

Our Mind Creates Obstacles

Sebastopol, California — February 22, 2013

Good morning, everybody. I am very happy to be back in northern California. And while I was sitting and waiting in the little room outside, where they locked me in—they said time is not yet—I was thinking of my own childhood. I was remembering some very interesting facts of childhood. I do sometimes. Today I was thinking how I learned the English language. I was learning A, B, C, D, the whole alphabet. Every time I would start with A, B, C, D, I would stop at the letter S, and I wondered why. What is the significance that I should stop, read the rest of the alphabet rapidly and stop at S, then go to T, Y and so on. S...I have gone through life...I find that S contained some of the most significant words that I have ever...that have affected my life. S is significant: Sant Mat, Satguru, Sant Satguru Sawan Shah—S S S S affected my life the most—Satsang, Simran. I kept on adding so many words that affected me, and now to top it all Sonoma County and Sebastopol.

If I were to touch just upon a few of these words...I could talk to you for days on these words, but let me just touch upon a few of them, the important ones. In Sant Mat, the path of the saints, the path of the masters, the most important thing is the Satguru, the master himself. If there is no master, there is no Sant Mat. If people think that recorded events of what masters wrote, what masters spoke at one time is Sant Mat, that is not true. Sant Mat must have a living master who can talk to us, whose hand we can touch, who is a living person. The reason for this is very simple. As we will find in the study of the spiritual path, the only thing that is coming in the way of our achieving our own true home, Sach Khand, Sat Nam...again I am quoting all the S words...when we want to achieve that, we find the only real obstacle to our going back home is our own mind. Our mind creates the obstacles, nothing else. There is no enemy we have in this world. If there is an enemy, it is our mind that comes in the way of our progress. Mind is a generator of doubts and fears. Mind becomes an obstacle. If we want to rely upon reading of books, listening to speeches made by somebody else, who is interpreting them? Our own mind. Then the mind has its own way, and we do not make any progress. It's only a living person who

has his awareness at the level higher than ours who can tell us, “No, this is not the interpretation,” “No, this is not what is meant.” Because a Sant Satguru, a Perfect Living Master, does not speak from any written books. He does not rely upon any scriptures. He is not a learned person. He speaks directly from his experience. He speaks what he’s actually seeing at that time. He is aware of something that he is telling us, and he is not trying to speculate on anything. He is just telling us what he knows and what he can see right at that time.

Therefore, a Perfect Living Master is essential if you really want to practice the spiritual path. A Perfect Living Master has to be perfect in the sense that he has obtained a state of consciousness that goes beyond the mind. As I said, our mind creates imperfection. Therefore, a Perfect Master is one who has gone beyond the mind, does not need to think and to reason and to analyze and to do other mental activities to be able to talk to us, to be able to tell us what the spiritual path is. He is able to tell us directly from his own experience as he is having while he is talking to us. That is only possible with a Perfect Living Master whose perfection has gone above the mind. And the imperfection that the mind creates is no longer preventing him from telling us the truth and guiding us.

Moreover, we communicate with each other through the mind. Our languages are created by the mind. We live in the world of the mind. And therefore it’s quite possible that a Perfect Living Master, working for us and coming to us, uses the mind like we do, communicates with us, but then behind that he is using something else which does not belong to the mind. He uses the power of love. The power of love does not rest in the mind. No mind, no thinking can ever create love. Love is something that is born in the spirit, in the soul, in our true consciousness. Love is basic to our fundamental consciousness. It is not created by thinking. No mental activity can create it. Mental activity can subdue it, can sometimes destroy it, but it cannot create it. Therefore, when we come across a Perfect Living Master in our life, his method is one of pure love. He draws us by love, but because we operate through mind, he functions at our level and explains things to us, to our mind and through his mind, and we think, “It is a nice teaching he is giving us,” as if he is a good teacher. The truth is a Perfect Living Master is not a teacher. He

pretends to be a teacher because we love teaching. We love to be taught, and therefore he teaches. Otherwise his method is to draw us with his love, pure love.

Love is what draws a soul to another soul. Love does not draw a mind to another mind. And therefore the Perfect Sant Satguru, or Perfect Living Master, employs the best method, which is to draw us to his spirit and draws our spirit to his spirit through love. Therefore his method is love.

Ultimately nothing succeeds on the spiritual path except love and devotion. You will notice that the rest is only a preparation. The rest is to keep the mind aside, to keep the mind from interfering. And therefore, the love and devotion that we find experience with a Perfect Living Master is unmatched with any love and devotion we have ever seen. Why is that? Because we mistake attachment as love. We get attached to things, and we think that is love. We get attached to our children, attached to our property, attached to cars and buildings and homes, and we get attached to our pets and dogs and cats. We get attached to everything, and we say we love them. Yet when we say we love them, you will notice that the words "I love my house, I love my cat, I love you." In this statement what is the awareness telling that person. The awareness is saying, "I love you...I am there to love you." The duality is very obvious. The "I" is more prominent than "you." And therefore it is an ego game most of the time. Love is different. In love, you don't think of the "I." You think of the beloved. The beloved replaces the "I." In true love, your whole consciousness is filled up with the beloved, and the "I" has no place in it. The ego has no place in it. There is a very clear distinction between the two, but we make a mistake and we think that the attachments we have in this world are love. And we misuse the word love all the time, and we think we have to repeat it again and again in order to ensure that we are having the love. I hear this word repeated more often than any word. "I love you. Do you love me, too?" And if you say no, then "I hate you too." This kind of love is no love. What is the difference that we experience from the love of a Perfect Living Master, a Sant Satguru? That love is totally unconditional. There is no judgment involved in that. We judge people all the time. We are constantly saying who is good and who is bad, who is better? A Perfect Living Master never does that. He never judges us. His love is not based upon how good or bad we

are. His love is based upon the fact that our soul, our spirit, our consciousness is pure. It is not sullied by anything except our own mind, and he looks beyond the mind, because he has not come to look at our faces and the physical body. He has not come to look at our minds. He has not come to look at what we think. He has come to look at our souls. He has come to look at the consciousness in us, and he can see it. And therefore his love becomes unconditional with no judgment involved at all.

This unconditional love is such a unique feature of a Perfect Living Master. It distinguishes such a master from all of us, because we somehow succumb to this judgment—talking ill of people, making judgments all the time, gossiping around. We love to do that thing; which is alien to a Perfect Living Master, because he can see the spirit trapped in a mind, trapped in a body, trapped in a physical world trying to escape from here and cannot escape. He can see what kind of prisons we are enclosed in. Therefore, he has come here to get us out of the prison. He has not come here to judge us or to say who is good and bad, who will go to heaven and who will go to hell. He is not coming for that at all. He has come to give us true salvation to Sach Khand, our true home. He wants to take us back beyond the mind. Therefore, the unconditional love is such that if you find a Perfect Master and deal with him on a daily basis, you will find he will never judge you. He will love you if you love him. He will love you if you don't love him. He will love you if you hate him, and he will love you if you kill him. That is the kind of unconditional love a Perfect Living Master gives.

It makes him a unique person, and yet as a person he is just like us. He is having a physical body like ours. He is born, grows up, falls sick, takes medication, dies like us. The physical body is no different than ours. He speaks with the same mind, learns languages like us, and yet he is so different because his consciousness, his awareness is not tied up with these things. He knows these are only temporary vehicles we are using. This physical body is merely a vehicle—we use it for a short time. What...50, 60, 100, 120 years? Nobody uses it more than that. The physical body has a very limited life. We die. He dies too, in the physical body.

The mind has its own life. The sensory perceptions have their own life. They all have different spans of life. They all die. Even the mind dies, maybe after a long period. But the soul, the

consciousness, never dies. We are talking of the immortal soul. The master comes for the immortal soul. He does not come for these temporary covers. While we begin to misidentify our selves with these covers, he does not misidentify. He knows he is the soul wearing these covers, wearing these costumes, as it were, for a particular act. For playing in this world a certain role we are wearing these costumes, and he is aware of it. We are not aware of it. We think we are the costumes. We think we are the physical body. We think we are the sense perceptions. We think we are the mind, the thinking mind. We in fact all the time say, "I think this is so," as if I and the thinking machine are the same thing. We don't realize the thinking machine, the mind, is installed in consciousness. It is not consciousness per se. It is installed as a machine, as an accessory, to consciousness. Consciousness powers it. Consciousness makes it alive. Consciousness gives life to the mind. Consciousness gives lives to our sense perceptions, and consciousness gives lives to the physical body. Through these vehicles, we create experiences around ourselves. When we have a physical body, the whole material world comes into being around us, and all our contacts are through a material physical world. The physical world would not be there if we don't have a physical body. The physical body is responsible for our experience of a physical world.

The sensory perceptions, which can exist without the physical body...a person dies, he only dies in his physical body. His sense perceptions still survive. He can still see. He can talk, walk, everything, but we can't see him because he is no longer in a physical body. But he can. We call them ghosts and spirits, and we call them by different disembodied names, and we get frightened of them. The very person we loved so much who dies and becomes a ghost and we run away from that ghost. The person is the same. It just has not got a body. A disembodied person has another life.

If you can have that experience, you will find out that you don't die. The astral body or the sensory body, even though the physical body dies, the astral body or the sensory system survives. Not only survives, it can be reborn into physical body again and have a creation, a physical creation to walk in and to live in again, but while it is not in the physical body, it still

has a creation around itself. But it is not a physical creation. It is the sensory creation. It is the creation of a subtle type from which all this physical creation is coming into being.

So there is a world existing beyond this world which we experience after death, and we experience before we are born, and we experience every time in the intervals between the two events. But that world we can only see through the disembodied body. This physical body blocks us from seeing that world. When we leave the physical body, we see that world. Now the question is, here I am talking to you in a physical body, you are listening to me in a physical body, can we have access to that state of disembodied bodies looking at something else, a different world? Can we see those worlds while we are still in the body? Can we see that while we are alive in this body and before we die? Can we die while we are living? Is it possible to die while we are living? The answer given by these mystics, the saints, is, "Yes, we can do it now. We don't have to wait to die physically to see that other world. We can see it now."

Now how is that possible that we should be able to see another world which we only normally see after we physically die? What is the process by which we can die while living? The process is simple: The process is that if you see how a person dies in the physical body, if you have gone to a hospital or if you have a terminal illness in any relatives or somebody that you have seen dying slowly, you will notice that death does not come suddenly over the whole body. Death creeps from the limbs, from the extremities. When a person is dying, first that dying person does not know where the hands have gone, where the feet have gone, then legs have disappeared, then the arms have disappeared. It proceeds in a certain order. The extremities die first, and the person is still talking to us. He says, "Can you move my leg this side?" and the leg is already there. He doesn't know where the leg has gone, doesn't know where the hands have gone, and eventually the torso starts disappearing. The lower part of the body disappears. Still talking to us. Eventually as he dies in the whole body, and he cannot speak any more, he is still looking at us and moving his eyes, and then when death goes to the head, to the eyes and he is brain dead, then he is dead. He is gone. So it is a process.

Dying is a process of leaving the body. The life force, or the astral body, or the sensory body is withdrawing from this body in a certain orderly way. That is what death is. It can happen quickly, or it can happen slowly over time.

Now how about simulating this? That means pretending to do the same thing which happens in death. That means, can you do something by which you can become unaware of your hands and feet, unaware of your legs, unaware of your body gradually in the same order, ultimately unaware of the whole body but going into the head. It's possible! Because what is making us aware of our extremities of this body is our attention. Our attention is scattered into the body and through the body, through the sense perceptions, scattered all over the world. Supposing we pull this attention back and pull this attention back to the very point where eventually the body dies, which is in the head behind the eyes. Supposing we find out that there is a single point behind these physical eyes, and that is the point where we eventually die physically, and the whole of the attention is withdrawn to that point and then we say he is brain dead. Maybe that point is somewhere in the brain, in the center of the brain, maybe near the pituitary body, maybe near the pineal gland. Somewhere in the center of the head there is a point where the physical body dies.

How about putting our attention deliberately at that point? How about thinking of nothing else but something at a point behind our eyes? How about closing our eyes, closing our ears, and just looking at what is inside my head? Can I be aware of what is inside my head? Just concentrate on being at a point behind these eyes as if it were a third eye, as if it were the combination of the two eyes where they see the outside world. You know when we look through the two eyes we are not seeing two images. They are joining together, and the two images of the two eyes are different and they join. Where do we feel that we look at the world? Have you ever noticed? Do we see from the eyes or do we see from behind the eyes? If you were to see from the two eyes, you would see two worlds, but we see single because a merger takes place both externally and internally at the center of the two eyes, between the two eyes, behind it.

Just like my two fingers are there, if these were the two eyeballs where the two fingers join, that is precisely at that point where we are seeing right now. If we want to know where we are seeing things from, we are seeing from the same point.

What is that point? People have called it the single eye, because that is where the whole process of seeing becomes single. They call it the third eye. They call it the point. They call it the center of consciousness. They call it the center of wakeful consciousness. So many words have been used to describe that single point inside. What if we imagine and pretend that we are there and all our attention is concentrated there? What would happen? You could try. If you try and think only of that, you notice the first thing that happens is you don't know where your feet and hands have gone. Gradually the attention pulls itself, and you don't know where the legs have gone. Precisely the same order of withdrawal of consciousness, withdrawal of awareness, takes place as it takes place in real death. That means there is a means available to us to simulate death itself and have the same experience which death will give us and have it while we are living. Everything else is intact. The vital organs are working. The body is alive, and yet we have withdrawn our awareness back to the eye. Then what happens? If we can withdraw our attention completely and become unaware of this physical body, we find we are still alive. We find we have a body. We find we are moving around. We find we can fly. We find there is a different kind of a body. It still has the same perceptions. We can still see, touch, taste, smell. We still have the sense perceptions, and yet the physical body is no longer active.

Another example would be, at a lower level of consciousness, that when we go to sleep, what do we do? What is sleep? Sleep is a withdrawal of attention from this body, and we go into a dream state. In the dream we have another body. It is a dream body that runs around. The physical body is lying in bed, and the dream body is running around having a dream. What is that body? Where does that come from? If you notice...and if you are an expert in understanding the movement of consciousness during wakeful state and sleep state and withdrawal of consciousness behind the eyes...if you look at these facts, you will notice that sleep does not take place by withdrawal of attention behind the eyes. It takes place by lowering of attention to the throat center. That is a very interesting thing. People sometimes don't

notice that when they go to sleep, what they think are their eyes, the position of the eyes shifts and becomes lower. I give them a little example. I say when you are about to sleep at night, feeling sleepy and drowsy, try to touch your eyes with your eyes closed. In the wakeful state, anybody can with their eyes close touch the eyes, know where the eyes are. When you are drowsy, try it and you will touch your nose and think you are touching your eyes. If you are still more sleepy and you can still do this exercise, you will touch this. Gradually your center where you think the eyes are is shifting down, and when it goes to the throat you are in a dream state. You can tickle somebody just lightly in the throat who is sleeping, and the dream sequence will change. You can wake him up and ask him if he was seeing something different. So many studies have been done on sleep consciousness, on dreams, but not enough done on the consciousness that you can retain by putting your attention deliberately at the eye center behind, not going below, and then becoming unconscious of this body and opening up the consciousness of another body.

This is practical for anybody to do! It's a first step in realizing that this physical body is not our self. It is merely an experience. It is merely an experience, a cover upon our self, that our real self is operating within this body, that even if this goes, we are still there. This can be practiced, and people can have experience of this. This what I am talking about is a little different from an out-of-body experience. In an out-of-body experience, you still think that you stepped out of this body. You see this body, you stepped out and walked. That is another exercise. It is an exercise in imagination. You can solidify your imagination to the point where you can feel that the imaginary self that has just moved out is actually real. You can put more attention on the imaginative body that you create and can make it more real, which is also possible, and people have those experiences.

But then since the consciousness of this body remains in an out-of body experience of that kind, people say we are connected with a silver cord, some kind of a connection with the body and that body tries to pull off. We are afraid if we move too far away from the physical body that might snap—and we'll die. That fear is not there if you are withdrawing your attention by regular practice behind the eyes. The gateway to understanding that this body is not our self

but another body exists is behind the eyes. We have these apertures on our body. They are called nine doors—the two eyes, the two nostrils, the mouth, the two ears, the two lower apertures. These nine doors open our attention outward. They connect us to a physical world that we observe outside. They do not give us any information of what is happening inside. The tenth door lies behind these eyes. That point that I am mentioning, that point which we call the third eye, is the tenth door that opens inwards. Unless you go to the tenth door and open that, you do not know that there is anything more existing than the physical body. That is why in the spiritual path it becomes important to have experiential evidence of what exists inside you. Therefore, meditation becomes very important.

What is meditation? It is the art of withdrawing your attention through concentration of attention behind the eyes inside you. Meditation is nothing more than that. Good meditation is to withdraw your attention to the point behind the eyes. Other kinds of meditation people practice is to withdraw your attention to other energy centers that lie below the eyes. This whole body and its energy functions are taking place through different centers, different organs of the physical body and different organs of the sensory body. Those organs are operating at different levels compatible with this physical body in the same shape, and those go to the heart, and to the navel, to the genitals, and to the bottom. These centers of energy are responsible for all our experiences of energy, including extended energy, including aroused energy. Every kind of energy that we have experienced can be actually experienced through these centers, the chakras, the six chakras as they call them.

But they do not give you any higher awareness. They give you different experiences of energy, but none of them has ever given a higher experience of who you are. They give you strange experiences, unusual experiences, but none of them ever tell you who you really are and that you are neither this physical body nor sense perceptions nor your mind. You are the soul, you are consciousness per se.

So therefore, there is a big difference in the practice of meditation for the six lower chakras, which is practice of developing a new kind of energetic experiences and the practice of higher awareness, awareness that comes from the eyes, behind the eyes and above. These physical

eyes are a great dividing point in this physical body of ours. They contain the energy centers below, and they contain the awareness centers in the short space between the eyes and the top of the head. So therefore if you want to have just unusual experiences of energy, you can go to these other centers, especially the heart center. A lot of people practice thinking the self resides in the heart. The emotional self resides in the heart. You can experience it. You can experience all kinds of emotional things by going to the heart center, but no awareness, no higher awareness of who you are. That only comes from behind the eyes, further behind the eyes and above the eyes. So that is why this is a big dividing line.

The yogis in India have been practicing for a long time the different development of energies in these chakras and recorded notes about them, but the saints and mystics who have given awareness of our own true self have never talked of these. They have talked of the third eye and the eyes above that which we can see, and all the journey to our true home lies between these eyes and within in the top of the head within the physical body.

When we can have an experience of life after death while we are living, we can have an experience of everything that we can ever dream of, including the origin of life itself, the origin of consciousness. It can be experienced right while we are in this physical body right here. Because the centers which are connected with all those levels of consciousness, all are sitting right here in our physical body at this time.

The physical body is the most perfect piece of creation in this entire universe. Nothing has been created better than this little equipment, five or six feet, big equipment which we call the physical body, in which all this information has been all packed together and which can be opened up by anybody. This is not a religion to open up your inner doors and see who you are. It is not religion. It is not a society. It does not belong to any particular group. It does not belong to any race. It does not belong to any country. It belongs to all human beings without exception, and this can be tested out. This experience can be generated by a child five years old or an old man of 100 years old. There is no time limit, no gender limit, no race limit, nothing at all in this. This is a gift given to us, and this physical body, human physical body, is distinguished from all other living forms. According to some of the scripture in India, they say there are as

many as 8.4 million species of living beings, all different living beings. They have listed them. More than half of them—5.4 million—are in the plant kingdom itself, most of them living under the ocean, many of them living under the ocean we have never seen. These species are all living things. They all have consciousness in different forms. They all have souls, and yet out of all these 8.4 million species, there is only one species called the human species, the human being, which has that special unique power to be able to go back and touch all these centers within the body and have access to what is before/after life, to know the origin of life itself, and to go and merge in the origin of consciousness, totality of consciousness from which everything has been created and have that experience while we are sitting here in the physical body. I can't think of a greater miracle than this, that a miracle can allow us to sit in a physical body and have experiences of the origin of the whole creation and to go back to that state! Yet it is possible.

Now what distinguishes this human body from all other living forms is a very unique thing. That is called the experience of free will. This human body alone has that experience. With the mind, the senses, and the physical cover upon consciousness, we still experience free will. We think we make our own destiny. We have choices. Every day we have choices. We make choices every day using our free will. Nobody stops us. Nobody says, "No, you can't make a choice because everything has been determined by a creator." We decide whether we believe in a creator or not. We can be an atheist. We can be a believer. We can do what we like. This experience of free will is so unique. No other species has it. The trees don't have it, the insects don't have it, the dogs don't have it, the cats don't have it. They all work by instinct, preprogrammed instinct in their DNA. They must react the way that has been recorded with them. They never say, "Should I or should I not?" Only human beings say that. Should I or should I not do this? Only human beings say, "This is good. This is bad. I shouldn't do it, or I should do it." No other species does it. Not even angels in heaven can do that because they have all the knowledge of what is going to happen. If you knew what is going to happen in the next second, your free will would disappear. Just because we don't know, the future is totally silent, blank for us, therefore we say that we fill in the blanks and we make our own choices. Therefore, this experience of free will is a very unique experience only available to the human being and to no other living form. They say that even gods and goddesses who may be

controlling many universes don't have it because of their knowledge, and we have it because of our ignorance. What a wonderful thing! Ignorance is bliss! We are ignorant of the future, so we have free will.

What would happen if we knew the future? Just think of it for a moment. If you knew that every decision you are making and thinking—"I should do this or not do this"—and when you go to a higher level and find out that all that different choice making that you were doing, all the analysis you were doing—"I should do this or do that"—was prerecorded long ago. The whole of your discussion, what you should choose, is prerecorded. If you knew that, you would have no free will. You would still go through the same process knowing, "I have to go through the same process," you would be like trees and insects and birds and animals. But we don't know. We are ignorant. Therefore, we say we have free will. We have total free will. The experience is so real. It is not that free will is an illusion. It is a real experience. So long as we are ignorant of the future, free will will always be real.

What is our definition of reality? Our definition is that which we experience as real. There is no other definition. We have nothing to compare with what is real or unreal. We have no comparison except what we are experiencing as real. If we had two or three states of consciousness available to us, we could say, "Oh, in relation to that, this is real."

What about a dream state? We go into a dream, we think it is real. How long does it remain real? Until we wake up. When we wake up, the dream becomes unreal. It does not become unreal until we wake up. Because we are ignorant in a dream—where we are sleeping, where the body is—we are ignorant. The ignorance makes that real. Supposing in a dream we also knew we are sleeping in a bed. It will no longer be real. The dream will become unreal because we will know this is just an experience we are having. We are actually lying in bed, but since we forget that, we do not have knowledge of that, the dream becomes real. Now in the dream, supposing you say, "I know it's a dream," do you think that will make it real or unreal? No, because you are still telling your friends, "You know, we are having a dream. It is all a dream," and then you wake up and there are no friends around. Who were you telling? You were telling the truth without knowing the truth. That is what we do here, too. We tell the truth. "This is not

real,” and yet we think it is real. The whole reason for our free will being real is our ignorance of the future, that is all.

Yet it is so important that the free will should be a real experience without really being free is the most wonderful gift we have got. People don't realize it, that ignorance can be so valuable. They don't realize that in the order of creation, if you see the whole order of creation, how this whole creation has come into being successfully, starting from totality of consciousness and oneness in which nothing else exists except consciousness, individuating for an experience of the many within the one, the consciousness that becomes the many within the one so that it can experience its basic feature of love, and then many in the one we call souls, individuated souls, and then those souls descending to the next order of creation and being attached to an accessory called the mind, the mind which creates time and space, and in time and space creates the law of events that go by cause and effect, that is all the mind does. Look back at the real nature of mind, the mind, the thinking machine, what is it doing? It is creating time, space, and law of causation for us.

Immanuel Kant, the German philosopher, could recognize it even as a philosopher without doing mystical practice. He said these are just categories of the mind. It just creates time, space, and law of cause and effect. What happened with that? With this accessory we enlarge our experience, individuated consciousness, the soul, now has a mind and can experience things in time and space and link the events of time and space. Because of this, that happens. What does that create? It creates one of the greatest laws talked about in the east, and now being talked about in the west, the law of karma, that it is all karma. We are going through our karma. What is karma? Karma means that if you do something, you have to bear the consequences of it. Do something good, you are rewarded. Do something bad, you are punished. This requires that there should be a consequential thing, a time frame and a space in which this can happen. Imagine if we were to withdraw time and space at this moment, all karma will die. There would be no karma at all. Karma requires time, space, and cause and effect. That is karma. Karma is no different than the function of the mind.

Does the soul have any karma? Never. The soul never has a karma. Who has the karma? A machine attached to us, and we are suffering because of that machine? What lack of awareness do we have that we cannot see through these games that are being played in the art of creation and the creation that goes successively to another level? Not only do time, space, and causation create karma, it goes one step lower and adds on that perception by a mind should be broken up into different forms of perception: seeing, touching, tasting, smelling, hearing, all become separate. The mind does not require them to be separate. The mind absorbs all these at once, but we create sense perceptions and divide them. Seeing is not the same thing as hearing. Touching is not the same thing as tasting, and they all become independent, five independent sense perceptions. To top it all, we cover it with a physical body of ours and say, "This is me. This is the self," because the sense perceptions can now operate through a physical system in a physical world and have all the experience of karma, cause and effect in the physical world. It is a very well laid out plan of creation.

We can reverse the whole trend and go backwards and see the origin of all this within our self right now. It is all sitting right now. The whole thing I am explaining to you is sitting in each one of us right in our heads. Anybody can go in and check it out. It is not unique to anybody. Don't think that there are some specially gifted people who have it and others don't have it. We all have it. We are unaware of it. That's all. We are unaware our attention has gone to the experiences outside. Attention has not gone to where the experiences are being generated. We think the experiences outside are the real thing. Our reality has been shifted. Our reality is no longer the creator, the creative power. Our reality is the creation, and the creation is our only reality, nothing else. Even we have become small insignificant parts of this creation. The world has been there for billions of years. We only come for a little while and die. What have we done to ourselves? That consciousness, the creator of all experiences, which is our real self sitting inside, is being fooled to such an extent by the covers we are wearing, the costumes we put on one after the other to change the scene of the drama, and just because of that reason we should think that the reality is all outside, and inside is just a receiver of these impressions of reality outside. It is a very interesting thing.

Take one sense perception. Take the power of seeing. What is seeing? Seeing is, according to the materialists, doctors, scientists, seeing is rays of light reflected from things around us. If in dark, we can't see...rays of light are necessary. Light falls upon things, is reflected from them. Different colors are picked up, different forms are picked up, thrown into the eyes, and through a process of going through lenses of the optical lens, aqueous and vitreous humors, the liquids, it gets converted into an image, and the image falls in the back of the eye where the retina, which is an extended form of the optic nerve, sits there with rods and cones to distinguish between the form and color, and that causes signal, and that signal is transmitted by the optic nerve to the brain, to the right place in the brain, and consciousness picks up from the brain and says, "I can see this." That is the process, a well-identified process. Things come in front of us, we see them.

Now imagine for a moment, just theoretically, supposing the retina had the power to create pictures upon itself and the same pictures it creates that I am not talking of, we would see things exactly as they are. Supposing the retina has no power at all, the optic nerve has the power to create images, we would see the world as it is. Supposing there is nothing in the optic nerve, it is only in the brain cells and the brain cells generate the frequencies to see the world, we would still see the world the same way. Supposing there is nothing in the brain. Consciousness picks up the final signal, generates this, we would still see the world the same way. What would happen if consciousness generates this experience? We would see the optic nerve operating on it. We would see the retina getting the picture, and we would see the outside world like we are seeing.

How do we know which is the cause and effect? How do we know that we see, therefore things are there, or things are there and therefore we see—a question that philosophers have been examining for a long time? And they tried to find an answer in the laws of cause and effect by saying, "Whatever happens first must be the cause. Whatever happens later must be the effect." Therefore, unless a thing is in front of us, we don't see it. Therefore, that is in front and, therefore, that is cause, and then we see it. So much analysis has gone into it whether we see a thing after it is in front of us or at the same time or before. We find through all analysis, we see

simultaneously with no time gap at all and the thing in front of us is seen at the same time. There is no gap at all. If there was a gap, we could say, "This comes first, that I am seeing first and then the thing is appearing," I could say that seeing is taking place inside. But since seeing and the thing are at the same time with no gap at all, we can't determine which is the causal direction. We can't say are things creating seeing or are seeing creating things. Therefore, we get confused. For the time being since we don't know what is happening inside, we take things we are seeing as the only reality. They are the real things creating our experiences.

What happens when we meditate? What happens when we really pull our attention back to the third eye center? What happens? What does experience show? Try it out. You will see that the causal direction always was from consciousness to outside and not the other way around. It looks very strange that all the realities that we are seeing are being created by consciousness, that the only building block that is needed for the entire creation with its molecules and atoms and vibrations and different kinds of all strange kind of happenings in this entire created universe, not only here but everywhere, is all being generated by consciousness. How is that possible? The mind will never accept it. The only way to understand it, to know it, to be there is to go within to that point, which is available to all of us right now.

That's an amazing thing that this is such a practical proposition. If you want to find who you are, if you want to find what the reality of all experience is, the only way to really test it out is to go within yourself and test out where it is all happening. Otherwise you will keep on taking the reality as reality outside of you. The beauty of this creation is (and I admire the beauty of this creation is) that whatever we experience, we take it as real. We have no standard to compare with anything else. This is the only world that is real. People say, "Is it illusion or is it real? What should I call it?" I can't call it illusion. I would call it illusion if I knew another reality, so I call it reality, but was it really real? Then I say, no, the process of illusion created the reality. The process is illusion, but creation is not illusion—it is reality. It is amazing because we have no other definition of reality. Our reality is what we experience real. With what means? The means created for the reality. For example, we have the sense perceptions. I want to know is this chair real or not. I am looking at the chair. I touch it. Oh, it is real. Why? I can touch it. I am

verifying one sense perception with another, both of them created for this physical world. It is just like saying in a dream, I am having a dream and I see a chair in the dream. Somebody says, "You know it's a dream chair; it is not real." I would say, "I'll touch it. No, it's real." Then I wake up, and there is no person telling me there is no chair. I find the chair was created by the dream. Therefore, when we try to check reality by means within that created reality, we make a big mistake because we say, "Let us ask 40 people, 'Are you all seeing the same thing?' 'Yes, we are.'" Therefore, it is all real. They are all seeing the same thing—it must be real. The same happens in a dream. You meet 40 people in a dream and say, "Is it a dream or is it real? No, it is all real." We say, yes, 40 people are saying it is real, it is not a dream. We wake up, and there are no 40 people and there is no evidence. This is a big error we make, that our definition of reality has been based upon cross-checking with the same system of perceptions that exists for that experience of reality. We use illusion to create different levels of reality, and the other wonderful thing about this creation is, which I admire a lot, is that at one time we experience only one reality. That is a great beauty, otherwise you would never take it as real. When we go to sleep and dream, we don't keep awake. If we were also awake and also dreaming, it is called daydreaming, and it never becomes real. Nobody has ever called daydreaming real. When we sleep and are no longer aware of this reality, that becomes real. When we awake to this, the dream becomes a dream and this becomes real. When we go to the next level of consciousness, this whole world becomes a dream and that becomes real. When we go to the next higher level, that becomes a dream and the real thing. How long does this awakening process last? Can we keep on awakening forever and keep on finding that every level was a dream? Yes, we can. What do we find eventually? Supposing we finally wake up and finally what can we expect or what do we find? What have people found who have done it? All of us can do it, by the way. It is not that some people did it and the past and we can't do it. We can all do it. The process is very simple. I can go much deeper into it and tell you the process of going to the final awakening state, when you finally awake, you find there was only one totality of consciousness and everything has been built into that and created out of that. All levels of reality have been created from there, one after the other, shutting off one and opening up another. So it is a very beautiful way. I can't imagine a better way of doing it.

Sometimes when we sit here, we see some part of this creation and we don't like it. Terrorists, murderers, pain, suffering, so much going on. What was the need of creating that kind of reality? Why should we have all this negative kind of reality sitting here? It is a terrible creation in that way! How could a good creator wanting to have a new experience create all these terrible things? How could such terrible experiences be part of a life that is supposed to be created by a so-called good creator? It doesn't make sense at all.

But then we find out that experience itself, whether it is sensory experience or non-sensory experience, it takes place by comparison to the opposite. All experience is generated in pairs of opposites. If there is no opposite, there is no experience. If there was no darkness, we would never see light. Imagine for a moment if this light that is here in this room were there all the time, and whether we close our eyes or open our eyes, all the time light was there, we would never see it. No way you could have known it exists. How do we know light exists? Because we have seen darkness. If there was no unhappiness, we would never know what happiness is. If there was no pain, no pleasure would exist. If you look at it carefully, the entire experience of consciousness is existing in pairs of opposites. It is a world of duality. It has to exist in pairs.

Therefore, when we find immense suffering and get out of it, we find the immense suffering has led us to a state of being where there is no suffering. We could not have known that there was no suffering if there were no suffering. Therefore, a created suffering, a created illusion of suffering leading to an awakened state of non-created happiness makes it more happy, makes it blissful. We use the terms bliss, happiness, joy. Why do they use those terms for the higher states of consciousness? Because of the comparison with this state of consciousness.

Remember this is all based upon the law of pairs of opposites. On the other hand, is it really necessary to create so much real terror, real pain, real suffering? Let's examine again.

Supposing we went to sleep and had a dream in which we had a nightmare. A terrible dream with so much suffering and so much pain, and we didn't like it all and then woke up. What would we say? Thank God, it was a dream! That is precisely what we say when we go to a higher level of consciousness. Thank God, it was just a created experience. It is not the reality to which we now belong. The ultimate reality we belong to has no suffering, no many-ness, no

differential, no discrimination, none of the things that have been created to have that experience. In some of these old texts by the Indian saints, it is recorded that there are souls of two kinds, that in our true home there are trillions, zillions of souls dancing and singing in joy because there is no suffering. They are having a great time there. And then there are some souls who have been out into an adventureland like ours, like the physical world and other worlds like this, and been through suffering, misery, seeing all these things, and then going back to our true home. We dance who have gone here, we dance even more than those souls! They say, "What is so special about you that you are dancing even more than we are?" and we tell them, "You don't know what you are missing! You don't know what you are missing in your own home because you have not seen what you got." You can only see what you got if you have seen the opposite of that. A question can arise that if that world of ours, the true world where we belong, which is our true home—we call it Sach Khand, the true home, the true home to which we belong where we are one in consciousness, we are one being and therefore we experience the many in that one being, and we do not have to imagine that we are one, we *are* one there—in that true home there is no duality at all. There is no opposite, so how can we say we can experience that place which has no opposite when the law of opposite applies to everything? Well, the beauty of this creation is that by creating a world of pairs of opposites, that has become the opposite of this. If this was not there in the world of pairs of opposites, we wouldn't even experience that. It is amazing how well planned and well placed this creation is.

You go from stage to stage through this process, and you look at this creation, you will find it is perfect. You can't improve it. Sitting here you can improve everything. You can say, "I'll write off this thing. I'll remove this element from the creation." You see if from the top, and nothing is so perfect. Everything is placed in its right place. Therefore, the viewpoint at each level of consciousness is different. When Perfect Living Masters, who are essential for giving us his routing and taking us back home, they come into our life, they look at the world from that point of view. They look at all the levels that are going on, including this. They operate like us so that we can be friends. If a Perfect Living Master is not our friend, he can't be a master. Period. Because we trust a friend. We want a friend in life. We want somebody we can share everything with. We want somebody who can guide us at every point. We want a friend in

need, a friend who stands by us when we need, not a friend who runs away. How can a human being, one human being, appear in our life and be a friend of that kind who is with us all the time and stands with us in need? The beauty of this relationship between a Perfect Living Master and a friend, a disciple of his, a seeker who has become a friend of his, the relationship is so different because this Perfect Living Master in a human form can manifest himself in the consciousness of the seeker, so when the seeker meditates, he can see him exactly like he was seeing him outside. He can talk to him like he can talk to the physical body. He can have the company of that person in the physical body.

If one gets initiated—and I might talk a little bit more later today or tomorrow about initiation—if a seeker who is seeking the truth and wants to seek his true home is found by a Perfect Living Master and gets initiated and meditates according to the instructions he is given in the physical body, he sees the form of that master inside as real as the form outside, if not more real. That form, with a little practice, stays forever with you, and that is a permanent friendship and permanently present friendship, not one who disappears or one has to be looked after or sought after. That is a great relationship of a Perfect Living Master and a disciple. This friendship is permanent and accessible and visible. No other friendship is like that. I don't know of any. So therefore, it is a unique form of friendship in which the two friends travel together to their true home. You don't travel alone. Nobody travels alone. You can't go into that state. The mind is such a great obstruction you can never go there. But the friend can pull you up and take you because, while he is a friend here, he is operating at all levels at the same time. Therefore, he can take you stage by stage to the true home.

I was talking of the importance of free will which makes us unique. The free will alone makes us a seeker. Nobody can seek if you don't have free will. Therefore, it doesn't matter how real or unreal it is. It gives us the power to seek, and we become a seeker. If you are a seeker, you are a candidate for going back home. Nothing more is needed. People say, "Is there a special qualification to be initiated and to go back home with a Perfect Living Master?" No! The only qualification is be a seeker and seek. Seek and you will find. Certainly! How do you seek? Not by shouting in the street. Seek within yourself. You don't have to speak. Seek within yourself.

Speak in your heart, in your mind, in your head. Ask that you want to go back to a true home—in your head. I guarantee that by coincidence, a Perfect Living Master will come into your life and take you back home. If you find teachers and masters who are not Perfect Living Masters and you follow them also, it still doesn't matter. Still keep on seeking. Seek until they take you to a point and you want to seek more. Seek! You will find a Perfect Living Master. The whole secret is seeking.

Therefore, the importance of the illusion of free will, which is absolutely real for us here, that is why free will is so important. That is why the human body becomes so important. It is the only form that can seek and can have the freedom to say, "I want this or I don't want this." So when you say, "I seek," you are expressing your free will to seek, and that is a great experience of seeking. That experience is responded by a Perfect Living Master, an ordinary person in ordinary garb, a human being appearing, and gradually you find out that was not an ordinary person. They looked very ordinary, lived ordinary. What was the difference between him and us? The difference was in awareness, nothing else. He was aware of the whole thing, and we are not aware of it. Don't think there is any other difference. A Perfect Living Master is not born of some other material or made of something else. He is like us. He lives like us. If he happens to be man, he does *shuh, shuh, shuh* like us. For those who don't know *shuh, shuh, shuh*, it means shit, shave, and shower. I mean he is just an ordinary person, like us.

So it is not that you find a distinction in physical form. The distinction is in their awareness. He is constantly aware of this whole game right from inception to now, and we are not. That is the only difference. How does he take us to the true home? By gradually giving us the awareness, stage by stage, of every level of the creation that has taken place and showing us that the body is the last costume we are wearing for the local show here. Another inner costume that we are wearing of sense perceptions is for another world. The costume of the mind we are wearing is for another world, and then our pure soul, individuated, is wearing a costume of individuality, and our truth is oneness with totality with the creator. There is no difference. That is how it comes.

One other note I want to give you about this free will, because it is a very ticklish subject. Is it real or unreal? If it is unreal, why are we being punished? If it is real, you are predetermined what are we to do here? All kind of questions come up if free will is determined. The free will that is here...who has recorded it? If we say it is prerecorded, predetermined, who determined it? If somebody else determined it, then we can say we are slaves to somebody else's recording. But when we find out by going to the top that we recorded it, then it is really free. It looks like illusion here because it is illusion here and is really free when you go to the top because we recorded it. Therefore, it is really free will, but we don't find out until the end that it was really our own record. We made it up, and therefore now we are practicing it, using it. We are calling it free will here in illusion because we recorded the whole thing in advance, and now we are going through it and we don't know the future, so we think we are practicing free will here. But we recorded the whole process ourselves—it was our free will. Nobody else made it up. So that is why it is really free also.

It is a very interesting point. When you do more practice and go deeper into it, you will find that free will was really free but not here. It was free when the original determination was made. Otherwise you could keep on saying, "I have free will or do I have?" People who believe in God have a big problem, and most people do believe in God, because the definition of God is he is omniscient, omnipresent, omnipotent. Omniscient means he knows everything. If he really knows everything, he knows what you are going to decide with your free will. If he doesn't know, if God doesn't know what you are going to decide, then he has put man above himself. He doesn't know, the man can decide anything he wants. But that is not the definition of God. The definition of God is he knows everything. You can be thinking, "Should I do it or not do it?" God knows already what you are going to do. If that is true, it can't be real free will. It must be God's will operating.

This problem came up. I was studying at Harvard University and a student...we used to discuss these things...free will...every professor of psychology, philosophy. There was one student, a bright student. He was examining this issue of free will, and he called me one day in the morning. "I have found out! Eureka! I found out we have no free will on the simple premise that

I believe in God. God knows everything. If he knows what I am going to decide, how can I have real free will? That means he already knows, and so I am just going by God's will and thinking it is free will. I have no free will." I said, "That's a great discovery. Come over and have a cup of tea with me."

So I called him over to my apartment, and before he came, I played a little trick. I got a tray ready with a cup of coffee, and a cup of tea, and an empty cup. When he arrived, I said, "Would you like tea, coffee, or nothing? I have got all three. And don't use your free will—you don't have any." He was stumped. He said, "I couldn't imagine that all my discovery can be destroyed by three cups. I didn't know that just by offering me tea or coffee you are making me now feel I have to choose." I said, "I can tell you that you are not only having free will, you are trapped in free will. Whether you like it or not, you have to use free will. Free will is a trap that creates karma. Free will is a trap that creates the law of cause and effect. If you didn't have the experience of free will, how could you have karma at all? The experience of free will is real, forced upon us, and we are trapped by it. How can we say we don't have free will and the experience is so real?" I said, "If you say you don't want coffee, you are still using free will. 'I want coffee'—you are using free will. 'I want tea'—you are using free will. I am showing you that free will is imminent, necessary, inescapable. You are talking that you found out that there is no free will? How could that be? How did you reconcile the two things?"

He got actually stumped. He couldn't say anything, so I had to take the devil's side after that and then tell him, "No, I'll support your case now. I'll support your case that you didn't have free will. I'll tell it in a different way. I won't go into metaphysics. I won't go into God having free will or not. I'll speak something an atheist would also understand. For those who don't believe in God, they'll understand." I said, "Look at this: When you make a choice, what are the factors that freely allow you to make a choice? Think of it that whenever you make a choice, what happens to your mind? What happens to your brain? What happens to your mental activities that makes you say this or that? What are the kinds of factors that are responsible for choice making? Only two sets of factors. Hereditary and environmental. If your genes are carrying that your father, your grandfather liked coffee, you will take coffee genetically. You

inherited this tendency to have coffee. The second set could be that you lived among coffee drinkers, you acquired the taste for coffee. Can you imagine there is no third set at all, that every time we make a choice, the factors that create the means for us to choose one or the other, as one or the other, either environmental or inherited, there is no third set of factors at all? Can you imagine when you make any choice, both these things are already fixed. You can't change your environment. You can't change your inheritance. You can't change your hereditary, you can't change your DNA molecules. Therefore, speaking purely from empirical physical science, when you make a choice, you have no choice except to go by these factors, and they are fixed. So although it looks like you are making a choice, there is no real choice." He liked that answer, so he felt a little more comfortable.

Anyway, I am glad I got a chance to talk to you. We'll have a small session for questions that you may have, any questions on what I have been speaking about. Any questions on what I have not been speaking about, and any comments or answers to questions which I have not asked you, nor have you asked yourself? It is open ground now for questions, answers, and comments.

Yes, you can say first.

Question: (Inaudible.)

Very good question. I am very happy you are an old friend of mine through YouTube. But the point is that when you say what is really real, you have to be prepared for a shock that nothing is really real. That is a shocking statement, but it is true. Nothing is really real. Reality is the power of experiencing a created reality. That is real. Consciousness is real. Everything else is created. The other answer would be that we make our own definition of reality as I was explaining, and therefore everything is real because we have no comparison. You said, "Can we also have this experience and also the other experience, then we would know this is not real, and we would have a better joyful place in the drama." Yes, it's possible. This is how it is possible, to go within and find the cause of all creation, and then you could still have this drama taking place outside, but you know it is not real and you play very well in that drama on a stage that you know is a setup, and you have a great time. We were supposed to have a great time in

this creation, but once you find out how it is created, who we are, then it becomes real. This is possible what you have just said, so the metaphysical answer is, nothing is real except the power to establish what looks real as consciousness, and what reality is, we have given definition to reality. Therefore, everything is real. We don't use the power of consciousness to create illusions. We don't create shadows. We use the power of illusion to create realities. Every level looks real. Therefore, we have created realities. That is the definition, so we don't have any other way to know what is real unless we go in and find nothing was real that was ever created, dream-like.

Question: So you were speaking about a friend that is a Perfect Living Master himself.

Answer: Yes, when you see a Perfect Living Master talking to you, it is your own self speaking to you, an arrangement that you made before you were here. Otherwise you wouldn't be having a Perfect Living Master speaking to you because he is part of the illusion made real.

Question: Is there any chance that we cannot be trapped _____ we can be stuck forever?

Answer: Yes, you can be trapped forever if you never made any arrangement from the top to get back on the system, but since you made the arrangement, therefore you will get back because of it. What happens is that the level of creations multiplies the nature of self. We are so many selves here. Actually we are one, but we are looking like so many here. At every level the many-ness increases. We become more and more. It multiplies. Right now we are so many. The little bacteria moving in a human body is several times more than the total population of this world, and yet for them, this is the whole world in this physical body. They are all living things, too. So when you look at life how it has expanded, it has gone into so much multiplicity and has become so many that the many-ness is supposed to be a part of the process of this creation. You can get trapped into this many-ness forever. What is forever? When we say that time is not created there and that we have no time there, what is forever? There is no forever there in our home. Forever is created by the mind here, so when we ascend the mind, the forever finishes, so everybody is back. So even though we say forever, the forever even ends when we go there.

Take an example. You go to sleep and have a dream. You go to a new island, and all people are blue. If you have seen the movie "Avatar," you have all blue people there, and it is a different thing. You have never seen them here, but you see them in a dream. You see billions of people there, and then you see a sky there—different colored sky, yellow sky stretching infinite. And you say, "How long has this been here? How long have these people been here?" Millions of years. They are trapped. Those blue people are trapped forever in that yellow-skied universe, and then you wake up. You find they were never trapped, because the trap itself was created by the illusion of reality. It is the same thing here. Although it looks like they are all trapped, at the ultimate level all traps disappear, and we find there was no time. It was a created experience.

Question: I think the one thing I am not sure of is when this body is going to die. I am almost looking forward to it in a sense because then I am thinking of at least then I will wake up in the morning, I leave the dream state and get the awareness _____, so when this body dies I am going to be forced to, whether I like it or not, back to that reality, I hope.

Answer: You are a good seeker. Congratulations. Yes?

Question: Hi. If I may, I have two questions. The first one is about free will. When you mentioned that we already wrote out the script so when we came here we knew that what we were to choose is that our choices were dictated by two factors, our environment and also our genetics. So is there any way out of these factors for this script per se? Could we consciously choose something that is outside of these factors?

Answer: Yes, that is what meditation is all about. We can choose outside of these factors. Through meditation we can escape this particular setup here, and we can escape and change everything. We can rewrite the whole destiny. We can see the destiny. After all, when I say it is predetermined, where is it recorded? There has to be some record somewhere, and it is in the level of the mind. It is the what we call the causal stage where all causes take place. That is where it is recorded. Who recorded it? We recorded it. We can change it there then come back, and it becomes a different life. Yes, through meditation we can achieve that state.

Question: The second question is about Sach Khand, our true home. You said that we know we are back home when we feel oneness. We are one, and at the same time I heard you saying that there are souls that never left, so there are beings that are happier because they had the human experience. Or the experience of beings that are there that didn't have those experiences. If this oneness, how does it have different names?

Answer: Very good question. This is a way of explaining in physical terms, because I have said that there is no time and space there. Therefore, there cannot be anything like a being like we know it here. So there are no beings like we know here. These beings exist in time and space. They exist in consciousness, and the consciousness creates the experience of many-ness, and the many-ness is what we call the individuated souls. It is a single experience in which one can feel one is many. It is that kind of experience there. It is not beings like here.

Question: Having a master, a Perfect Living Master, versus not having one as I am not initiated. I have been aware of Sant Mat since 1973. I went out and played. I kept it in my mind, but I went and had my life. I'm 60 now, and now I'm coming back. I am feeling more drawn as I am getting older and reaching that point of death. I want to know, and I want to have awareness when I go, should I seek the master, which I am feeling that I am doing now, and go seek him out or just do the meditation. If I do, am I going to make the same progress as if I had a living master, went to India tomorrow and got initiated or even if he accepted me.

Answer: You should seek for the truth within yourself. Don't seek a master. Seek the highest truth inside: "I want to awaken to the highest level." Seek that inside. Master will find you and seek you.

Question: What about the sound current and the connection you're supposed to make with a master.

Answer: That is good. The sound current is a good practice. I will talk about it.

Question: But can you do that? I mean that it says in a lot of Sant Mat books that the master has to connect you. You need that connection to the sound current.

Answer: The sound current is in all of us. We all are already connected, but we are unaware of it. The master puts the awareness in us. He does not put sound current in us. Sound current is already there. Many people hear it much before they see a master. Not only that, many people have a past-life master, and they were connected to the sound current. They are born here, have never met a master, and they can hear the sound current because of previous connection, and then they find a master and then find out that the sound current was connected the last time.

Question: I think this is more common, and I would like you to comment on the ability, the feeling of free will gives us the ability to seek. That free will involves a lot of other things that we don't care for, and somehow I know finding a master means a lot, but the process of free will is very uncomfortable. This is just so that ultimately the only advantage is to be able to seek or to decide to seek.

Answer: I agree with you the seeking is the only true use of free will. Otherwise free will some people enjoy, while many people are very uncomfortable, especially when we have to make hard decisions where you have to choose between the rock and the sea. What is it called? Where you have to decide between two evils, and we have to decide one or the other and we can't escape it. That becomes a very difficult decision for us, and free will becomes a big trap and a very uncomfortable one. But seeking is a good use the best use of free will. I agree with you.

Question: (Inaudible.)

Answer: Okay, now that story...maybe others are interested. I will tell them again. She is asking about an event that happened with my master's master. My master, whose picture is here, Baba Sawan Singh, starting with S, Sant Satguru Sawan Shah, S S S S, and his master was Baba Jaimal Singh, who was a disciple of Soami Shiv Dayal Singh from Agra. One day when he was not a master, still a seeker, Baba Jaimal Singh had a very strong feeling that he wants to go and see his master. He missed him, and he felt he was missing him so badly inside that he would like to go run and go and see him. So he wrote a letter to his master, Soami Ji, said, "My respected Guru Maharaj Soami Ji, I am missing you very badly. I want to come and see you. Please give me

the time when I can come,” because in those old days even mail took a long time to go, and people had to travel long distances to reach even 300-mile distance. He mailed that letter, and after a month a reply comes from his master, saying, “My dear son, Jaimal Singh, I am very happy to receive your letter and to know that your soul is roaming around in Khand Brahmand, in the higher regions.”

Jaimal Singh thought to himself, his soul is going nowhere. This must be a mistake. This must be a letter meant for somebody else sent to me by mistake. So he wrote again another letter to his master. “Master, I received your letter, but this is not meant for me. My soul is going nowhere! All I wrote was I am missing you so bad that I want to see you immediately and want to have your darshan, so please give me time to come and see you.” And he mailed that second letter. A second reply after a month came, “I’m very happy to know, Jaimal Singh, that your soul is roaming around in the higher regions. As far as coming to see me is concerned, come next month on the first Sunday.” Carrying these two letters, he went to his master, and he said, “Master, you wrote these two letters. They are not meant for me. In these two letters you said my soul is roaming in higher regions. My soul is going nowhere. I was just missing you so much that I wanted to just have your darshan, and I am very happy.”

So his master laughed and said, “Let’s go and do some meditation inside.” There were 10 or 15 people sitting outside, and they both, Jaimal Singh and Soami Ji, went inside. After half an hour or so, they came out, and there Soami Ji asked, “Jaimal Singh, tell me now. When I wrote that letter to you, was your soul going roaming around in the higher regions?” He said, “Yes, Master.” “I am not asking,” master said a second time, “I am not asking if your soul was roaming around now when we did meditation. I am asking was your soul roaming around in the higher regions when I wrote the letter to you two months ago?” “Yes, Master. It was roaming at that time.” Then to all the puzzled people sitting outside, like her, who is puzzled, and me, I am puzzled...how come he didn't have any experience that his soul was roaming around in the higher regions, and yet the master said it was roaming around? When he took him for half an hour meditation, he confirmed it was roaming around two months ago. Soami Ji explained to the waiting people like us that sometimes masters blindfold us, and we do meditation but we

do not see anything. They block the vision part of it, so we can hear the sound, we can hear other things, but we do not have the spectacle that is existing there. But we feel great love and devotion for our master. That arises. We begin to miss the master a lot because of that experience, and we don't know where it is coming from. We don't know that the soul with its eyes blocked has been moved up there. Because even though we are not in a physical body, in the inner body we still have two senses, Nirat and Surat, the power to see and the power to hear. These senses continue even higher up. So if the Nirat is blocked, the power to see is blocked. We don't see anything in meditation, but the feeling becomes very strong of the bonding with the master, wanting to have his darshan, and that is what happened to him. He had blocked his vision. Then the master explained to other disciples sitting there that the reason why masters sometimes do that is because, just like there are so many distractions in this world which prevent us from concentrating attention, there are equal distractions in the other worlds also, and sometimes the masters know this particular individual with his background is going to be attached to those distractions and never make any progress. So they block you visual experience of that stage, take you higher up and then open up the visual experience for you, and that is what happened to Baba Jaimal Singh. Okay? It is an interesting story. Some people feel that we are having love and devotion growing in us and we feel a lot of closeness, but we don't see anything in meditation. Don't worry. You may be blindfolded at that level. It sometimes happens when you are easily distracted. I have seen some disciples of Great Master in my time who actually wrote to him that "in meditation we were so distracted by inner distractions which were even more than the physical distractions here, and we would have made no progress if you have not helped us to go by blocking our vision." So this happens sometimes.

Any other comment, question, answer? Okay, thank you very much for this session. We will meet again.

Yes, whatever you like. The microphone is in your hand. You can tell them whatever you like.

Question: (Mostly inaudible question about artificial life support.)

Answer: You see, in this life, this life is built up of karma. If we had no karma, we wouldn't be here. That's very strange that we wouldn't be here in a physical body if we had no karma. How would we be here? What for? We are here to experience give and take with people. We are here to experience pain and pleasure. We are here to experience ups and downs of life. Therefore, everything we do here is in the process of karma. Of course, karma is of different kinds. There is a karma that we created as a cause in a past life. When we come into this life, we pay off. Supposing you hit somebody in a past life, deliberately hit somebody, you come here, that person comes in a different form, hits you back. You say, what is this? He says, "No, it was just accidental I hit you," or something. You wonder how that could happen. Why did this accident happen? It was payoff of an old karma. It is the end of karma, not the beginning.

Then there is karma where you deliberately use free will. Say, "I want to do this" and deliberately do something, that is the cause for which you are now ready for something to come in later. In Indian language, we call the first one pralabdh. That means destiny created from past actions. The new ones we call kriyaman or new actions we are creating with the reward to come later. Our life here is mixed up of these two things. The bulk of the life that we have from birth to death is pralabdh, destiny. Already the events are fixed what will happen, and they keep on happening in time. The gaps in between are where we use free will and say we have no desire to make a choice now, and we make choices and create new karma. The cycle keeps on going on in the karma. Since we create more karma than we pay off, we are very sharp in creating karma because of our mind. Our mind is constantly deciding things. Karma is not created by a physical action. Karma is created by mental intention. When you mentally say, "I want to do it," you created the karma already, not when you physically act upon it.

Therefore, since our mind is constantly making decisions like that, we accumulate a lot more karma, kriyaman karma or karma for the future, than we pay off. So the excess karma keeps on going into another void into a cloud we call sinchit karma, or the reservoir karma. The reservoir is building up, and the whole machine of reincarnation and being born again and again here operates very smoothly because of the large reservoirs we have. So even if we tried to be very karma free in a particular life by living in God's will and say, "I won't take a decision. Whatever

happens, I'll go with the flow." "I'll go with the flow" is a means of not creating karma. That means whatever is coming by circumstances, go with it. If you live that life and think that you have no karma, the reservoir pulls out the karma for the next life. So the reservoir is a big thing. The reservoir also affects our attitude, so it affects Sanskaras, which means the events that take place in life are only because of events of past life, but the attitude we have towards events, attitude we have towards people, is based upon the whole reservoir of a lot of karma from several past lives. The whole system operates very well in creating attitudes and creating events. In these, we do a lot of things here to wipe out karma. The difficulty is that we cannot accept payoff karma. We can't say that a karma we create now it can be washed off by an opposite karma, which means supposing you hurt somebody and then you please somebody to cover up, you will be punished for the hurt, and you will be rewarded for pleasing. They don't cancel each other out. If they could cancel, a lot of us could cancel them, but we can't cancel them out. They stand alone. Every karmic intention and action stands alone by itself, creates its own result. We in our own conscience develop immorality. Society helps us to develop that. Social norms, church norms, religious norms, they help to develop a certain norm for what is good, what is bad, and those are engrained in our conscience, and we say, "Oh, I should not have done this. This was bad," and it becomes bad. We say, "This was a good deed I did today," and it becomes a good deed. We are the makers of our own morality inside our mind, so once we make the morality and we do actions, the action that we think is evil is punished. The action that we think is good is rewarded. Both go side by side to such an extent that if the actions are really horrible and deserving hell after death and you have done a lot of remorse and done good actions to deserve heaven, at the end of the life you get a choice, "Okay, 15 days in hell, 20 days in heaven. Which one do you like first?" At least that choice is given. Free will is used there. Which one you go first? But you go to both, so it doesn't cancel each other. All the actions we take here, they have a consequential result and a part of karma. Whatever you want to do, do it.

Question: I mean in general. (Inaudible.)

Answer: In general? In general, if you have a specific question, I will answer it in the personal question, but in general, whenever you want to do something, I will tell you to generate less karma, to go with God's will, master's will, somebody else's will and not your will. Unless your will is involved, it doesn't create karma. Karma is created by your will. People who say, "I live in God's will," save themselves a lot of karma. The difficulty is that they don't know which is God's will. They say, "Now what is God's will?" One of the Indian mystics, Rumi, Maulana Rum, in one of his masnavis he answered this. He said, "People ask me what is God's will. It is very simple. If he has given you a spade in your hand, he has expressed his will. Dig! If he has given a pen in your hand, he has expressed his will. Write! He has created circumstances around you telling what to do. Do it! That is God's will." Therefore, if you follow the circumstances around you and follow them, which is called go with the flow. If you go really with the flow, you don't create karma. You are living in God's will. If things happen in that, you are paying off the old karma, so you can reduce the level of your karma. Another very good news is that the reservoir, the big cloud of karma that sits on us and recreates forever traps for us here, when you get initiated by a Perfect Living Master, the first he does is to destroy the whole cloud. So you do not have rebirth based upon that cloud any more. Then the rebirth can only be from the karma created in this one life, and it is generally much better. The next life is much better than this, more conducive to the spiritual path than this life. So that is another thing I was going to talk to you later about, the value of initiation by a Perfect Living Master. It is not merely that you find a friend who can give you guidance. Many other things that happen along with it. I will talk to you about it later.

How many of you would like to do actual meditation? How many would not like to do it? Oh, you are all in for it. We will do some today and tomorrow.

<https://www.youtube.com/watch?v=QlZvjTlJlWg&feature=youtu.be>

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