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Perfect Living Master Will Pull You

Corfu, Greece — July 13, 2014

<http://www.youtube.com/watch?v=P75IUqq8uJk>

Friends, welcome to this third day of our three-day program in Corfu, Greece. And the longer I have stayed here the more I've felt at home here. Looks like there is some vibration here, some atmosphere, what they call some kind of a vibe, some kind of an atmosphere that makes one feel it's a holy place, that there have been blessings of many saints in this land. It has a long history and, as I said earlier, there are saints whose influence is still there in this country. But as you know, the spiritual path is best learned from a living saint, a person who is alive, whose hands we can hold, with whom we can talk and who can bless us in person. Because if we only worship those who have gone away, we might be worshipping our mind. When we think of the saint who has passed away and think we are conversing with that saint, we could be talking with our own mind.

But if it is a living person with whom you are talking and your mind is saying something, that living person can say, "No, that is only your mental thought. It's only your mental image." In the absence of a living person, it's not possible to have that verification of whether you're talking to your mind or you're talking to a saint. The mind is very clever. The mind is clever enough to make all kinds of images, is able to make all kinds of faces, all kinds of conversation. So, that's why only a living saint, a living person, can tell us whether we are on the right track or not.

The mind can mislead us into believing things that don't even exist. Only a Perfect Living Master who has been to all the areas of experience, which he is trying to tell us to have, can guide us and help us to go there. That is why it's so important to have a Perfect Living Master. I call him perfect because he has gone beyond the mind where perfection exists. There is no perfection, whatsoever, in the three worlds of the mind. There is no perfection here, in this physical world; there is no perfection in the astral world of sense perceptions; there is no perfection in the mental world of the mind. Perfection exists only above the mind, where our true soul exists. Our soul exists without these encumbrances of the mind, and senses, and the body. And one can reach that state only with the help of a Perfect Living Master who has himself reached that state.

No person can take us beyond where one has himself gone. It is true of masters also. Some masters have gone part of the way, and they think that is their destination and end. And therefore, when they guide us, they take, take us to where they've gone. No master can take us beyond where he himself has gone. Therefore, we do not even know what else exists. But the secret is, that if you are seeking for the perfection, if you are seeking for your perfect true home, that seeking is what will lead you to the Perfect Living Master. If your seeking takes you to a master who is not perfect, you will still make progress, because you're still going in the right direction. But you will stop where the master has taken you, and you will say, "Yes, this is it." And he will also say,

“This is it. This is *Sach Khand*. This is your true home.” But if your seeking is that *no, my true home is beyond this, I am still within the mental realm*, your seeking itself will bring the Perfect Living Master to you.

You cannot find a Perfect Living Master. It is the job of the Perfect Living Master to find you. You are to, supposed to be seeking, and he’s supposed to be saying, “You’re seeker, I have found you.” So, the truth is, a Perfect Living Master finds us when we are ready. We might have made some progress, we might have worked under different masters, we might have gone to different stages with different masters. But when we come across a Perfect Living Master, he comes at the stage when we are stuck at a particular point and we cannot go any further. Then—and our seeking is still there to go further—a Perfect Living Master appears in our life.

It’s very interesting how this internal seeking can help us to get the Perfect Living Master. How is that possible that another human being who just happens to be a Perfect Living Master can find out where the seeker is and come somehow to the seeker by coincidence, by circumstances, and say, “I am here.” The reason is, the secret is, that the Perfect Living Master is not outside. The Perfect Living Master, who you are seeking, is inside you, at all times. But since you cannot see him, the outer form only appears with your projection, with your mental projection. The outer form appears to guide you to the inner Master, who is your Master all the time, and who will take you back to your true home, your *Sach Khand*.

That is why one should never worry. (*I am trying to seek a Master. I don’t know who is a Perfect Living Master.*) Don’t worry. Just seek in your heart, and when you are ready, the Perfect Living Master will appear in your life through some kind of a coincidence, some kind of circumstance. And that you... Make you believe, “Yes, this was right! I was waiting for this moment.” And that will also come because the love of a Perfect Living Master is very unconditional, and it pulls us. There’s some quality in that love which is not found elsewhere in the world. And it does not mean that every Perfect Living Master is a Perfect Living Master for everybody. There could be several Perfect Living Masters, and they have their own souls to take care of. They come with their predetermined list of the souls that they have to take back home. So, it’s those souls they will find, trace out, go wherever they exist, and take them back home.

So, it’s nothing to worry about, that *I don’t know who is a Master, who is not*. Just seek in your own heart. Seek within yourself. He will appear. How will you know he is a Perfect Living Master? He will pull you. If he is not a Perfect Living Master, he will guide you up to the point where you will say, “I want more,” and then you just keep into readiness, and Perfect Living Master will come and help you.

So, this is something built into our self. It is not outside of ourselves. The discovery of the Perfect Living Master is made because the Perfect Living Master is already inside us. He’s not outside. Outside picture is of a physical body, just like our physical body. Our physical body is temporary. So is the outside body of a Perfect Living Master. Not only that. We are born, we grow up, we eat, drink, marry, have children, and we die. So does the Perfect Living Master. He is no different from us that way. He acts exactly like we do. His life is exactly like ours. The only difference is that he has come with that awareness that who is the soul that’s calling him at that time, and therefore he can appear by coincidence in the life of that soul and then guide that soul further.

I sometimes get emails from people, say, “We are very confused. Who is our Master? Because there are so many masters around, and we look around and we don’t know who is our Master.” So,

I said, "Don't worry. When the Master will come, his unconditional love will pull you." The man wrote back to me. He says, "There are two Masters, both of them love me so much, and both are pulling me." I said, "You are very lucky! People don't find one, you have found two. (laughter) So, follow the one where your heart takes you." It is a pull of the heart, it's a pull in our own self. This is not a pull on the body, this is not a pull on our senses, this is not even a attraction like normal attraction amongst people, this is something that happens in our soul. Our inmost self feels that "This is what I was waiting for." It's a sensation that comes like this.

There is a, a friend of mine, and he lives in United States, in Bruce. And he told me that he was so pulled by an experience he had that he moved over from New Jersey, the East Coast, into that place, Bruce, Wisconsin, where he thought that I will be living for a long time. And so, he said he'll be very close to me. He told me his brother and his brother's wife are coming, but "they are not at all interested in the spiritual path, and I don't know if they would like to see you or not." So, ultimately, his brother and the wife came, and he was hesitant to introduce them to me, saying that "they don't believe in these kind of things. They're orthodox people in their own belief system." But once they met me, and they came to a talk of mine, they wanted an interview. Both husband and wife, when they met me, they said, "What you are saying we have been waiting since childhood. This is something that we have found—from childhood we were waiting." I said, "You never told anybody." He says, "No, we... How could we tell? We never met anybody who we could tell."

This is not one single instance. I have seen so many people, when they find any Master giving the instruction of the highest level, they say, "This we have been waiting from childhood," as if this was a long-standing desire in their heart. The seeking was there all the time, but they could not say, because they were being conditioned by outside things; they were being conditioned by whatever was available to them; they were conditioned by religion, conditioned by the belief system of their parents and friends. So, when they suddenly found this possibility that there is somebody responding to their soul, to their inner seeking, they get overwhelmed. And the love at that time automatically comes. It's not a development. Love cannot be developed. Attachments and attractions can be developed to some extent by a process of thinking about it and talking about it. But love comes natural to us, because it belongs to our soul and not to our mind, nor to our senses, nor to our body.

The empowerment of the mind by the soul makes the mind work in a certain way according to what its limits are. The mind has certain limits. It cannot go beyond them. And the rest of the functions are left to the soul itself, which is our true identity, which is immortal, which was never born, which will never die, which is always connected with the truth, which is always connected to its origin. There is no separation at all between God and soul, except awareness, that the awareness becomes individuated, and think that we are individual, and that the totality is called God. But there's no difference. We're always a part of that.

When we reach our true home through the spiritual journey—which we call journey because we are only used to journeys—when we reach there, we discover we never left, that we were always there. But we were just unaware of where we were, and the whole process of spiritual evolution and spiritual progress is a question of going to find out who we really are. And when you find out who you are, you discover you were the only one, that everybody is the same one, that everything is the same one, that all universes are the same one, that the whole show is taking place in one totality of consciousness.

That's a... It's a great knowledge. It's the greatest and available to us at this state of a dream state, 6th dream state in which we are today, which we think is the only reality—to be able to discover all this in this fake place, which we think is real, is a great miracle. I think the greatest miracle is we are human beings with this capacity. I don't know any other greater miracle than fact as a human being we have the capacity, within this body, by just using things gifted to us like attention and power of concentration and imagination—these three elements given to us as functions, normal functions, which can be applied to discovering who we are—is the greatest miracle. And, if we apply these, we can all go in there and find out.

I would not criticize any master. It's not my role to evaluate or judge who is a Master, who is not. My Master, Great Master, did not say I should be passing judgment on anybody. In fact, he told me not to judge anybody, at all, to be totally nonjudgmental. So, how could I evaluate and say to people who is a Master, who is not? That's not my role nor my mandate from my Master. I respect all masters. I can only say that I do respect those masters more who tell us to go within. No matter if they say, "Just go, close your eyes, and go, see what is there," and they don't know anymore. Their direction is right. They give an indication where the truth lies. But if a master says that you go on a river and on the river you will find truth, or if he says go to a mountain and you'll find truth in the mountain, or that you go to another pilgrimage and you'll get the truth, I will say, "I don't think I can find there, because I never found it." I did try these things, these rituals and ceremonies and old pilgrimages to places. They have no value, unless the pilgrimage is to a place where a living Master has come whom you know. That's a different thing.

And along with this, I can say if somebody says, "I have the picture of an old master, of an old saint. And when I look at that picture, I am very moved, so I'm worshipping that picture." The picture cannot do anything. It's the same thing like looking at a picture and thinking with your mind what the picture is saying. The mind speaks, not the picture. And some people consider that looking at a picture is like a darshan. I mentioned earlier about how powerful a, a experience of darshan can be. Looking at the face of a Perfect Living Master is a totally different experience than looking at a picture. It's even different even if the picture is a video, even if the YouTube video. It is not the same thing like looking at a Perfect Living Master who looks at you. Therefore, the picture is not the substitute for a Master. But, if you have seen a Master, remember him, and then see a picture, then that picture is very valuable, because by seeing that picture you're remembering a living Master. Then that is—remembering the Master from a picture—is like darshan, but not the picture itself. The darshan is always of a person whom you have actually seen, actually seen in physical form, in your own form. Then only it becomes darshan.

Of course, people wonder what's the advantage of having darshan. I remember an old story I heard about one muni, a yogi in India, well-known yogi named Narad. Narad Muni was famous for going from house to house and telling people stories. Sometimes he would spread some gossip also. Now so, he became famous for that also, that he can put one against the other by telling those kind of gossips and stories. But otherwise he was a great follower of Brahma, the creator, and used to meditate, and he could even manifest a picture of Brahma, the creator, in his meditation and could talk and have a conversation with him.

So, one day, Narad Muni was walking around and he saw a crowd of people running. He said, "Where are you running?" Said, "Oh, a Master has come, and we are going to have his darshan." He said, "What does that mean, to have a darshan?" And people said, "Don't you know? Darshan means looking at the Master." He said, "What can you get by just looking at a man? Then that makes no sense to just looking at a man." He was puzzled why so many people are running just to

look at a man. No matter how high that man might be, but how can looking at a person help anybody? So, he went into meditation himself and manifested Brahma in his manifestation, and said, "Oh, Brahma Ji! Oh, Mr. Brahma! I would like to know what is the advantage of having darshan of a person, however saintly or however high he might be, just looking at his human face?" And Brahma Ji told him in his meditation, "Oh, that's a very important question. I think you should go to a village. There is a pond there. In the pond there's a snake. The snake is standing with his head up. Go and ask this question from the snake. He will give you an answer."

So, he was little puzzled that this is the kind of response from Brahma Ji, but he went to the pond, and he saw a snake there, and he said, "Mr. Snake," (I'm just translating, you see) he said, "Mr. Snake, what...what is the benefit of having darshan of any master?" And the snake looked up at this man, dropped his head, and died. He could never answer. He was a little surprised, so he went back into meditation and manifested Brahma Ji again, and said, "Brahma Ji, I went to the snake, according to your instruction. I asked him, 'What is the value of darshan of a person?' And the snake looked at me and died." "Yoho, I am very sorry to hear that." Brahma Ji said, "I am sorry the snake died. Now you go to another village. It's far away, but when you reach there, you'll find there is a... there's goldsmith living there, and in his yard there is a parrot in a cage. Go and ask this from the parrot in the cage, "What is the value of a darshan?"

So, again, Narad Muni started off on a journey, went to that village, and he asked if there is a goldsmith with a parrot. They said, "Yes, there is one." He went to the yard of the goldsmith's house, and the parrot was in a cage, and he talked to the parrot, and he said, "Mr. Parrot, what is the advantage of having darshan of a saint or a Perfect Living Master?" And the parrot looked at him, and dropped his head, and died. He said, "This is strange instructions that Brahma Ji is giving me." So, he went back into meditation, and he manifested Brahma Ji, and he said, "Brahma Ji, what happened? You sent me to the snake, and the snake didn't answer and died. You sent me to the parrot, the parrot didn't answer and died. What is going on?" And Brahma Ji said, "Oh, I am very sorry to hear that. I think you should go to a neighboring kingdom. It'll take you a while, but go slowly, reach there. When you reach there, you go to the palace of the king there, and his queen will have just given birth to a baby. You go and ask that baby boy the value of this."

Now he got little frightened. Snake and parrot was all right, but now Brahma Ji saying, "Go and ask a little baby." So, he travelled—it was instruction of his master, of his *isht*, as they say—so he travelled all the way, ultimately reached that kingdom and sought audience from the king. The king was very happy, "Narad Muni, you are such a famous muni. You have come to my palace. I am very happy, very privileged to receive you." He said, "Has the queen given birth to a baby?" "Yes, a baby boy was born." "Can I see that baby?" "Oh, baby is very lucky to have a chance to see Narad Muni." And he was trembling inside, Narad Muni, that he is trying to welcome, but he doesn't know what is going to happen next. Anyway, he said, "Can I see the baby alone?" And they said, "Surely! It's a very lucky baby."

So, he went and talked to the baby. He said, "Mr. Baby, tell me what is the advantage of looking at the face of a Master they call darshan?" And the baby spoke. He said, "Narad Muni, I am the same parrot that you saw, and I'm the same snake that you saw. I was supposed to have several lives of animals and birds but looking at you—you are not even a saint, you are just a muni—looking at you I left that one body straight away and got to a better body. Second time I looked at you I went straight away, cutting all the intervening stages and became a human body. You are just a muni, your darshan helped me so much to become human. The benefit of looking at a saint is a thousand

times more.” That’s how Narad Muni got the answer to the question: “What is the benefit of looking at a saint.”

Great Master explained that these Perfect Living Masters whose awareness extends to all the five regions right up to the Creator, right up to our own totality, when they walk amongst us, they’re carrying that awareness with them. Looking at them is not as...not an easy, ordinary thing. When you look at them, you are looking at that power. You’re looking at something that washes away our sins, and even if you are not on the list of being initiated, you will one day get initiated—it’s such a powerful thing. In fact, when my father heard this story about...from Great Master, he thought the best thing he can ever do for any friend of his was just to take him and say, “Look at that man and then you can go home.” Because he said that’s enough. So, the best... He said, “The best thing I can do for my friends is to say, whether they believe or not, ‘Just look at that man, and now you can go home.’” And he thought he had done a great deal because of this power of darshan.

Then, besides darshan there is also *drishti*. Darshan is when we look at a Master, and drishti is when the Master looks at us. That is even more powerful than even darshan. When drishti comes, then you are definitely going to be initiated within four lives. Darshan does not guarantee that. So, now these are, of course, four lives and all, that’s for an intellectual. They’re all concepts, they are just philosophy. But for those who know it, those who’ve been able to see lives, lifetimes, previous and forward, they understand the value of this, that drishti is even more valuable than that. Therefore, to...to be able to have the drishti of a Perfect Living Master, that he could look at you and give his attention to you, these are more valuable.

These are stories told to us to illustrate a point, that we are meeting somebody, who has expressing a radiance of power which we may not be able to see here, but as we progress further on our spiritual path, we got...we come to see more and more of that power, more and more of that original nature of our Totality of Consciousness, which is visible to some people. As they make progress, they can see it right here also. They can make and see something is happening right here. The more advanced a disciple is, the more clearly he can see that even the human form, the outside form, of a Master is carrying that radiance, is carrying that radiation coming of love and power which really emanates only from our true home.

So, it’s very useful thing to have the darshan and the drishti. Most powerful thing is to be able to spend more time with a Master. But you know, it’s not easy to spend time. We have obligations in life. One person coming from the United States to see the Grand, the Great Master, he asked this question, “Master, how often should we see the Master to get some good benefit? How often should we attend his discourse and see a Master?” Great Master said, “Well, the best thing would be if you can see him daily.” He said, “But Master, supposing somebody is living far away, is not living in the same place as the Master?” He says, “Then once a week should be okay.” He said, “Master, what about people who are living at longer distances?” He says, “Well, those who are living very far away, if they come once a month it’s fine.” He said, “What about people living overseas, like United States?” He said, “If they can see a Master once a year is good enough.” He said, “What about those who cannot see once a year?” He says, “They should wait their turn for another life.” (laughter) That’s what, what he said.

I told this story to one of my friends in United States. They booked their tickets for the next five years on a daily basis, on a regular yearly basis. (laughter) So, the... Why is it necessary to attend satsang and to attend, have the company of the Master? Because when we are not with the Master, the way this world is functioning, the way we are functioning in this world, the way our

obligations are in this world, we get swayed away by daily events. We get swayed away by our obligations on a daily basis. We tend to forget. We tend to forget what is more important for us. Therefore, we put our spiritual path on a low priority, and we think that immediate things that we have to do—we have to make a earning, we have to make a living, we have to work for that, we have to take care of families, we have to take care of friends, we have to take care of this and that—these things take high priority, and we put the spiritual path in a low priority. But, every time we go and attend a discourse or a satsang, we are re-motivated, and we feel, “No, no, this is more important than we thought. I am going to put this in high priority now.” Then we go away and we forget. So, there is some kind of a renewal required, a renewed motivation is required for us. And that is why the satsang is a very important part of this.

Therefore, in the spiritual path, what are the essential things is that you should ultimately be ready to be found by a Perfect Living Master. When he comes, you get initiated. When you are initiated, try to attend as many satsangs and as many darshans as possible. And, and finally, do meditation regularly to make progress on a daily basis. If we don't do all these things, then it is like getting something very valuable, a great treasure, and then get bury, burying it for safety and then never finding it again. Or, like a doctor has prescribed a medicine, we take a prescription, and we hide it, it's very precious, it's very good medicine, and never using it.

So, when you get initiated by a Perfect Living Master, the whole idea is that you practice it and see what is it. Our mind is already full of so many doubts. Our mind is full of doubts because there are so many ways in which the mind can think. And our mind has been used to looking outward for all things. We're used to that, to look outward, to look outside in a created universe answers to things that are uncreated. We want to just find all answers with a reasoning mind which cannot even go beyond time and space. With a very limited capacity that we have, we are trying to discover things that are beyond the limit of the mind. So, that is why we get confused all the time.

The other thing is that we do not understand. Unless we have practiced meditation, we do not understand the difference between experiences at different levels of consciousness. Therefore, we combine them, reading from books, and we think there are lot of contradictions in the books. So, the books, the same book has contradiction. There are letters of Great Master to the disciples in the United States, and I read that book, and people were confused by that, so I read it just for clearing my confusion. Incidentally, I never read any spiritual book till I went to United States. In my early age I never read a book, because we heard directly from the Master what he wanted to teach us. But, when he talked of the book, I found that in some cases he's saying, “It is very necessary to put in your best effort, even if you don't like it. You should do two and a half hours of meditation, deliberately you should pressurize your mind to do it,” and so on.

Another...another page says, “Your meditation will do nothing. It's the grace of the Master that'll do everything.” Which one is correct? Do you have to put in all your effort, or do you have to just wait for grace? It's such a confusing thing for the mind. It's not confusing for somebody who's doing regular meditation and discovering that the effort part was written when we are still sitting in the physical world, in the physical state here, and we don't know anything more than what we can do, and the mind says, “You will get nothing unless you strive for it, unless you put effort.” At that state you have to put effort. That's all that you know about. But later on, you find, at higher levels, that the effort you put in was because of grace. When you see that the effort you put in was also being derived from grace, then you find out grace is the only thing that really is working.

So, these are different levels of experiences, but since the mind cannot see them, therefore it thinks it's a big contradiction in the path itself. So, that's why relying only on books, relying only on our own judgment from the mind, leads us to lot of confusion. And I, as I said earlier, the confusion is also who is a Perfect Master. We're trying to search, we try to go and look around for a Master, and then we are always confused, because they say all masters are like that, and most of the masters turn out to be fake, because it's become good business to be a master. People make lot of money out of it. And there are... There are priests, there are evangelists, there are *pujaris* [priests], there are other people who will pray for *you*. They won't say, "You pray." "We'll pray for you for a fee. Give us so much, and we'll pray for you." In the United States we hear on television all the time, "When you want to pray for something, send us twenty-five dollars, we'll pray for one minute. You want more, then send fifty." So, this kind of open advertising, that the money is what is, what can buy prayer, what kind of value will it have? And yet, millions of people are carried away by these things.

In India, we go to temples and the priests say, "Give so much of rice, so much of wheat flours, so much of money, so much of this, and we will pray for you." And they pray for those things and the money that they get. What kind of prayer is that? None of them say, "*You* pray, and you'll get the benefit. *You* do meditation, you'll get the benefit. We'll do it for you." So, these are the kinds of things that are misleading people, and therefore they get confused, "Which is the right one?"

Then people are confused by roles played by different powers, energies in us, and we begin to worship them. We call some of those powers as gods, and the gods are sustaining our system, gods are sustaining our awareness, and we begin to worship them. They are supposed to be serving us. People begin to rely heavily on their own minds thinking that the mind is the only resource they have, and there's nothing more than that, and they get completely tied down in the conflict and doubt that the mind creates. These are things that are happening all the time. Therefore, it's grace that comes to make us think, "No, there is something beyond." It's grace that makes us put in effort. It's grace that makes us do. At the end we find the whole thing was grace—from here it thinks the whole thing is effort. There's no contradiction in the two. When you know that and you read the book, you find there's no contradiction. It's just talking of two different levels of experience.

So, that's why it is not necessary to come into the, come into the company of a Perfect Living Master. Spending time in the company of a Master is much more valuable than any amount of meditation on your own. What does one of the saints, very famous saint of India, Kabir...? Kabir says, "The company of a saint for one *ghari*, which means a time frame like an hour and a half, but he says, "The company of a saint, company of a Perfect Living Master for an hour, or even half of that, is worth more than thousand hours of meditation." You can imagine these are accomplished saints themselves saying that. And when they say the company is important, what's the difference? The difference is that in the company we are pulled by that love and devotion which even meditation cannot introduce unless we have had that other company earlier.

When you have had the company of a Master, then you meditate, the whole experience of being with the Master comes back to us, and that motivates us. And then we are waiting to see the same Master inside. The image appears. The presence appears first. We feel the Master is with us. We...we can't see, but we feel the Master is with us. Then the appearance comes that we are just making up the Master. Or are just remembering the Master? Are we remembering some old images when we were with the Master? All those are useful in meditation. But if you have no idea of the Master... Some people say, "We have been...we have been initiated, but we have never seen

the Master.” What kind of meditation will you do then? Tell me what’s the difference between worshipping a Master who died thousand years ago and worshipping a Master who you’ve never seen? It’s the same thing! Where is the connection between the disciple and the Master? It is supposed to be a friendship. It is supposed to be the closest friendship possible on this planet. And yet we say, “We’re having a Master whom we’ve never seen.”

People are... At least in the United States, I know, maybe in some part of Europe, they believe that there are ascended masters in the Himalayas, in India. And in the Himalayas, they are sitting near Tibet or on the border of Tibet, and they are ascended masters, and they communicate with them, and they are always guiding them how to go higher. I have been to those areas myself. I was working in a government capacity in a, in a government employee as a capacity on the border of Tibet. I spent years there. I travelled all across. I saw the hermits there, I saw the monasteries there, I saw Buddhist monasteries there. I saw, I asked them, “Are you guiding people in the United States?” They don’t even know where United States is.

So, this kind of deception we are doing to ourselves that believing there’s something we’ve never seen, something happening somewhere else is going to guide us, is completely misleading for us. It’s just a play of the mind. It’s just the mind trying to draw us into its own speech, into its own advice to us. And since the mind is on the way, is an obstruction on the way, how can we be guided by such a mind? When you meet the Perfect Living Master, he takes you above these. He clears your doubts, and he takes you above these hurdles that come in your way.

So, that’s why it’s so important to have as much as possible the company of a Master, the listening to discourses of the Master, and, if you can’t find the Master, the second best alternative is to find somebody who is more advanced on the path than yourself and spend company with that person. Because he’s already gone little ahead of where you are. And it’ll be useful to sit with that person, because he is then talking of something that is little ahead of what you know. The, the truth is it’s always an advantage to be able to meet and spend time with somebody who is a little ahead of you, even if one step ahead of you. Because, he is one step ahead, he’ll take you, help you to go one step ahead, even if he is not a Perfect Master.

Therefore, they say that sometimes the *gurmukh*... They say there is a Guru. There is a *gurmukh*, there is a *manmukh*. Guru is a Perfect Living Master. *Gurmukh* is one who lives in the will of the Master, and *manmukh* is who lives in the will of his mind. You can divide all people in these categories. So, when you have a *gurmukh*—he lives in the will of the Master—when he speaks, he speaks with the same will, and some of his conversation is like a Master’s conversation. So therefore, it’s better to be with a *gurmukh* than with a *manmukh*. The *manmukh* only talks of what the mental desires and worldly things are. He’ll tell you how to succeed in life, how to take worldly things seriously, how to acquire more wealth, how to acquire these thing, how to fulfill your desires in this world, he will talk of those things. Therefore, it’s better to take that company.

When Great Master was still a disciple of Baba Jaimal Singh, his Master, he said to Baba Jaimal Singh, “I am working, and I go to my job, I am an engineer, civil engineer, I have to work on the roads, so lot of my time is taken away by my work. I don’t know when I can meditate.” So, Great Master give... got a reply from his Master. Baba Jaimal Singh said, “It is not necessary to give up your work in order to meditate. You should treat your work as if you are doing work for the Master. Instead of saying, ‘I am working to get my paycheck, I am working to get my wages,’ say, ‘I am working for my Master. Master gives me the wages. I am very happy!’ Instead of decrying that you

don't have time, say, 'All the time, whatever I am doing, doing for Master.' I always think: 'Master, this is you for whom I'm doing.' You are meditating all the time, even when you are working."

Then he gave little program for the day. He said, "When you get up in the morning, rise early, and if you are still sleepy, take a nice shower, specially cold-water shower, it'll help you to be more awake, and then sit in meditation. Try to spend as much as time as you can, about three o'clock to five, five-thirty, spend that time, and then get ready and think of the Master, who has just given you experiences in meditation. Then go to work, and all day think of the Master, how he is doing it, keep on doing your simran during work, unless you have to attend to an intellectual thing, then stop the simran, put your attention on that. When you're not doing that, just walking, just working elsewhere, put your mind on simran again. In the evening come back. When you come back at five, five-thirty, and go home, have an early supper, and then spend some time with friends, like-minded friends and satsangis, if you can find them around, and spend time with them. Then go and again sit at night for half an hour and go to sleep early and rise early." He set a whole plan for the day, how he should be spending his time.

So, that's a great, great program that he drew up for him. I personally think it's a very useful, with some modifications. Of course, later on we found that there are some people, some disciples of Master, who have night jobs, for example. They can't follow those timings, and they, they said, "No, you can have any other time." Some people could not find two and a half hours at one go. He said, "No, split it up. Go half an hour at a time. Go several times. Meditate several times. It's not necessary." Then, he emphasized at the end, which I am emphasizing very much now, the quality of meditation is more important than the quantity of meditation. The quality means how intensely, how lovingly, how devotionally you're meditating in front of the Master inside, makes a big difference. Your whole attention gathers so fast inside at the third eye center if you perform this. Otherwise, what is routine meditation merely as a chore, you close your eyes, you see nothing, it's all dark, you are just frustrated, "I have got nothing." The legs begin to pain, you change your position and you turn around, and then you get up frustrated. What kind of meditation is that? No joy in that.

Now, we had a, some sample meditations, few minutes each in the last two days. They were sample meditations for very few minutes. I just started calling, "1, 2, 3, 4, 5" so, so soon afterwards. I'm sure some of you didn't like it that I called so soon. But the last time we did with love and devotion, you all said you enjoyed it. Meditation should be enjoyable, should be so full of feeling that you get up absolutely rejuvenated. You should not feel tired after meditation, you should feel that you got a new energy, a new strength in you, because of the experience you had of being with the Master inside and having this conversation and being able to know he's taking care of us. To be able to remember the great coincidences happening in our life, to remember the miracles that are happening. At that time, we can think of all those things. We become strong. We become so alive when we get up from meditation. But if the, if we just do mechanical meditation, it doesn't work.

There was a colleague of mine. He was initiated by Great Master, lives in Ludhiana in Punjab, India. He has a...he has a factory, a small factory and his house is just behind the factory. All the masters I know have been to his house and held satsangs there, given discourses there. And he is very humble, works in his factory. One day, one of the masters was giving satsang in his house. I was accompanied by a friend from United States, who was also a satsangi, and we went to see him. And we were on a tour in India to see which masters are where and what are they, who is doing, because I was, I knew most of them personally. Those were disciples of Great Master, and some

were disciples of disciples of Great Master, so I knew all, all of them personally, so I was meeting them and taking this friend around. Went to that man's house, in Ludhiana, and the master was giving a discourse. He stopped his discourse after seeing us, called us. I went to him and I said, "Master, you finish your satsang, your discourse, and we'd like to meet you. I brought a friend from United States." The master said, "Satsang over!" And he finished it. We were very shocked. But anyway, he took us inside, talked to us. All his disciples who were there began to ask me questions, and whatever I had learned from Great Master I tried to answer their questions.

This host, he talked to me afterwards. He said, "I have a question." I said, "You are my colleague, you are initiate of Great Master. Do you have a question?" He said, "Yes. My question is, that I have been initiated by the same Master that you. I have been meditating regularly, two and a half hours, every day, and I have seen nothing actually. It's more than forty years since that happened. But I'm going on doing, hoping one day I'll see something. And I want to know from you, why is that? Why haven't I made any progress when I am a disciple of the same Great Master, and you seem to talk like you know something, that something you got?" I said, "Why didn't you ask this question from your Master when he was alive? Why didn't you ask this question from all the other masters who visited your house? They would have given you an answer."

He said, "I did. I did ask my Master, and he said, he smiled, and he said: 'Do your meditation with love and devotion.'" I said, "What happened to the other masters?" "They said the same thing: 'Do your meditation, love and devotion.'" I said, "Then it didn't work?" He says, "No." I said, "How can I answer when the masters have given you an answer?" He said, "No, because you're giving answers to others. I noticed, that's why I'm asking." I said, "I don't give answers myself. I have a method, a secret method, and that is I consult my Master inside. I say, 'What should be the right answer?' And when the Great Master gives me the answer, I tell them. They think I am giving the answer." He said, "Go, check with the Great Master my question and give me an answer." I said, "Great Master doesn't give answers like that. He takes time to give answers." He says, "How long will it take?" I said, "For a great question like this, he might take about six months." (laughter) Anyway, I had to come back to United States, so I left him at that.

After six months I made another visit and met him. I said, "I got your answer. The answer is the same that all the masters gave you. The answer is: 'Do your meditation with love and devotion.' The missing part is: You did your meditation, missed out the love and devotion. You made meditation a mechanical exercise. You made meditation merely closing your eyes, repeating words. Nobody has ever got anything with that. Nobody has seen more than a black wall in front or some pictures of their imagination, or some streaks of color which can be created even by pressing your eyes. People say, 'We see stars.' I say, 'I'll knock you on your head, you'll see stars.' (laughter) That's not a big, not a big thing, that's not meditation, that's no success in meditation." I said, "Now, do meditation the way all the masters told you. My answer is the same. Great Master's answer is the same." And then he did meditation, thinking and remembering his Master, talking to him in meditation, feeling he's there. And Master appeared. And after six months when I went, saw him again, he said, "I made more progress in six months than in forty years."

Why I'm bringing up this personal story of a colleague of mine is that we miss out this part. We try to make meditation a mechanical thing. We try to think that meditation means closing your eyes and sitting with your watch and saying, "Two and a half hours have passed, very good meditation." Five minutes of meditation with intense love and devotion for the Master is worth more than two and a half hours of meditation without remembering your Master. So, that's why, remember, this is... What is going to pull you to the highest levels is love and devotion. Nothing else, not even

meditation. Love and devotion eventually pulls you up to your highest level. All others can give you other experiences. But we are having experiences right here. We are having experiences in dreams. It doesn't really matter to get a few more experiences. There are disciples of Great Master who came to them, said, "We want no experience on the way. Blind us till we are home. If we want to see something, we'll see it on the way back." There were people like that. But we, who get involved in experiences only, the different kind of experiences, they can be held back by those very experiences, can be attached to those experiences, and not make that great progress that is possible in a human body in the same lifetime.

So, the best thing is to get the best progress that you can. And love and devotion is the key to go beyond the mind, because other things will not take you beyond the mind, because they are mental exercises. We speak words. They say this is a *Surat Shabd Yoga*. That means the attention has to be placed on *shabd*. Shabd means sound or word. What is shabd? They say when you write a poem, they call it shabd also. When you speak words, they call it shabd. When you hear a sound, they call it shabd. The shabd is interpreted both as sound and as word. Both terms have been used. In the Bible it says, "In the beginning was the *Word*, and the *Word* was with God, and the *Word* was God." That is the *Word*, the same sound, the same shabd. But shabd is of so many kinds. There is a spoken shabd, like I am speaking to you. This is *Varanatmak*, what we call a sound that makes language and can be spoken, written and heard. That's what I'm using now.

We cannot make any spiritual journey without starting with *Varanatmak Shabd*. That means spoken sound. If we don't listen to a Master in spoken language, how will you know anything at all? Therefore, the *Surat Shabd Yoga* is, put your attention on the spoken word first, then make progress. Use again spoken words, called *simran*, *mantra*, repetition. That's again spoken words. It's still *Varanatmak Shabd*. Then listen to the sound, and *Varanatmak* is no longer needed. The spoken word ends. When you can hear the sound, the sound alone can then pull you. That's called *Dhunatmak*. *Dhunatmak* means the expression through sound, not through words. When you reach *Dhunatmak*, then the *Dhunatmak* also undergoes a change. When it goes higher, it becomes a higher kind of sound. And ultimately, the sound is only a power, a resonance, a Master himself, they're all combined. Light, sound, Master, they all appear one. About how will you describe that now? We still have to say shabd, because all combination. They... What is evolution of the sound, is bringing us to the Master. Then the Master and the sound, being one, the sound and Master pull us together beyond the mind. Then love and devotion become a real expression of that sound, and therefore we go to the highest level of *Par Brahm*.

Yesterday was *Guru Purnima* day. That means a day when we worship or praise our salutation to all the gurus, masters. Since masters are in each one of us, I saluted all of you. I saluted the masters in you, because I said, "You all have the same potential because Master is sitting inside you." But what do they say about a master? They say, "Guru Brahma," that guru is Brahma the creator; "Guru Vishnu," the guru is the sustainer of the universe. They're comparing the guru with the gods. "Guru Vishnu." "Guru Devo Maheshvara." He is also Shiva. So, all the beginning, middle and end of the creation, they say, is all embodied in a guru. Then they say, "*Guru shaksat par Brahma*." Guru is a *shaksat*. That means visible to us, visible to us *par Brahma*, which means beyond the mind. So, they have defined the guru with that description. They're talking of a human being with all this characteristic together. So, nothing takes you to *Par Brahma*, beyond Brahma, beyond the creation of these universes, except a guru with that kind of awareness. So, when we want to go to that awareness, only the power of our soul, love and devotion, knowledge through intuition, that takes us beyond that. Everything else falls below that and we leave it behind.

So, that is why, from Par Brahma...Par Brahma...those who are very familiar with these different stages through which consciousness passes, they would know that Par Brahma has two stages. There is a lower part of Par Brahma where the negative power, time, was created. And time was created there so that it can be used to trap everybody. And the negative power obtained souls, according to *Anurag Sagar*, which is a conversation between Kabir, Kabir and Dharam Das, his disciple. It's a conversation where he says that in Par Brahma—that means beyond the mind—there is a stage where time was created. It was created in a moment containing infinity.

Now, we can't understand mentally but take it for granted that there is some terminology which says that time was created as a timeless time. There was a timeless time, or timelessness there existing from where time could be created as we know it now. Then the time that was created from Par Brahma was not the actual top part of Par Brahma, which is part of Sach Khand, our true home. Our true home has been described as if it is a... We can't describe in zero space and zero time, but we can make a picture, just a picture of it. It's a picture of a vast, beautiful place with several islands, and each soul has an island. And one of the islands happens to be called Par Brahma. It's an island of Sach Khand. On the top of the island, there is our true self, our true soul. Our true soul has that island. And below that island is the negative power, Kal, the lower part, and he operates from below that.

Okay, then, the upper part is part of Sach Khand. When you reach there, you've discovered your home, except you are still individuated. To grow from individuation to Sach Khand, totality, they say, is a very tough thing to do. They keep on making this journey little tougher, so that all the, all the mystics have not reached all the places. But those who have reached beyond the mind to Par Brahma, upper part, we consider them also as Perfect Living Masters. But in our terminology, Indian terminology, we call them *Sadh Gurus*, Sadh Gurus as against those who have attained to totality as *Sat Gurus*, a small distinction between Sadh Guru and Sat Guru. The Sadh Guru has reached that upper part of Par Brahm, and Sat, and Sat Guru is already operating from Sach Khand, totality. They both know the immortal soul. They've reached immortality but the difference between knowing individuated immortality and total immortality, so that's the difference between the two.

But between the two has been placed a big gulf, what is called *Bhanwar Gupha*. That means the great revolving cave or revolving darkness. Now that has been made like an obstruction. It's like a hurdle race almost. Sometimes I feel that this path looks like a hurdle race. The first hurdle starts right from here. And then we have another hurdle, when the first sunn, *sunn desh* comes, which is desh of darkness. After you've seen light in the beginning, there's a stage of utter darkness, complete darkness. And then the second stage will appear. So, there are so many other things like that, which makes it like there are some hurdles to cross, which only a perfect guru can help us to cross.

The last one is absolutely necessary to have a Perfect Living Master with the awareness of Sach Khand, awareness of totality, to take us from Par Brahm to Sach Khand. Bhanwar Gupha is described as such because that darkness is revolving. This is just a...this is just an analogy. It's an analogy that the darkness that's revolving, so if you enter, knowing—giving example, physical example—if you enter that darkness knowing go straight, since the darkness is revolving, you come out on the same way again. You don't make any progress. The light of a soul—this is also analogy—is of sixteen suns of the solar system here. We have so much light of our own. Every time we go up, we find that we are radiant, the light flows from us, light is around us, light is surround light around us. That light is so strong, yet it is too dark for that light. It doesn't go deep

enough to cross. The light of a Great Master, or a Perfect Living Master, is strong enough to take us, and we revolve with this and go with that light across. So that, all mystics have said, is impossible to cross from Par Brahma into Sach Khand without the help of a living Master, who is right here aware of that state of being, is living in that state of being while in a physical body. So, that's why it's so necessary if you want to go to the top, a Perfect Living Master with awareness of the top is needed.

So, this idea of the Par Brahm being two parts, many people don't know about it, that there is a time frame. That timelessness creates another state in Par Brahm itself, lower part of Par Brahm, where time can be compressed into zero. It comes down into the region of the mind, where mind does not compress it at all. The mind lays out time in a straight line. And all the events that we want to pick up from our DVDs, our destinies, are laid out on that time frame. The time frame is common for all of us. We take our destiny, DVD, and we lay down...all the events of life are placed there. From there we come to the astral plane. If you are on the causal plane, you can see all the events of your life. Right here as physical beings you can go and see all the events. Your total nature will change when you see that. Your...your whole idea ("Oh, I could do this, I could do that") will go away. All your ego will disappear after you see, "This was just a show, I am an actor, I can't deviate from the script at all because of the condition created in me," and then you will feel different.

Below that, in the astral plane, it is still the same timeline with the same events on it, but you can't go back—you go forward. You can see future events. When you come here, you can see nothing. You can only see what looks like the present and some short memory of the past. Everything else looks unknown to the future. And it is only in this ignorance of the future that we are able to say, "We have free will," that we decide what we are doing. We are unaware we already decided it. So, we operate our thinking process, that "I am now trying to do this," thus creating a sense of morality, creating sense of good and bad. If we didn't have this free will, everything was already there, we're acting. Does an actor have morality? Supposing an actor is acting as a good person and as a bad person. An actor is acting as a good hero, and he is then given a chance to be a villain in the same play. Does he become a villain? He knows he's just an actor. He has nothing to do with the characters and their morality. We are assuming the morality for ourselves, forgetting we are actors, forgetting that this costume we are wearing, we are wearing this costume only for acting. This physical body is meant for nothing else but to act out our part. And the part is already prewritten, and we are guided through the script by our continuous awareness of the script, which we move from point to point on this timeline.

This is such a beautifully arranged... It's a perfect system. I was once asked by my own Master, "If you were given a choice, how would you change these matters, given this glimpse of everything?" I told him, "After seeing the glimpse of everything, I can change nothing." It's all perfect, including what looks so imperfect here, what looks so imperfect in the astral plane. Seen from the top, it is all perfect. Totality is perfect. Segment is imperfect. Any part, part of it is imperfect. Therefore, when we say that we are living here, creating our karma, that we are responsible for karma, in a sense we are not, because what we think we are doing now, we are not doing now. It's been prewritten. In a way we are, because we picked up this DVD. We picked up our destinies, so we actually did make our own destiny, but not here. Now this again looks like a contradiction, because this is an experience of two different levels.

So, that's why, when we go through this meditational process and see all this for ourselves, experience all of it ourselves, what do you think happens to us? Either we become so enlightened

and become quiet, and we say, we just laugh, smile, do nothing. We'll become like some *mastanas*, who used to be there in the dera, in Great Master's time. They couldn't speak. They were just smiling, laughing all the time. Or we become crazy, we become mad, we start shouting things. Then people put us into the nut house, into the madhouse.

And madhouse, people sometimes are very clever. It's a very heavy subject I am talking. I'll lighten it by a couple of lighter subjects. The lighter subject is, I was once in a job in India, which they called the district magistrate and collector of a district. That was a institution started by the British when they ruled over India, still maintained today. One person was put in charge of a district of a million people, and in that particular area, and he was responsible for everything that the government wanted to do there. All departments, everything, reported to this one man. I happened to have that position one day.

One of my jobs was, apart from being a magistrate, a judge, and sitting in my court, one of the jobs was to go to the prison house. Part of the prison house was for convicted convicts, and part of it was for non-convicts, non-criminal convicts. Those were convicted not because they had committed a crime, but because they've done something which was danger to other people, so they locked them up. Some people were mad. They're crazy people. Insane. They could attack people. So, there was a law providing to lock them up in order to prevent injury to other people. But sometimes these local officials would cleverly use that provision in law to lock up their enemies. They say, "Oh, this guy is standing in an election against me, he's very crazy, I put him in, just to win the election.

So, one of my jobs was to go and check out, that no, no hanky-panky is going on in this process and only genuine mad people, insane people, are locked up. So, once I went to this prison in my district, and I was standing in the front of the bars where they were locked up. And one man came very straight to me, and he stared at my eyes. He told me, "You think I am behind bars? No! You are behind bars. These bars are making you a prisoner, not me." I was very impressed. I said, "How?" He said, "Because I am free to do what I like, and you are not. You are a slave in a prison outside. I am free, I can shout, I can do what I like." I said, "I am very impressed with your logic. Who told you this?" He said, "God told me." And he pointed out like this [Ishwar pointing upwards]. "God told me." When he said that, there was another prisoner clinging to one of the ventilators up there. He shouted back, "I never told him!" (laughter) So, we had strange experiences in those days.

Anyway, I am just telling you how people, some are looking so wise behind bars, and they say that there is some kind of insanity, where some part of the brain functions so well, you are super intelligent, and in everything else you are totally dumb. So, when that happens, some actions are very insane actions, and some of the intelligence is remarkable in such people. So, this is an example I had in my own experience.

All I want to emphasize is that on this path, if you are doing steadily, you will neither go insane nor will you be quiet, but you will control the experience that you're having. Therefore, one should have this experience step by step, what Great Master called *darja ba darja*. He said, "You should have this experience darja ba darja, stage by stage, step by step. And not try to say, "I am impatient to go back home. I'm impatient." Because even if you go to causal plane and see how things are working out, it'll be a very big shock. We're not used to that. We are used to this reality. We are used to thinking, *This physical world is the only reality*. And to see something that breaks up this notion is too shocking for us. But, when you see step by step, under guidance, under regular

guidance of a Master, who tells us exactly what to expect, what to expect next and when to expect. And when he can put a blinder on us, so we are not shocked but still have the experience of, like I explained yesterday, like Baba Jaimal Singh's experience of feeling so much love and missing a Master without being able to see. All those steps are arranged to go step by step, so that the path homewards becomes enjoyable. That's how we should use this.

I have shared these experiences with you, not with the view to teach you anything. There are books to teach you everything. I have shared these things to you, because I can tell you that it is only by experience you will know who's a Perfect Living Master. It's only by your own experience you'll get a conviction that nobody can change, because it's your experience. Therefore, do not rely upon anybody's words, not even mine, for following anything. Follow just one step to test out, "Is it true?" If I took this step, if it's true, then take the next step. Go step by step and discover what it is. I can tell you today, I can't tell you all my experiences, but I can tell you today that this man, whose picture you see here [picture of Great Master, Hazur Maharaj Baba Sawan Singh], was a Perfect Living Master, and he proved it to me to the hilt. That's all I can say, that he proved, with my experience, my verification, not somebody else's.

People have come to me from masters who don't think he's a Perfect Living Master. They used to come to my office when I used to work and barge in and say, "You are following a master who was not even initiated. His own master was never initiated. The whole truth lies somewhere else. Real masters are somewhere else. Better come there." And I said, "I don't know who those masters are. I don't know whether he was initiated or not. I don't know whether his Master was initiated or not. I only know what he said, he proved, within my experience, not somebody else's. How can I ignore my experience and go by somebody else's experience?" There's no equivalent of your own experience.

That is why, in, on this path there is no scope for blind faith. There is a leap of faith for one step only. Don't believe the whole story I've told you. I used to feel, when I was young teenager, I felt any clever man can make up the whole story. One can set up this whole business and a whole category of levels and so on and may all just be big old story. I didn't take it for granted. I didn't say this all exist. Nor can I even today say that the way it is structured to be explained to us, it doesn't exist like that. It's *very* different. It's just a way of explaining things. First of all, there are no ups and downs in this. We think the stages lie one above the other. That's not true. But for explanation we say, *Yes, this is the physical state and astral state. We draw up charts. And the charts we put up all the stages (Here you are going up from this physical to astral to this...)*, as if there's really levels up in the sky somewhere. There is no such thing as levels. What is happening is, go within and within. It is going within yourself, within consciousness itself, within the layers of consciousness, that's creating experiences. Something very different, but very difficult to explain.

So, that's why, all these other artifacts are being used, just to explain something, analogies, stories. Here, Kabir is trying to explain the whole of creation in *Anurag Sagar, Ocean of Love*, and he's trying to explain how creation took place. He says, "Once upon a time, where there was no time, once upon a time there was *Sat Purush*, and he was composed of so many souls, and he had sixteen sons, he had sixteen children." Great to hear that there is a birth and children there in that ultimate totality. It doesn't make sense, but as a story it's nice. Then, those sixteen sons, some were very good, the top one was called Patience, that... This fifth one was called Passion, and the Passion was the one who became the negative power, and he came, and he prayed. How did he pray? He put his leg in the water, prayed for so many yugas, he prayed for millions of years, he was praying there, "Give me souls." And ultimately *Sat Purush*, the father, relented. He said, "Okay,

you've done lot of meditation, here I give you bunch of souls." And he sent the first lot of souls. Then he said, "Now I've got the souls, now I'm going to make use of them." He said, "But I need power also. Souls are not enough. I need some power." So, Sat Purush sent a power, Shakti, and Shakti was of course a woman. Power is always a woman. I suppose even in Sach Khand. (laughter) Anyway, a woman comes down, and it's a very beautiful woman, and she's wearing nice jewelry. And the anklets there, they say, *Chun chun chun*. And when... when... When he comes, this man doesn't know what to do, and he says, "She must be something to eat." And he swallows her. (laughter) This is true, that's the story I am telling you, written by a Perfect Living Master. He swallows her, and then she prays to Sat Purush that, "What, what has this guy done? I thought the... I was coming as Shakti. He thought I was food, and he ate me up."

So, then the...then the father admonishes, "You shouldn't do this." So, he vomits her out, and she comes out back alive. And then he says, "Oh, no, I should not have swallowed you up. You are a woman, I am a man, we should have sex. We'll produce kids." And she said, "That's not right." And the arguments she gives is, according to moral codes of India at that time, that "look, I am the same power, created by Sat Purush, that you are. I am like your sister. It'll be incest if we have sex. Also, I went inside you, came out of you, I'm like your daughter. This is also incest. We can't have sex because it'll be sin." And the negative power says, "No, we are beyond sin. We are... We are at a stage where sin does not exist. Therefore, we will create sin for other souls, which we have gathered, so that they are trapped by sin over here." So, they have sex and produce three kids. And three kids are Brahma, Vishnu and Shiva, the beginning, the middle and the end of all creation in time. And they are sent to a river, and they find three women there, and they...they do the same thing again, and they produce the whole universe, like we are sitting here.

I am telling only the beginning of the story. If you read the whole story, it's got so much story-like elements in it. If somebody reads, "Is this spirituality?" It's written by a Perfect Living Master. He was giving instructions to a person who could not understand more. Because again and again, in that book, in that story, he says, "Dharam Das, what I am going to describe cannot be described. There is no way to describe it. But I am just making up a story to give you some idea about it, how this devolved into what, where we are." He keeps on saying that. And Dharam Das says, "I don't understand it. You still explain more." Then he makes more stories.

So, why I'm mentioning this is that how can the books, how can speech itself, how can any speaker describe things that are happening beyond the realm of the mind? There is no words. We...we all make stories. Look at Saint Shiv Dayal Singh, whom we call Soami Ji of Agra, who, from where the *Radhasoami* movement started. What does he tell in his satsangs? In one satsang he says, "You should go to the Sach Khand, true home. It's wonderful! There're tall trees, several miles high!" Now, that's...we imagine good place. Several-miles-high trees, all laden with diamonds and rubies and jewelry. No wonder most of his disciples were women. He loaded...he loaded all those trees with jewelry. How can there be trees in no space? How can there be these things? Just a way of saying it's a very attractive place, it's not like what we are, it's not a duality, it's not where we're living now. It does not conform to the concepts we have here. It does not conform to the experiences we have here. And there're no words to say so, so we make stories. They all make stories.

Then, when does it not become a story? When you go within and experience yourself. The only way to know what is behind these stories is to have a personal experience, and then you will know what they were referring to. And that there is no way you can even tell anybody without making a

story. The experiences do not have a parallel here. And that's why, we go and tell stories to people and try to tell them what they are going to expect.

This expectation business is something of a good thing and a bad thing. I tell you why. We all expect things. Supposing we did not expect. Do you know we'd never have a disappointment? What causes disappointment in life is expectation. Can we lead a life of no expectation? Perhaps on the spiritual path we can. If we live what we call God's will, Master's will, higher power's will, our own higher self's will, and not the feeble will we have here. If we live in that will, which I will tell you how we can discover, live in that will, there is no expectation left. We go with the flow. This was a very common phrase people used when I went to United States: "Go with the flow," that some new, new generation had come up with the theory, "Go with the flow." What was the flow? The flow was go with whatever is happening. Don't intervene with the flow of events around you. So, if you go with the flow, how will you have expectations? You just, whatever comes, you take it. So, going with the flow is almost like going in the will of God. Because will of God's created everything.

So, therefore, when we do not want to use our decision making, except as indicated by the will of God, then we go with the flow. How do we know what is the God's will? People say, "Isn't everything God's will? Didn't God make everything? How can you divide will into two parts?" Well, fortunately or unfortunately, God divided himself. He created a mind. Had he not created a mind, there would be only one will. By creating a mind which began to think independently, he allowed two wills to prevail. Mind's will, God's will. What is mind's will? When mind uses free will to decide, "I should do this." What is God's will? What's already happening. Everything is happening by God's will, when mind's will is not there.

That is why Maulana Rum, Jalal ad-Din Rumi, Rumi says, "People ask me, 'How do we know what is God's will?' I give them a simple answer. If he has put a spade in your hand, he has expressed his will: dig. If he has put a pen in your hand, he's expressed his will: write. Whatever circumstances have been created around you, live with that. That's God's will. But if you want to interfere with that, that's your mind's will." So, the expression *God's will* and *mind's will* only divides us from going with the flow or interfering with the flow. So, that's why, if we want to go with God's will, then we go with the flow. How do we know? Well, I explained yesterday. Use intuition, sudden knowledge, and coupled with coincidences outside, circumstances outside. Put them together, you will know what is God's will, and you will live in God's will. If you live in God's will, there is no expectations left. Therefore, there are no disappointments left. Therefore, life changes.

Most of our suffering is because of our expectations not having come true. Most of the time we are angry for that. Most of the time we are upset with that. So, if you are able to see this, how to live in God's will, you're able to cover lot of your problems in life. So, it's not difficult to know. Again, meditation will help you. When you meditate more, the number of coincidences, noticeable by you, will go up. Everybody tells me who is meditating, that "since I have started meditation, these coincidences are happening more and more. I am noticing more and more improbable things happening." Well, it will happen. They were always happening. ("I never noticed it.") Now they're becoming noticeable. And they'll be more noticeable if you act upon that as a God's will and not try to interfere all the time. Ultimately, one lives in God's will by looking at circumstances. It becomes the most easy life. The biggest problem in life is decision making, how to decide what to do. When God's will is giving the indication and you follow it, you are freed from that botheration of having to decide. Then you just follow what's being indicated to you. That itself changes our life.

So, there are so many side benefits of meditation. This is one of them, that your expectations disappear, your disappointment disappear, and you feel free. You feel, “Well, I don’t have to make decisions, God is making decisions for me and showing me what the decisions are.” The more meditation you do, the more awareness of this will come up to you.

I have shared all this with you, as I said, not for teaching you anything but encouraging you that—so many of you are already initiated by Perfect Living Masters, so many of you are seekers who will be initiated by Perfect Living Masters—that take advantage of what you have got. You got very, very precious things. You got very priceless thing. The gift of initiation is the biggest gift possible. I’m very happy you got it, and you make good use of it.

I’ll take up some questions, which were left over yesterday.

Q. [Question cut from the video.]

A. Love and devotion does come from the grace of the Master, and also it comes from the unconditional love of the Master we experience in this physical form here. When we feel that we have been pulled by the love and devotion, automatically our devotion comes up.

Q. [Question cut from the video.]

A. No, do I look like one? I don’t have any appearance of a Master at all. I’m a disciple of a Perfect Living Master.

Q. [Question cut from the video.]

A. We have seen in history that when a country or a nation gets preoccupied with worldly affluence and monetary growth, spirituality disappears. In fact, the Great Master said that India and China, which were very great spiritual countries producing so many masters, once they lose their affluence...once they *get affluence*—they were poor countries...when they get affluent and the affluent countries like the West, they have crises—spirituality will move where the attention of the people is diverted from worldly affluence to spirituality. It’s happened throughout history. I came here to Greece, I find there’s a great financial crisis. Everybody is suffering. Everybody is having a problem with their finances. So many thousands of people have committed suicide because of financial crisis in this country. And I said to myself, “This must be a sign of a revolution, resurgence of the old spirituality which was going away earlier.” So, although it’s a bad situation, it will change, so that you are able to get back in economic terms. But this particular phase has brought more people to think of God, think of spirituality, think of their old saints, than anything had done before.

So, see both sides. There’s a bad side, there’s a good side. And I am seeing the good side more than the bad side. Therefore, this will go. Nothing stays forever but take it as a great sign that instead of running after money alone, running after more affluence, you’re able to now run after more spirituality. I see more spirituality coming in this country, Greece, and I think it’ll come specially in this island of Corfu, which I am visiting right now. That’s my intuitive hunch.

Q. [Question cut from the video.]

A. I think the whole world is governed by the negative power. I think all these three worlds of the mind are run by the negative power. We souls are visitors here. It is not a true home for us. We are just visiting. This is not our home, and all the areas we are visiting now are run by the negative power. People who are placed in position to run this are all being governed by the negative power. The governance of this universe is being done by the negative power. So, negative power is working through the governments and the rulers of various regions of this planet and of the universe. When we go out of this physical universe, the positive power will only come when we go beyond the mind into Par Brahm and discover our real positive rulers ruling that area.

Q. [Question cut from the video.]

A. Adventure has two parts. Something you like and something called *thrill*. Thrill is a very funny thing. You take dangerous things, you take... You have bungee jumping, and you kind of...all kinds of falling from planes for thrill. Who would say that's an adventure? It's an adventure. Here we are taking an adventure of experiencing duality, experiencing that even the best of things can have an opposite. And by experiencing duality here, we understand and appreciate much more our own true home where there is no duality. When we go back home, we say, "We are really in a great state here. We never knew that, what our state was." Unless you see the other side, you can't even appreciate your own thing. Recently, there was a young boy. He killed some people in the United States, and he was rich—he didn't know that he was not supposed to kill. A judge acquitted him on the basis he is suffering from affluence. Well, *influenza* I have heard, but not *affluenza*, (laughter) because he had never seen what poverty was. He didn't distinguish between it. A person having both experiences is able to appreciate the better experience. So, duality has been created exactly for that purpose, so we have an experience of the opposite.

According to *Anurag Sagar*, again the book *Ocean of Love* by Kabir, he says, "When these souls who have come here return, we call them *hans*." (Hans like swans.) And he also describes how the black crows become swans in the middle by having a dip in a lake called *Amritsar* near Par Brahm. Then they became swans, they become true souls. When the souls go back to Sach Khand, where the souls have never left Sach Khand (who he calls *bans*), when the bans people who are dancing and singing joyfully, when the hans return, they jump even more. And the bans ask these hans, "What is so great about you? We are all in a same state of bliss. We are all in the same Sach Khand." And these hans who have come from this world of duality, they tell them, "You don't know what you're missing, because you've never seen the other side." So, that's why this misery, suffering, is a creation. Supposing, you have a dream, a nightmare with so much suffering in it, and then you wake up, we say, "Thank God, it was just a dream!" That's exactly what you will say when you rise above, that this was a created show. It was an act that was created for us.

Q. [Question cut from the video.]

A. Yes, when you meet people and you remember them, you have known them in a past life. So many people that we know in past lives, we come again and again because of our karma with them, with our interactions with them. And that's why, sometime it's like a *déjà vu*. You remember not only people, you remember places. You say, "I think I have been here before. I think I have lived in India." People tell me, "I think I've lived in India. I think I lived there. I think I was once in China." "How do you know?" "I have a feeling, I can feel, I can see things." They meet friends, you say, "I must have known this person for a long time." Yeah, that is true! You knew that person for a long time. That's why that feeling comes.

Q. [Question cut from the video.]

A. Yes, it is possible for a soul to go directly to Par Brahm without passing any other stage if the seeking and desire of that soul in the human body in physical level is for that. You will be amazed that we do not have desires and we cannot have free will anywhere else except here and in Sach Khand. Therefore, the only place where we can seek and desire things is here. If we show that our desire is not to bother about any intervening stages but go to our true home, we will be taken by Master like that, because he's responding to our seeking and our desire here. So, one can go directly to Par Brahm.

Q. [Question cut from the video.]

A. It is possible to have several Perfect Living Masters in one lifetime, because different masters may take you to different levels, and then another master can take you in the same lifetime. A third master can also take you. A Sadhguru can take you, give you the pathway to the Par Brahm, and a Satguru will take you to a higher level. This can happen in the same lifetime, generally happens in a future lifetime. In some cases, it happens in the same time, same life.

Q. [Question cut from the video.]

Yes, Masters do give some glimpses even before initiation, because you already been initiated in a past life. So many people are there, they come before masters, not knowing they were initiated by a Perfect Living Master in a past life. They've come to complete their spiritual journey this time. They start getting glimpses. Sound can be heard by children as small as three or four years old. Master, Great Master, used to initiate people at very early ages. I myself got initiation when I was nine and a half years old. The sounds came much earlier before that. Then the sound disappeared when I was initiated, by the way. I had sound which bothered me a lot, where it's coming from, and when I got initiated it stopped completely, till I went through my years, eight years of skepticism, that "this may not be real thing, this is just a fake thing." So, Great Master gave that to several children. I went with him to a hill station called Abbottabad, and in, now in Pakistan, and there he initiated a group of about twenty children—small four-five years old children—and gave them what he used to call half-initiation, listening to the sound. And most of them heard the sound right there when he initiated them. Not everybody hears the sound at the time of initiation. Many of them did. So, Great Master would pick out a person. He would even tell them who they were in past lives and who was their Master in the past life.

So, this is not very unusual for a Master to do, to give glimpses even before initiation, after initiation, and after giving a glimpse to make you wait for twenty years. That also he does sometimes. The glimpse is given to build your basic faith, that *there is something there*. Then you have to do worldly duties, so puts a blinder. "Now, continue to use your attention for doing, for karmic reason, because we're in a negative territory, we're living in a negative power, do, pay your dues to this negative entity by doing, paying off your karmas, and then, when you're ready, you get the glimpses back and you know all the time you were making progress." He does that.

Q. [Question cut from the video.]

A. These physical eyes of ours are a cover upon our real eyes, which are astral eyes. These eyes can have problems, they can't see, they get old, they get macular degeneration, they get opacities,

they get cataract, they become blind. And so many people are born blind. But at the astral level everybody has good 20/20 vision, even blind people.

Q. [Question cut from the video.]

A. This world is an adventure and created experience. The consciousness creates experiences all the time, and that's why we have varied experiences. When consciousness is tired of one series of experiences, it just throws it away, puts another one, like a child playing with toys. When he doesn't like the toy throws that away and picks up another toy. The dissolution and grand dissolution are throwing away the toy at a lower level or at a higher level, throwing away a game at a lower level or a higher level. And it's happening all the time. This happened throughout creation, throughout time, that there has been a dissolution and grand dissolution of two lower levels, or all the mental levels, right up to the lower part of Par Brahm are dissolved in grand dissolution. It's just a recreation of different forms of universes.

Okay, now we have finished with questions that were available to her, and there is still little time, which I will use for starting any leftover interviews, if there are any. If you have had your interview, that's fine, if you haven't had, and you haven't given your name, you can give your name—be happy to meet you. Thank you very much. I'll see you at three o'clock again.

Welcome, friends, to this final session of our third day of the three-day meeting that we had here, program organized here in Corfu, Greece. As I've been saying, I am feeling more and more how the spiritual vibrations of this place remind me that there have been many saints and many masters who lived on this land earlier, and their vibrations have not gone away. They're still there. And sometimes a resurgence takes place after some time, and that's going to take place here. I am very happy, therefore, I could come to this island and pay respect to all the masters and saints who actually made this place so great and made it a spiritual center. It has been lost for a while, because from the spiritual traditions of this island we have been moving more and more into the worldly acquisition of money and property.

Once again, we are now in a throe of a crisis, a financial and economic crisis, which is bringing us back to the dependence on spirituality and our spiritual masters. It's not such a bad sign. Of course, these dips and crises take place all the time in our lives, in our countries. It does not mean that it'll last forever. I'm praying that this spiritual resurgence takes place, and also that the great prayers offered by saints in this land come back into the memory of people, and they are able to go back to the spiritual path and discover their true self within themselves, which indeed is the real purpose of a human life, to be able to find out who we are. There are many other forms of life where we can't find that. The human life...sorry for the throat.

Somebody told me I get a bad throat because I talk too much (laughter). And they remind me of a saying of a Indian saint, Bhikkhu. Bhikkhu says, he says that, "What is in the higher stages of life, higher levels of consciousness, cannot be explained in words. Therefore, those who know it remain silent, and those who don't, speak too much." So, that's why it was a good advice to me. But I have been speaking all the time. The only difference was that I spoke like a, like a parrot, which means I repeated things that I'd heard from Great Master. When I told this story to Americans on my first visit in 1962, that I was like a parrot, they believed it that I must have been a parrot in my last life, for they took me to a jungle in Florida, which was called the Sunken Garden, where there was a parrot show. And the parrots were all saying, "Hello." They've been trained to say, "Hello, how are you?" When I walked—there were few friends with me, they were little behind me—I used to walk

little fast in those days. When I walked ahead, one parrot—all of them were saying, “How are you? What’s the hurry?”—this particular parrot on my left side I saw, he spoke in a human voice. He said, “What’s the hurry?” I said, “No hurry!” (laughter) For a moment, for a moment I thought it’s a human being there. Then I began to laugh, and the parrot began to laugh also. I’ve never seen a parrot laugh except that one. He laughed with his head like this, “Hahahaha!” I also laughed like that. Everybody coming behind, they saw the parrot and I exchanging laughter. They got convinced that I must be a parrot in past life (laughter). They told me later on, “We know you were a parrot in last life.” I said, “No, you are making one mistake. Why not in this life, too? I’m a parrot even in this life. I’m just repeating things all the time.” Later on, for Christmas that evening, Christmas that evening, that very year, they sent me a live parrot as a Christmas gift. And the note said, “We’re sending you one of your relatives for companionship.” True story. I was really surprised. I couldn’t take care of a parrot.

Of course, I had heard other stories of parrots. The best-known story I heard was that there was an Indian merchant. He used to go to Africa for doing import and export business. He would take some Indian silks and goods and take them to Africa and bring cashews and other nuts from there. He did that kind of a business between Africa and India. Once on one of his visits to Africa, he saw a group of parrots in a little jungle where he used to cross, and he liked them. On the way back to India he took one of those parrots, bought a cage, and brought him home to India. Next year, when he was about to go... And he had taken good care of the parrot. He fed him with the most favorite dishes of the parrot which in India we call chury. That’s a sweetened flour. You take a chapati and crush it and make sugared. Parrots love it. And the second thing they love is chilies, hot chilies. So, this parrot was fed with all these nice churies and chilies and was very happy. When the merchant left for Africa again, he told his parrot, “I am going back to your home country. Do you have any message to send them?”

And the parrot said, “Yes. Tell them I am enjoying my life in my cage. I eat chury and I eat chilies every day. It’s so wonderful. I am living in this, enjoying my cage.” So, the merchant went. After finishing his business in Africa, he went back to the jungle and called all the parrots, “Come on, gather here. I have a message for you.” So, when all the parrots gathered, he gave them the message. He said, “You remember I took one parrot home with me last year? He has sent a message to you. He says he is very happy in his cage, and he is enjoying the chury, and he is enjoying the chilies which is fed to him. He is really dancing and singing in the cage.” Upon this, one older parrot, sitting on a little branch near this man, had tears in his eyes and soon he fell dead. He fell down and died. The merchant was very shocked. And he felt sad that this parrot must have been very close to the one he took, that he couldn’t even bear to hear his message, and gave up his life.

So, he went back, very sad. Then he went and told his own parrot, “I conveyed your message to the other parrots at home. But, one parrot seemed to be so close to you, when I told him that you are enjoying your chury and your chilies in your cage and you are dancing and singing, he had tears in his eyes, and he dropped down dead.” When he heard this, the parrot in the cage had tears in his eyes, and he dropped dead. He said, “Oh, foolish merchant! Why did you have to convey this message, when you knew they were so close to each other?” So, he opened the cage and threw the dead parrot out. When the parrot was thrown out, it suddenly opened his wings and flew up, and sat on a wall. He said, “So, you aren’t dead after all?” He said, “So isn’t the other one. He only sent me a message through you. He said, ‘If you want to get out of the cage, die while living.’” (laughter) That’s a spiritual message.

So, I knew this parrot story. So, when they told me I was a parrot, it reminded me of the story, that even parrots send messages, that if you want to get out of this cage in which you are trapped where you think you are having nice food and nice life and nice this thing, the way to go is die while living. Have the experience of withdrawal of attention to the point where you vacate the body, become unaware of the body, and open up the tenth door and see that you are more alive than ever before, that you are not dead. That way you can also know what will happen after real physical death. Anybody who can meditate to that extent can know what will happen after death. That's what happens. You can also in that state see that those who died and have not gone any further are all around you. So, people say, "We communicate with dead people." Dead people are, who are in the overlap, are very keen to communicate with us. They try sometimes to find a good host and get into them. They, they're like walk-ins. A person with a low willpower is a very good subject for a walk-in. That means a disembodied spirit—the body that has died, but the spirit is still there because of the attachments to things in this world—can walk into a living person and make that person behave differently like it was that.

I remember I was in Hoshiarpur. My father was there, and we had a good friend and he was living about three miles away. We heard that every week, someday, a spirit comes and goes into him. So, I said, "I want to go and see that spirit coming, how it, how, how does the spirit show itself." So, that man was a good friend of ours, but somehow, he used to speak differently on, on a certain day in the week. I went that day, and the man was screaming in a female voice, completely woman's voice. And I saw the man screaming like that, people just looking with awe, how this person had become a woman and is screaming like that, talking of something else, talking out of this world. So, I started doing my *simran*. I said, "I should see if *simran* works in a case like this." When I repeated the mantra given by Great Master, that person screamed, "I cannot stay here anymore. I have to leave." And disappeared immediately.

This... I was very happy about the power of the *simran*, of the repetition of these words. Then I realized that the mantra a Great Master or a Perfect Living Master gives us is not only meant to use for centering your attention in the head, it's a powerful mantra that keeps negativity away. It can keep all these ghosts and goblins and all these away. I remember that when I was young, I could see ghosts. That was before I was initiated. I could see ghosts, and they would run away from me. I would like to play with them. I thought they are like, you know, there is a Casper, Casper the Friendly Ghost. I thought they are like friendly ghosts, but they were so frightened they would run away. Later on, I asked the Great Master, "Why do these ghosts run away?" He said, "Because they know you are my disciple." I said, "But I haven't been initiated yet." They said, "No, you are carrying this initiation from a past life. You are carrying this before you were born. You will be initiated this time. It does not mean that you were never initiated." So, he gave me a, a inkling on how some of these experiences come to children so early. And that is because of the work that has been done in past lives.

So, these disembodied spirits, they are functioning. There are some tribal areas in India. I was once posted to a job where I had to take care of settle, resettlement of refugees from Bangladesh into that territory. It was big territory of three states, and most of it was tribal areas. Nobody had ever gone there. The forests were so dense, there was no pathway to walk. We walked on stilts. Now I was not used to walking on stilts, so two people had to hold me, so I don't fall off. And there were snakes and other things roaming around on the ground, but people all walked on the stilts. There, in one of the open areas, there was a witch doctor. And witch doctor... We visited that area, my wife was with me at that time, and we were told the witch doctor is busy. He is curing the fever of a person, of a woman who's got very high fever, he's curing with witchcraft. And my wife said,

“Let’s go and see.” So, what the witch doctor was doing, he was hopping, very high, jumping high to take the fever off the woman. It was such a big jump that he was making, hopping, that my wife got frightened, and she began to say the simran. He dropped down, “I can’t do this treatment anymore.”

We’ve seen number of instances of this kind, where the repetition of the words given at initiation by a Perfect Living Master have so much additional power. They’re empowered words and they keep all negativity out. The negative entities can’t come near, and if negative entities are around, they run away from you. So, don’t think this is just a matter of a mantra. But words are not making the mantra. The words of mantra, as I told you in the beginning on day one, all the mantras ever used by anybody, which came to my knowledge, are all printed in the books. Most of them have been repeated in YouTube, have been repeated on videos. So, it’s not the words that make a mantra, it’s the empowerment of those words that make a mantra. If a Master were to say, “A-B-C is your mantra,” A-B-C will have the same power as any other words. It’s the empowerment that the Master puts himself into those words as a Varanatmak, a Varanatmak expression of that power, and therefore, the words are very important.

That is why, those who are initiated can use these words throughout life in so many situations, where they feel that there are negative entities, or they feel there are negativity around, there’s some neighbors who are negative, you can use these words. It doesn’t work with only meditation, it works everywhere. Now, I wanted to emphasize the importance of this, that these words are—which we are given by a Master—are very powerful, and they can be used very effectively. Those of you who have words from Perfect Living Masters can try out anytime.

Disembodied spirits are keen to communicate with us. They can see us. They can see material things, and we can’t see them. So, they are very frustrated. They try to use their force, whatever they have, to try to do some movement, something that they can use with their limited energy that they have in matter, and then we say, “Oh, there’s something odd happening. We have a certain feeling. We see a shadow. We see this.” This is all an attempt by these disembodied spirits to be in contact with us. But they do not contact us if we are repeating these words. That is why Masters say, “If you want to have a comfortable spiritual life, you should repeat these words all the time, not necessarily when you are doing meditation.” Don’t use it only as a mantra for meditation. Use it as a mantra of protection throughout your life. And it works like that. So, I am glad that I am mentioning this because many people only use the mantra when they are meditating. They don’t know that it can be used at any time, and it’s a very effective in this matter.

I have spent these two-three days with you sharing something that is not from books. I have not relied, except maybe one or two stories, I have not relied on the books. I have relied what I got from this man. I realized that this man, the Great Master, Hazur Maharaj Baba Sawan Singh, was able to deliver what he promised. That was my only test of a Perfect Living Master. Can he deliver what he says? If he delivers, he’s a Perfect Living Master. I did not go into the question of whether his name was in a will or not, whether he was nominated by somebody somewhere else, whether his own Master was perfect or not. I have no idea. I don’t know them. I know one man. I knew this man delivered what he said. And he delivered something, and he said, “If you can find something better than what I delivered, take it.” Very open challenge. He did not put me down that “you are now part of this group—you cannot go anywhere.” That would make it a complete cult. People are so frightened of cults today, because they put fear into you if you want to leave that. If you want to leave that group, they put that fear into you. Whereas, the work of a Perfect Living Master’s completely free from fear. He makes us fearless. He makes us so clear in our judgement. He makes

us so clear in understanding the whole purpose of creation and how it's working. The clarification and the clarity that comes through the work that they teach us, the meditation they teach us, is so self-convincing. It's not something that we say, "I am not sure if it is true or not." We are not left with that state. So, that is why, they say, "Go find anything, try anything."

People have asked me through emails, "We have been doing pranayam, and it has been very good for our health, it makes us good. My breathing exercises help me, but I have been using it for enlightenment. Now, I found out that that's not the real way of enlightenment. That only takes you to a partial stage and mostly it's experience of the lower chakras. Can I continue to do pranayam while I am following the Surat Shabd Yoga?" My answer was, "Yes. If it is making you feel good, healthy, do it. There is no harm in doing some yoga." But I advised, "Do yoga, do breathing exercises, do anything you've been doing, so long as you know you are doing it for your health. But for... Don't think that you will get enlightenment from that. Enlightenment? Do what is required for enlightenment. It does not stop you from doing other things." People say, "We go to church regularly, we go to temple regularly, we go to our mosque, we go to synagogue... Should we stop going there?" I said, "This is not the new religion that you're shifting from one religion to another. This is a way to find your self in your own religion. Follow your own religion. Read your scriptures once again—and see what it says."

What does the Bible say? "The kingdom of God is within you." It says, "Go and find it inside." How many people tell you that? People go to church and they come back without this message. They think the whole thing is external prayer and external ceremony. Why don't we go by what the original founders of religion said? Look at all the religions and all the teachings of the founders, they're all saying, "The truth is inside." We make it only into rituals, ceremonies, and separate the ceremonies one from the other, and then we fight over it, who is true, who is not.

I went to study in a university, which is known to be very big university, Harvard University, United States. It's well known. And I was studying economics and I was studying development, and so on, but on the side, I took a study of comparative religion, out of my curiosity. I said, "Let me examine." So, I examined about eighteen religions, most of the major religions and some smaller religions, and my idea was, "All religions must be saying the same thing." So, I should find out how it is described. I found out that all the religions were saying different things about their ceremonies, how you should perform those ceremonies. They were all separate. Names they were using for the same thing were separate. Only one thing was common, and that was, *this religion is the only true one, all others are false*. And every one of them said this. That's amazing that we have come down to this exclusiveness, that we are exclusive, our message was exclusive. How can that be? We are looking at a God, the creator of all, we call ourselves, all of us, and all religions say so: *We are all children of the same God*. And then, how can we say that God's way of meeting him is only through one particular way, not any other? So, it doesn't...it doesn't appeal to our common sense, it doesn't appeal to our practice. When we practice religion, we find it's referring to all humanity. There is a very clear indication in all of them.

Therefore, religion is not what we change. You stick to your religion. Study it and you will follow the traditions of the original founder of the religion, saying the same thing. There's no difference because this is not religion. This is discovering your own self, no matter what religion you have, no matter if you have a religion or not. It's equally good for atheist. A person says, "I don't believe in God." I said, "Do you believe in your self?" "Yes." "Find out who is your self." You can call him God you can call him Higher Self, you can call him anything. It hardly matters. Names don't matter. What you get is the same thing. Where you reach is identical, it's the same thing. Our destination

is all the same, all the time. So, it should not be taken that this is a group. Don't make it a cult. Don't say, "Oh, we have an exclusive thing nobody else has." Everybody has their means to find himself, everybody without exception. All human beings have the same access to their true reality. It's not dependent on where you are, what religion you follow, what group you follow. Whatever names are given, they divide us. When you give names to groups, they divide us. They take us away from the real message of these saints and mystics, which is a message for all humanity, all the time.

So, that is why one should not get confined. Override anything that restricts you. Override and say, "I am all...for all humanity." You only have to override while you are here. Go three steps higher in your meditation, you will not need to override. You will automatically find out we all are one. We all are part of the same. It doesn't take long. Therefore, it's in experience. We don't go within; we talk outside. We are talking about spirituality outside, we're talking about our religions outside. We're living outside, and the truth remains hidden inside us. We run around looking for the truth, and the truth remains hidden inside us.

So, that is why, and I want to clarify that this is spiritual path—it's not a religion. Spiritual path does not mean that you have to give up your religion. Spiritual path does not mean that you have to give up anything. It's like an experiment, an experiment within yourself.

When I was at the university, a professor of psychology, he challenged me. He was sitting very...in a negative way in the audience, and at the end he asked, "How can you call your way, way of believing things as science?" I said, "What's the difference?" He says, "We have scientific studies, empirical studies. Everybody gets the same results. We share it with other people. You people are hush-hush societies, and you just want to keep everything. Masters tell, 'Don't tell your experience to anybody.' How do you compare it with science? Science is empirical, science is open for everybody." I said, "When you do your experiments... You are a psychologist. You are doing applied psychology. You have a... You measure things. You have the instruments there. And I know you are on the sixth floor of the building where you work, and I see your lab and you close the doors. You close the windows. Why?" "Well, because if any outside breeze comes, noise comes, it upsets our program." I said, "What if I say that there is no difference between your lab and this lab [Ishwar Ji pointing to his head]? This looks small (on top of my head), your looks big, but maybe this is bigger if you examine it carefully. Where is the difference? I close my eyes because you close your doors, windows. I close my ears because you want to shut the doors there. Because interference is coming in the way of my experiment, and same thing is happening in your lab. You go by your results, so do we. You say you publish your results. My results have been published for thousands of years. All the scriptures are publications of the experiences of people who experimented in this lab. Where is the difference? I have a right to call it science. I have to call it not only science, it's empirical science, but don't confine empirical science only to what you can see outside."

That, that impressed that professor little bit. He shared this information with other professors. So, he got an army, two-three professors to accost me together. So, they came to me—and came with a new idea now. They said, "Do you know the brain of a human being, which you call the mind, can create anything? It has possibility of creating fantasies of every kind." He says, "When people are hypnotized, what happens to them? When they're hypnotized, they start believing what the hypnotist says, and they start believing that's actually happening. This hypnotic suggestion has actually shown to people to create delusions in them, to create experiences we don't really exist. Don't you think that what you call your experiences of higher levels of consciousness are merely autosuggestions you make to yourself? You start believing by somebody telling you, you start

believing that there are higher levels of consciousness, and this is what is happening there, you hear stories of that. Then this suggestion is so powerful it creates a whole experience for you, and you say, 'That's an astral plane, that's a causal plane.'"

I said, "It's quite possible. In fact, maybe it is true. But all I want to know is, can you give me any proof that what you are experiencing here is not because of suggestion? If you can tell me that, I think this is also part of suggestion. It's a projection from the mind exactly like that. How do you test if it is projection or not? You consult people in the same state. If...if one thousand people get hypnotized, and they all see the same thing, you say, 'We are not hypnotized because he also says the same thing, he also says the same thing.' Do you have any other evidence besides referring to the characters of your fantasy? You have no, no, no such proof at all. The only proof would be if you could awaken from this. Then you would have certainty of proof." He said, "But you are already assuming that this is a dream state?" I said, "I'm not assuming. I am saying, 'There is a method, a very scientific, proper method, to collect your attention and awaken yourself to another state of wakefulness.' You can do it, too. You can experiment with it and awaken to that state."

I said, "This is the same thing. Supposing a person is in a dream. He doesn't think he's dreaming. He thinks it's real. And supposing there are one thousand people around a person who is dreaming, and he says, 'Are you all seeing the same things I am seeing?' They all say, 'Yes.' And therefore, you will say, 'This is real.' How will you know it's a dream or not a dream? There's no way to judge a dream from the characters of the dream. They're part of the dream. All the evidence you are collecting is part of your dream. The only way to find out that it was a dream is to wake up. And when you wake up—you wake up every day in the morning—have you ever asked for proof that you are awake? How do you know you are awake? Every day you wake up, and every day you are sure you are awake. If a one thousand people came when you are awake and say you are dreaming, you'll not believe them. You'll know you are awake.

"Where is that certainty coming from? The certainty coming from not your believing or not believing if it's real, it is coming from the fact that you recall that you were in that state before you went into the dream state, that you recall your life in that wakeful state, higher wakeful state, before you ever came here. There's no greater proof than that, and that's such a self-convincing proof. That's why, when we wake up in the morning, even before we open our eyes, we know we are awake. We...we are lying in bed, we've gone to sleep, we have a dream, then we wake, no movement, nothing, and we know. It's state of awareness. It's not that pinch yourself and say, 'Now I am awake,' or you ask/call somebody, a neighbor, 'Am I awake or not?' You don't do that. You know automatically, certainly, with no doubt whatsoever that you are awake.

"The same thing happens when you have those experiences. Try it out! Don't discuss in the dream state! There are so many dream states in which we are. At least wake to one level higher—you automatically know the truth. And, it doesn't mean that if you awake once, you never go to sleep. While we know sleep is not real, dream is not real, but we go to sleep every night. We want to take rest from the day's activities. It's only a short period, but we come again and again into this dream state, because we are tired of what's happening there, we are having a long time there. There is no difference between them. It is like an awakening. It is not like, not like fantasizing. It's not like making it up."

I am telling you these things because after that some of those professors, not all, became interested, got initiated, and became disciples of masters. Of course, couple of them went into different area. Those began to use mushrooms and began to do those things, and then LSD came

up, then DMT came up, and they got mushrooms from Mexico, and they said, “We are having spiritual experiences from them.” So, of course I told them, “These are spiritual experiences you can have by simple yogic practices at the heart center. Most of them can be had without drugs.” They are...invited me to speak in the yoga center in Boston, where I gave a talk on *How to Turn on without Drugs*. That was the title of the talk. So, I said, “These are not experiences that are giving you reality. They are unusual experiences, and they give you a new vision of things. They don’t awaken you up and they don’t give you a sense of real reality that’s around, which can only come from going within at the eye center and above, not the lower centers.”

I have told you these few experiences of mine. These are experiences. I don’t pretend to know more than anybody else. I say that potential for all this knowledge is with everybody. So, I treat everybody that’s equal to me in the potential to do it. In terms of seeking, the seekers are the same. We are all seeking the same thing. And that’s why I call you my co-travelers. I don’t say I am in anyway superior to anybody. I say, “We are co-travelers. We are traveling together to a common destination.” Some of you have taken slightly different routes, some have taken detours, and some are taking shortcuts, but we are all traveling to the same destination. The destination is our true home, where we really truly belong, from where we have come into all these experiences. In that state, we are—not by method, not by trying, not by effort, not by anything—we are naturally all one, and our oneness becomes so obvious at that state, because we have never left that oneness. We were always in the oneness. We created the separateness within that oneness. All this creation that you are seeing here, all the experience you are having here, are taking place within that oneness. It’s not outside of it. There’s nothing outside of that oneness, and you can personally experience that if you are a human being and a seeker. What a wonderful opportunity.

So, I am very happy that so many people have come from outside also. I don’t find any strangers here. When people meet me, I get the feeling, I say, “I think I have known you.” And your general answer is, “I also have known you.” Wow, what is this strange feeling that you don’t feel anybody is a stranger, that you know all of them, they’re friends. Looks like many are friends from long ago. That’s the feeling one gets. So, one gets inkling of these great moments that can come with/through meditation, and we can have some inkling even now. As I said, that the love and devotion that grows automatically in us by the pull of a Perfect Living Master, there is no match to that. And that’s a real sign that you are on the right track. If the... If the pull is not there, keep on seeking. Don’t keep on searching, keep on seeking. Seeking will end your search. Seeking inside automatically will bring the right environment, right conditions for the Master to appear in your life. It’ll appear by the laws of coincidence and nature. It won’t appear because suddenly somebody descended from the sky. It’ll appear as if it is a coincidence. It’ll appear as if something just, two or three events happened one after the other, and brought us together. So, that’s why, seeking is the secret. If you seek, you will find.

We are concluding this three-day program right now, and there is some *prashad* here. I might explain what is prashad. Prashad is a gift given by a Master, or, as blessed substance, normally some food item. In India, we were used to having prashad from Great Master in the form of puffed rice. And it was very easy, it had longer life to stay, and we would cherish that, and we would eat it slowly and make it last as long as we could, so we knew it’s blessed food, and... Why was it blessed? The molecular structure of rice had not changed. It was still the same rice. It was ordinary rice. There was nothing materially different in the rice. The only difference was when we ate it, we thought of Great Master. It was his remembrance built into that. Every time we took it, we remembered him.

Prashad is something that's given and blessed so that every time you take it, you remember the Master, you remember the truth, you remember God, and that's why it becomes blessed. So, don't think it is something different. It will decay like other food, but it can last. The substance that normally I use for prashad can last for a while, unless it is supposed to be consumed right now. Sometimes, some prashad is given which is taken up and eaten at the same time. Sometimes, people come from far off to a meeting like this, and they take prashad which they want to last for a while.

What we used to do was if we knew we don't have a chance to go again to get more prashad, and that was puffed rice, we would buy some puffed rice of the same type and mix it up, and then shake it, so that we couldn't know which was the prashad, which was not. That way we extended our quantity of prashad, and it lasted till we could have the next lot. So, these are just things that give you certain feeling. You have a feeling, you get a blessed feeling, and you get a feeling that there is something, and Master's working through it, and we used to take it. We used to do all kinds of things. Some people thought it was superstition, but it pretty well worked for us, because when we think of Master, do something, it works for us—we tried it out. We take prashad and go and do our work, it worked for us. Because it is not the substance, it is not the rice, it is what comes to our mind when we take it. We remember our Master. So, prashad is not something that should be treated as something different than, than food, but it's something that's blessed because of the memory that's attached to that when we eat it.

I'll have the pleasure of giving you prashad, blessed with the blessings of my Master, Great Master, whose presence I can feel, and whose presence is going to bless this. So, it is doubly blessed.