He said, *The Path of the Masters*” - the same book that he had rejected earlier. So, we get our answers. We get sufficient evidence to move on through the master’s help in means that we cannot always pre-judge. We can’t say which side it will come. It can come from any side. This method of using coincidences is a very good method masters employ very frequently. Coincidentally, you get messages. Coincidentally, you meet

the master. Coincidentally, you have a conversation. Coincidentally, these things happen. Coincidentally, you open a book and get an answer. Coincidentally, you are driving and see a sign on the road which answers your question. All these are coincidences, which are very useful for masters to use and they use it quite freely. And that is why I noticed that those who are on the spiritual path, they find the number of coincidences in their life of this kind, go on increasing. Otherwise, they never noticed it. It was there, but they begin to notice it and it becomes meaningful for them. So that's why these masters come and they guide us from the point where we are. They participate with us. They work with us. They become our level and then gradually, befriending them through the path of love and devotion, they take us back home.

So it is very lucky that we are seekers. It is more important to be a seeker than to say, "I have found a master." Because you can find a master who is gone only shortway inside and there is no way he will call that short destination as Sachkhand. How do you know there is Sachkhand? He may call the very astral stage as Sachkhand. When you go to astral stage it looks like Sachkhand. It looks so wonderful compared to this physical world and you see that everything is being created from there. It is a reflection from the astral plane. Everything that is here is also there in its pure form. When you see all those things, you feel that is Sachkhand. So a master, who calls it Sachkhand, convinces you it is Sachkhand. So you can't know.

When I was describing this in one of my talks, a guy saw me on YouTube and saw me saying this. Then he wrote to me a very nice email. He said, "You say that a master can mistake any level as Sachkhand and so can the disciple mistake. How do you know that you have not mistaken that place which you call Sachkhand? Sachkhand may be beyond that and you may be confused. How do you know? You are calling the astral plane Sachkhand. You are calling something very narrow as Sachkhand. Is there any way to find out that you are really moving up?" So I have to say that it is quite possible that there is another Sachkhand beyond what I know. I would love to see it too. But I know that the Sachkhand I talk of is the one from where you know the whole of the creation at all levels. If there is one beyond all levels I would like to know that too and I am open for it. But somebody has to come and show me that. I am ready for it. If somebody can show me more, I would like to see.

But one thing I can tell you, one very strong evidence that you are at a higher level is the change in the nature of time and this is very significant. In the physical plane, time flows in one direction only. In the physical plane, you have the past, present and future. You don't go back to the past ever. You are always running towards the future. So, since time is flowing only forward, you can't even stop it. Nobody can say, "I like this scene. Let me stop it for five minutes." You can't do it. The physical time doesn't permit that. No matter how competent you are, how advanced you are. The moment you step into the astral time, you can stop it. People have stopped it. You like a particular scene, you can stop it. But still, time still moves in the same direction. We used to play a little game as kids called "freeze." So when all the kids would say, "freeze," and everybody stood exactly where they were. So for us time

stopped. But that is not real stopping of time. But in astral plane there is real stopping of time. So that's a very big difference from the time flow here and the nature of time that we experience in the astral plane.

In the causal plane, time is merely laid out on which you can travel both ways. You can go to the past wherever you like, you can go to the future wherever you like and you realize that time never moves; that time is static. Time is static here too, but we think it moves because we move on time. People say the Greeks, the Egyptians were very clever. They knew how to time travel, little realizing we are all time travelling right now. We are travelling on time and event is already there ahead of us. We move towards the event. We say, "Oh, the time has moved." Time never moves. Time never moves anywhere, but the experience of time flowing changes from one level to another. So when you reach the causal plane, that's the first time you realize that time is a fixed thing. It is as fixed as space. Space doesn't move. Space is there. If I want to go from here to Chicago, I know Chicago is there. I am here. It is a special distance and I will take the distance and go there. It is identical with time. I know two thousand fourteen is there and I can go two thousand fourteen. I travel, not the time. Time does not move. But this is only experienced personally when we reach the causal plane. So there is such a big distinction in the nature of time that you can, at least with these indications, find out where you are. That's a very big distinction.

If you go above the causal plane to par-brahm, then you still have time but you can't describe it because it is not spread out. Time in the causal plane and all planes below is spread out into infinity. Right here is infinite time. What is the meaning of infinity? People say, "What is infinity?" You know what infinity means? Keep going and you can go further, but when you stop going, that's infinity. If you can't go anymore, that's infinity for you. But if you can go, go further. When you can't go, its infinity. You can't have another definition of infinity. It's infinite, but I can't see where it is. Oh, then don't talk about it, if you don't know where infinity is. But if you know that infinity means the ability to go as far as you like. Keep going, keep going. You can't go anymore - that's infinity. And if you can't even think about anything further, that's infinity. How big is space? Infinite. How much infinity is it? As far as you can go. You can go to billions of galaxies and see them. That's the end of space. That's infinite. If you go more, that's infinity. Infinity, in practical terms, is a practical experience of how far you can spread out. So, what has happened is that the time which is, by the way, time is Kaal. Time is the negative power we are talking of. Time is the real trap in which we are trapped, so therefore, it is important to study the nature of time. If time is flat and already laid out and is infinite, you can travel upon it either way as far as you can go. This experience only takes place in the causal plane. But once you see the nature of time in the causal plane, you are sure of the nature of time in the astral plane and the physical plane. You can be back here. You know, time is not flowing; we are flowing on time. You are time travelling right now. You travel, but here you travel at a fixed pace and it looks like fixed pace, but there is a secret in that too. There is an objective time and a subjective time. The objective time is being set up by our watches and clocks, and the subjective time is how we feel how much time has passed. Specially meditation is a good way to start out, finding out what is the

difference between objective time and subjective time, where you try to meditate and you think one hour has passed and you find only ten minutes have passed on the clock. But which one do you believe? You believe the clock. You believe the watch. You don't believe your experience. We are so much tied down to something external to ourselves. Here we are experiencing that we've been sitting for an hour, but this watch says ten minutes. We have to accept ten minutes and not my hour that is experienced. If you are in good company and we are chatting away, having coffee with friends, and two hours pass. "Oh, two hours have passed. We thought it was only half an hour. We experience half an hour and two hours passed on the watch. "Oh, two hours." Yes, the clocks and watches are determining our time and not our subjective time.

The truth is as you will find out if you go to causal plane, subjective time is the only time you are experiencing. This watch is set according to your subjective time. That means the watch will reset to what it makes you believe. So, the belief in the nature of time in the physical plane is making our life on calendars and times. So you see these are just devices to keep us held back here. All this time is holding us back in a way that nothing else can. This negative power called time is holding us back by relying on watches and clocks and not our own experience sitting here. How could we get into that? But we have got into it. We have got into it scientifically, empirically, objectively. So you can imagine what this kind of creation can do to us. But the nature of time is itself very confusing because even in the physical plane, the time that we talk of is only past, present, and future, and sometimes I give this example to mathematicians. Please examine the nature of time. Where do you live? Do you live in the past? Do you live in the present or do you live in the future?

Has anybody lived in the past? It is gone. At any time you are living in the now, which is present. Nobody I know of has ever lived in any other time frame except now. Now is the only point at which you live. And think of it. Before I say now, it was future. After I said now, it is past. What is the duration of the present?

Do you know how much now is? Now is not even a nanosecond. Now is zero second. Can you believe we are all living in zero second and we think time is flowing? How can time, this negative power, affect us to such a degree that knowing that living in zero second, we think we are living in all time. "Oh, I was living now in the present." The reason is we are misleading ourselves by calling the immediate past as present. The immediate, "I am just speaking to you." Well, that was just the past. I call it present. So I am misnaming now as time frame and it is not a time frame at all. If we are living in zero time, even in the physical plane, then how come this past comes up and future comes up and present comes up? The reason is that what has already happened, it might have happened and passed through zero time. It has happened. We can measure the time in the past. We can measure this happened one hour ago. This happened two hours ago. This happened a month ago. We have a measurement of the past. Zero is only now. We can also measure the future. What will happen one hour later. What will happen tomorrow. What will happen day after. We can theoretically measure a future. We can practically measure the past. Therefore, what it looks

like is - past is real because we can remember it. It's memory. Nobody can know the past except through memory. Is there any other method available to consciousness to know what has passed? The only device given to us, the only instrument to know the past is memory. We can recall what happened; we can recall what happened a second ago. We can recall what happened and very often we can't recall what happened long ago. But recall, or using the memory, is the only way to know the past. Ok, then there is the future. Let us see what the future is like. If you look at past, it is only memory. You are recalling from memory. If you look at the present, it has no time. But we make it look like time, present time, because of immediate past. So present is immediate past. Past is past. What about future? Supposing you had three words omitted from your dictionary - hope, fear, anticipation. These are the same actually. They are all anticipation. Hope is positive anticipation. Fear is negative anticipation. Anticipation is neutral anticipation. If we don't have these, there is no future. Have you ever thought of it?

Future comes only by this activity. There is no future if you can't hope, fear, or anticipate. It is the function of mind to do these things in time, that means in the past, to create the future. Hope takes time and therefore moves backward to the past. Fear takes time, moves to the past. Everything is past. What we call future is the past. Past is past, present is past, future is past. If everything is past and the only way our consciousness can pick up experience here is through memory, that means we are recalling something. We are not making up anything. We are recalling. It's a replay. It is obviously replay of something already recorded which you are recalling and playing out now.

This exact knowledge that this is actually happening comes to everyone who goes to the causal plane. You see the nature of time there, how it is being created and how we experience it here and yet we take it that time is real and we have a real past, present and future. We make plans, do all that without realizing you cannot do it except in the past and except through memory. Therefore, it has to be done somewhere else earlier. You can only recall it. If you know that, at that point you discover in your spiritual practice that all you are experiencing here was replay of something already written up, played out earlier. Memory cannot be created except what happened earlier and then you remember it and recall it. So, therefore, the nature of time is very strange. In the astral plane it is very simple. You just sort the time when you like. In the causal plane is the best experience of time, when you find all events - past, present, and future had already been placed at one go. In one go, all events had been placed and as we moved upon them, we experience them in the physical plane, we experience them in the astral plane, and we can experience them either way in the causal plane. You can travel to any event you like in the causal plane of your own life or anybody's life. Now that opens up a very wide area of experience, much wider than this entire universe we are calling our universe. So this nature of time is so important to understand and gives you a clear indication at which level you are. So nobody can be fooled. "Oh, this is my Sachkhand. I am going to heaven and therefore this is my Sachkhand." Sachkhand is beyond that. Now what about beyond that?

Let's examine what happens beyond that. In par-brahm, what happens to time? Par-brahm is the birthplace of time. In par-brahm you will find that the entire time, events of time, which had been spread out like that have collapsed into one single point and it is from there that it has been opened up and created past, present, and future, and all the events on this timeline. That the time is still there, but you can call it zero time containing the entire time that will be created. That is par-brahm experience. Go there and see how time can be condensed. Space can be condensed into zero. Now mind cannot understand it. The mind, our human mind, does not function beyond time and space, as we know it here. A thought takes time. Understanding takes time. Every function of the human mind takes time. How can it understand what's happening in a timeless state? So they even compress time, compress to the point of zero. Cannot be understood. Mathematicians can understand a little bit. There are some things the mind can't understand what mathematics can understand. That is why in Plato's republic ... if you read the old Greek text, they want to train people to be governors of the state ... they teach many things first 15-20 years - athletics, build the body. Then teach philosophy, then finally teach mathematics. It is given very great importance because mathematics can go beyond mental comprehension. I will give you an example. Supposing I want to take this bottle of water and make it half the size of the bottle. Mathematically, just one and a half. I can see one and a half bottle. I make it one quarter, $1/4^{\text{th}}$. I keep on compressing it, making it smaller and smaller. Intellectually, I cannot make it zero. I can make it very small - point zero zero zero zero and infinite number of ... and then a one. But I cannot make it zero. But actually by compressing it, can make it zero. Not only that, now comes the real game of mathematics. We can make it smaller than zero. I can make it minus one inch. I can make it minus two inch. Where is minus one inch? Can any mind see it? No mind can ever see it. Mind cannot comprehend because it must see in positive space and positive time. On the other hand, mathematics can see it. So, therefore, the importance of mathematics was there. It arises from par-brahm, where you can compress all existing time into zero and, if necessary, even minus zero. So, that's amazing.

In mathematics I studied that there is a difference between plus zero and minus zero. Mind says, "What is the difference? Both are zero. What's the difference between plus zero and minus zero?" But there is a difference. Plus zero is where you are heading towards plus, minus zero is where you are heading towards minus. Next number after plus zero is one. Next number after minus zero is minus one. Zero is zero but we can put a plus or minus on it, make a difference. Why am I bringing this up? To show you the nature of time in par-brahm, where you find that all the time, all events are there. It is not that they have disappeared. Creation has taken place there. All events, at all levels, all three levels have been created and compressed into zero time and zero space. They come down into the causal plane and they spread out. The causal plane is responsible for churning that zero creation into creation of space and time in which we have great experiences in causal, astral, and physical planes. And that's what we are having right now. Then what happens? Anything beyond? Sure. This par-brahm is only the area from where it is situated. Par-brahm as a region, as a level of consciousness is divided into two parts. If you have studied literature about the levels of

consciousness, you will notice that par-brahm is supposed to be the one where you find our individual soul and it is the home of time, the creation of time. It is the home of kaal. Kaal, many people regard it as a negative entity, some kind of a giant sitting there running this universe. No. Kaal is no soul. Kaal is not a being. Kaal is time. Time has no soul, time is a function. Therefore, we find that the nature of kaal is created there and then operates down. The lower part is where the time originates. The upper part of par-brahm, there is no time at all. Upper part of par-brahm is part of Sachkhand and so it is like an island of Sachkhand which has two parts - one is a part of Sachkhand. If you compare it with a sea and ocean and islands there, then it is an island of Sachkhand and when we are in par-brahm, we are on an island of Sachkhand, we can see Sachkhand from there, from par-brahm. We can see our totality. We realize we are individuated and that's the only function that is being performed between the two - the island and the mainland - that we are individuated as souls. On the mainland we are all one and the many is being experienced in the one and the whole creation is being experienced in the one, in Sachkhand. But this par-brahm at the lower end is the one which kaal is starting a whole creation at the bottom.

We have to make stories to tell all this because obviously when there is no time, there's no space, the mind can't understand it. There is no way to communicate. There is no possible way to communicate what's there, but we can make some stories fitting in with our intellect in the physical plane to grasp and say, "Yeah, that makes some sense to us." That's why I am making stories. Everybody makes stories, you know. Our founder of this Radhasoami faith in Agra, Swami ji, he made such lovely stories. He said, "When you go to Sachkhand, a long tall tree is there. Miles long trees laden with diamonds and rubies." No wonder in many of his audiences the women were there. Most of the women attended his satsangs. "But diamonds and rubies are all there in trees." He was trying to make a point. There is different from here. But you can't describe it.

Now when you go to Sachkhand, you discover the entire creation. You have not landed on some new place. You discover the entire nature of creation at every level starting from there till here and even below. It is a different experience altogether. How can you compare it with any level of ascent anywhere? If a perfect living master comes and has that experience, I still wonder if I can find somebody who has more than that experience. I can't even imagine even in my soul system, I can't even imagine there could be anything more than that. But if somebody can find - sure. So I gave an answer to that email that there is a thing which we can measure, like a measurement to show where you are. Just look at the nature of time and you will know where you are. So on the spiritual experiences, since we never get a full experience, let me make that clear. When we meditate, we don't just go to these places, we get a glimpse of those places. We get to know what these places are. Our attention goes and experiences that, but the shabd, the life force, remains in the physical body. Otherwise it won't be called "dying while living." If you really leave your body, then gone, you don't come back to a dead body. You come to a living body. If a person, through meditation, goes to a higher level of consciousness and comes back, he is not coming to a dead body. He is coming to a living body, which remains alive all the time. All vital functions are working.

Everything was working. So, therefore, "It's a way of experiencing the truth inside you, a way of experiencing who you really are, at every level, what are the covers upon you, how has this cover been created, how has next cover been created. It's a total full knowledge of yourself, full knowledge of who you really are and how the covers have created different experiences for you.

This knowledge comes through meditation under the guidance of a perfect living master. Tell me some better adventure than that. I thought that we would ... I would describe the adventure of coming down here as a great adventure. Now I am talking of an adventure going back home as the greatest adventure - more adventurous than coming down here. So this looks pretty good too, sometimes, if you are willing to take it like a show. If you are willing to take this life and this world like a show, it eases your pain, it eases your mind, because you move yourself away from the character which is being played to an audience. You are the character in this physical body but you are an audience behind the eyes. If you feel that this is a show, a big drama going on, life is a big drama going on, a big stage, the best place to see the drama is not in the physical body because then you are part of the drama. The best place to see the drama is to take a very comfortable chair behind the eyes inside your head. Sit there and watch the drama - drama of all the characters including the character which you call yourself so far, which was your body. If you are willing to look from there, this really becomes a drama and you enjoy it like you enjoy a show, a movie show, a drama, a theatre.

But if you are a character and you identify yourself only as a character that goes through the ups and downs of the drama, go through the miseries and sorrows of the drama, go through the tragic events of the drama, they become your tragedies, your pain, your miseries. But if you watch from there, they are miseries of one character carrying your name, carrying your body. This little shift in where you are watching the drama from makes all the difference to your experiences and your feelings and your attitude towards things. A very short session of meditation taking you only to one or two levels above can change your entire attitude to life and make your life different even here. If you see this as a real drama going on in which you are only a audience, witness and not an actor, you created the actor in the form of your body, imagine how wonderful the show becomes. Can you imagine? You can make heaven upon earth by this little process. So meditation is not a small thing. Meditation is not to calm your spirits or just to get over a problem that you are solving and trying to run away from it. Meditation is not an escape. Some people think that just like alcohol is an escape, drugs are an escape, meditation is also an escape. Not this kind of meditation. That kind of meditation where you play nice meditational music and listen to it might do that. That kind of meditation where you are just drawn out, where you are doing tantric exercises with people, that might relieve some of your tensions.

This meditation gives you the truth. It leads you to your own reality, shows you exactly who you are, shows you exactly how this show is set up, shows you the perfection of this show. If you want to see the perfection of this show, you can never see by part, only by the whole. That's possible in the fifth stage of Sachkhand, our true home. Go to the true home, you will

see the perfection of the show. It is so perfect. My master once told me a very interesting thing. He said, "Ishwar, supposing I gave you an opportunity to change the structure of this creation, what would you change?" I said, "The structure is so big. Give me some time. I will look up and see what I can change?" By the way, he had given me lot of advantages of experiences by the time he asked me this question. I said, "Let me check up on every part of it and see what I would change to make it more perfect." And I tried and I tried and I tried and went back and said, "I can make no change. It is perfect."

Only when you can see the whole picture you find it is perfect. Every time you miss some part of it, it is imperfect. It is meant to be seen as a whole from the top. Then you see how it is set up; that how this reality has been created. We didn't come here to see an illusion. At least when we go to see a movie it is an illusion, but we still take it very seriously. We know it is on the screen. We are not even on the screen. We are sitting in the audience and I see people sobbing, crying. I sob too. In fact, I have never cried in my life on anything except when I see a movie. And my kids know it and they carry special handkerchiefs for me, wipe off my tears. It only happens in a movie because we take it seriously. Aristotle says, the Greek philosopher Aristotle says that the purpose of drama is to create the feeling it is real. If it doesn't create that feeling and doesn't take your emotions out, it is not good drama; it is poor drama. A good show, a good theatre must draw your emotions out and he called it that the drama should be a catharsis of emotions, a purgation. You purge your emotions by watching drama. How? By putting yourself in the play. You think that is real and what's happening you identify with the characters. And that's why he says that what happened - we know it is a drama but during the viewing of the show, we suppress this knowledge. And he called it a willing suspension of disbelief. I am translating in English; he said in Greek, but the translation is that when we watch a drama, we deliberately, willingly suspend for that time our disbelief, system of disbelief. Otherwise, we won't believe. It is just a show. But we don't ... In this drama we are given no choice but to suspend all disbelief because we are characters in the show and that's what we are identifying ourselves with.

Make a little shift; just begin to see this drama from inside. Think the drama is taking place outside of you. There are many characters, all those who meet, many situations. The whole world has been created around you in a beautiful show, great settings, and then you are sitting on a comfortable chair, relaxing and watching. Among the characters is a character which is your body and your name and interacts. You are not that character. Actually, you are not. You never were, but you believe you are. It is only an identification. You are only saying I am so and so; really you are not. Only a little meditation can tell you that this was temporarily put on as a costume on you. Therefore, don't call the costume yourself. You are wearing the costume. Now watch the show from there, including costumes of all the characters and the costume of the characters you have so far by mistake been calling yourself. The whole show changes. Your whole life changes and you will never have the kind of miseries and ups and downs. It is happening to the world, not to you. It is happening to the show on the stage, not to you. Whatever is happening is happening on the stage and if you identify in the middle of the game with the character, then you get the feelings of the

character. But if you don't? Supposing you can keep apart from your own character? You will never feel the pain and the sorrow and happiness of this. You only enjoy. Joy is different from happiness. You get the joy of experience. Happiness and unhappiness both take place anyway. People are happy on some things, unhappy on other things. People are in pain over some things, pleasure on the other side. These are opposites. They work. But the joy that you get, which sometimes they call joy and bliss, which is intuitive, which is in the soul, which your soul is getting, you keep on getting it till you are a soul. It happens here, it happens in the astral plane, the causal plane and the soul. That joy does not go away. You will see this world with the same joy that you go and see any movie and enjoy it. Because it is a movie. It is pre-recorded. I just told you about the nature of time. There is no present. It is all memory that we are using. It is all recall. It is pre-recorded. And where was it pre-recorded? There is no place to get it pre-recorded. You know where it was pre-recorded? In the causal plane. It was put up theoretically. It was put up like somebody is an artist rendering. It was an artist rendering which made several DVDs there and we picked up one DVD and it became reality and it was played by the memory of the DVD, not our memory at all. Consciousness has picked up a memory capsule, as it were. The capsule had been prepared earlier without any actual play and, indeed, if you look at life, you will find that when you come first time ...

People ask this question, "When we came first time, what Karma did we have? We had no karma. How come we got into trouble here if we had no karma at all? They say everything happens because of karma. We had no karma. We are coming from our true home. How come we got caught up in this?" We didn't get caught up because we had karma. We got caught up because when we were in the causal plane, coming lower to the astral and physical, we picked up a destiny. We picked up a DVD. We picked up a pre-recorded tape. The pre-recorded tape was our life, which we checked out. "Ok, I am willing to accept it." And we picked up that tape and DVD and played it. We are playing now. We are just playing it. That's the memory. The memory is of what we picked out. It is not ours. It doesn't belong to us. The karma is not ours. Karma belongs to the DVD, which is a part of the mind. The entire karmic pattern is built on the mind, which is accessory to us and not ourselves. We have no karma. We never had. We don't have even today. But we are identifying with the mind and playing out the karma of the mind. That's why we have karma. Then what happens? Supposing we came up with one DVD, what did it contain? It contained an entry level life that you enter into this life and this is what will happen. You will be born here. You will grow up like this. These events will take place. This is your old karma because of that, this will happen. Where did the old karma come from?

Old karma comes from the DVD. It has to be sustained by a past karma to create the DVD, to create a destiny. No destiny can be created without past karma, so you have a series of lives which you never lived and never have to live and that is creating your present life which you just happened to pick up. So, when you come here, you create all your past life. When you leave, you leave all past and future lives behind. There was a DVD. The moment you cross the causal plane, the whole setup of karma is left behind. It doesn't hold you back at all. You are free. You are free even today. The soul is free. The soul doesn't have any karma. The soul

only identifying itself with the mind goes through the karma of the mind. So mind carries the karma. How long does the mind carry karma? As long as it lives. The mind is a causal body; the mind is a body, causal body. It has its own life, may be about 3-5 million years of physical time. So you can get several births, several times you can be reborn with the same mind, same karma. So once you get the entry level DVD, the rest of them become a reality for you, because the very next life becomes a life based upon a real past life. The first was not but the next one is. The next one still is and so on and so forth. Supposing you accumulate one thousand more lives after your first entry. Then the one thousand lives are all real then. Then you have accumulated karma going on. Then you get the sinchit karma, the reserve being built up. And we are so fast, our mind is so fast. Not we, I shouldn't say we. We are souls. We don't have this karma, but being tagged on with the mind, the mind is so fast in creating karma. Every time it deliberates, should I or should I not, it makes a decision, it creates karma - good, bad, neutral - it is creating karma. We accumulate so much karma in one thousand lifetimes that we may have a hundred thousand lifetimes more and we can't get rid of it, because there are two types of life.

We call it Karam-jooni and bhog-jooni. Karam-jooni is where we create karma. Bhog-jooni is where we can pay off for the karma we created. The human life is the only life where we can create karma. All other lives are for paying off karma. 8.4 million species of forms are there and out of 8.4 million species, only one specie creates karma and the rest are paying off. It is amazing. Shows the nature of the mind to create karma, how fast it can create karma and accumulate it, that even after going through the whole cycle of birth and rebirth in several forms including angels, including forms of creators of these universes, even takes those forms. And yet, the karma never ends because we create so much. All the bhog-joonis, including all the life in the astral and causal planes ... We can't create karma in the causal plane; we can't create karma in the astral plane. The only place we can create karma is in the physical plane as a human being. Look at this strange situation that a human being in a little small space of a human life can create so much karma to sustain the entire cycle and we go round and round in the entire cycle in this period. How do you find all this? Go inside and find out. A guy asked me, I think in the last meeting somewhere, he said, "How do you know all that? How do you know all that?" I said, "I know it because of this guy, this man with the white beard. He was not only able to teach me, intellectually teach me through books and his discourses, teach me through experience and he told me, 'after you have read the books and after you have heard the discourses, forget them. Now go after only the actual experience you are having.' So after that, I have not relied on the books, though I understand them more fully than ever before but only on my experience." And I recommend to everyone that please on the spiritual path rely on your own experience. If you find that you are held up somewhere and you get stuck ... We do get stuck. The mind is such that it makes you get stuck on the way ... then seek help. Seek help from your master to move forward and master will help you. Seek help from the master outside if available or inside if necessary but move on.

I hope I will see all of you travelling further ahead and we will meet inside. If you like a real journey, the journey outside we can make in our bodies, which are characters. But inside

journey is our own. Journey of the soul is taking place inside. I hope all of you will travel with me on the inside also. We will have a break now.

[https://www.youtube.com/watch?v= Sutszck8k0](https://www.youtube.com/watch?v=Sutszck8k0)

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