

Perfect Masters Experienced Levels of Consciousness Beyond the Mind

88th Birthday — Part 1

Orlando, Florida — November 16, 2014

<https://www.youtube.com/watch?v=0xCmS-ectZ0>

Welcome and good morning, friends. I am very happy to get this opportunity to visit Florida for one day and spend time with you in the sunny weather—such beautiful weather compared to what we've just seen in Chicago. So nice to have a break. I'm also happy to see that so many of you have come from different parts of the world and some have come from outside this country. I welcome all of you.

The purpose of my coming and meeting you is simply to share with you my experiences with a Perfect Living Master, the Great Master, Hazur Maharaj Baba Sawan Singh. He initiated me when I was quite young, and I have spent the whole life practicing what he taught and gained a lot out of it. What I am sharing with you is based upon experiences I have had after initiation by a Perfect Living Master.

These masters come here in response to our seeking. Our seeking does not come from our mind. Our thinking mind seeks things outside of the body. It seeks things that belong to this world. It seeks things that satisfy it through the sensory perceptions. It seeks things—the mind seeks things—which we are connected to this body through the nine apertures on this body, the nine holes, the nine doors on this body which open outside and connect us with this world. These nine doors—the two eyes, the two ears, the two nostrils, the mouth, the two lower apertures—these nine doors connect us with this world outside, and the mind is constantly trying to seek gratification and pleasure and satisfaction by connecting with the world outside, in order to get all answers to its questions and seeks these things through these nine doors.

The soul, which is the power that gives us life; the soul, which empowers the mind to function; the soul, which empowers our sense perceptions to work; the soul, which makes this body work and makes it alive, does not want any of these things, has never sought any of these things. The soul is seeking that which belongs to it. The soul is seeking that which is normal, natural for it.

Thinking is not something that the soul wants. Thinking is a function. It's a function of the mind, just like the body, physical body, we work, we move around in this world and do so many things. The body is not seeking anything. The body just wants pleasures through the sense perceptions in this physical

world. The body and the mind and the senses don't work together somewhere beyond this world. They all function to keep us in this world.

Yet the soul in each one of us, which is making these alive, which is giving life to the mind, giving life to the senses, giving life to the body—is seeking something else. It is seeking its own truth. It is seeking its own origin. It is seeking that which belongs to it, and that what belongs to it is not thinking, not sense perceptions, not physical activity. It seeks love, true knowledge, bliss, joy. That's what the soul wants.

Why does the soul want that? Because it is made up of that. The soul is different from the mind. The mind thinks—the soul loves. The mind contemplates and reasons—the soul enjoys, has bliss. The mind wants something outside—the soul wants something inside. It is so clear a distinction between the mind and the soul, yet we confuse it. The soul operates without time. When you have love for somebody, it does not take time to have it. It comes immediately, instantaneously. When you have intuitive knowledge, it does not take time—it comes instantly.

Similarly, the joy and bliss which you get at any experience is instantaneous. It is not generated by time. On the other hand, all thinking is generated by time. The mind functions only in time and space and follows the laws of cause and effect, whereas the soul does not follow any of these. Very clear distinction. The mind operates in time, the soul does not. The mind does not produce love in us, the soul does.

So, when we look at the distinction, we discover that what we thought was our self was a mistaken notion that the body—this physical body, this is very temporary—is our self. If we go beyond that, that this sensory system inside us—an inner body, a body that we can see in an out-of-body experience, a body that we can see in our imagination, a body that we can see in our dreams—maybe that is more real. Even that is not real. Then we begin to feel that the thinking mind, the one that's making us think, is our self, which is not true also.

These are all covers upon the self. These are equipment given to the self to experience different kinds of worlds, including this physical world. We are here in this physical world experiencing it with this equipment given to us.

Three basic equipments which creates all experiences for us in this world. One: the mind, the thinking mind, the creative mind, the rationalizing mind, the mind that makes sense of everything. That's number one equipment. Beautiful. It's like a computer. It works like a computer and is much more efficient than any computer that we have created. So, the mind is given to us as one equipment.

Then, in order for it to appreciate other experiences, it operates through the sense perceptions. Seeing, touching, tasting, smelling. When we go into these perceptions, the mind creates an

experience. In dreams, in transcendental meditation, in higher levels of consciousness, and in flying inside and outside, all these experiences are being created through our sense perceptions and by the mind. We enjoy them. The soul enjoys having this ride with the mind and with the senses. And then we cover the whole thing with a physical body and make it a physical reality and a physical experience.

That's what's going on here. But we can't start believing that just because we had this equipment to have experience and to enjoy ourselves, therefore we have become the equipment itself. We can't say we become the body just because we are using the body. We can't say that we are the mind because we are thinking. We can't say we are the senses because we are seeing and touching and smelling and tasting. No, these are equipment given to the soul to use and generate and have experiences. The soul is the power that gives life. Soul is the power that makes these things part of our awareness. Soul is what makes them conscious for us. Soul is consciousness. The basic nature of soul is consciousness, per se. It does not need anything to be a soul. A soul is pure consciousness.

When consciousness individuates, they call it a soul. Supposing it does not individuate. If the consciousness were to be one, we call it God or the Creator or the Ultimate Creator. Totality of consciousness is the ultimate Creator. It is even a creator of God, it's a creator of gods, it's a creator of creators. It creates itself and creates everything else.

It's been described in all the scriptures of the world. In the Bible, John says, "In the beginning was the Word. And the Word was with God. And the word was God. All things were made by it." Why does John put Word ahead of God? He says that there was a Word and from Word came God and all creation, because the power of totality of consciousness creates a Creator. Otherwise, it's just a power. It's a power that creates a Creator. Then, because it can create a Creator and create all creation, all creation-Creator relationship becomes totality of its own consciousness.

So, what we are experiencing here is a small fraction, a small slice, of the creation created by the Creator—the creative power—which we can call Word. In other religions also, we have used different words. They called it the Naad in the Indian Vedas. They called it the original Ismail/Allah, which is the real name or Word in Islam. They called it the Shabd in another religion, Sikh religion. They called it by so many names. All these names mean something that represents a word or a sound or a song, or something, which means something that is audible.

How can we call something that's creating the whole universe—that is creating human minds, that's creating souls—how can we call that power a word? How can we call it a sound or a song? The reason why we call it a word or a sound or a song is, in the physical world where we are sitting here, where we are chatting now, in this physical world, that very creative power can be heard. It is audible. Because it is audible, we have used language to represent that which can be heard. Therefore, we

said, “Word, Shabd, sound, song.” All these are the same things, because it means the power that creates everything in the physical body, the physical world, can be heard.

That’s a great, beautiful thing that has happened. Because if it can be heard, if the ultimate power of the Creator, and the creative power that creates the Creator can be heard in the physical body, that gives us a way to find the truth about ourselves, as well as about the Creator. It gives us a means of getting God realization. It gives us a means of getting self-realization. It gives a means to know who we are, who we really are. Not the forms we take, not the costumes we wear, but the One power that is wearing these costumes. That means our own true self.

To know your own self, like Socrates says, “Know thyself.” What he meant was, know your true self, not the covers upon the self. These covers are generated for experiences, and we’re having experiences, so don’t start believing that just because we have a small body that lives a hundred years or even less, that this is a body that’s you, that you are born once, for a hundred years, in a whole universe consisting of billions of years, billions of light years, and that you should come for a small period—that’s you, that’s the real self. It’s impossible. The self is immortal. The self precedes all creation, and the self never dies. When we talk of an immortal self, how can we be talking of this body? How can we be talking of the astral systems of sensory perceptions which also have a limited life? Maybe they have a longer life than this physical body. Maybe they last a thousand, two thousand, three thousand years of physical time. But they still have limited time. They are not immortal. The mind is not immortal either. The mind is also at a longer life. According to all traditions that I have studied, the mind consists of a life of a few million years—and dies. It’s born and dies, like the body—just it has a longer life. None of these is immortal, neither the physical body, nor the senses, nor the mind. What power empowers them? What makes them alive is immortal, and that’s our soul.

A discovery of our own soul is a discovery of the true self. A discovery of its own totality is God realization or realization of the ultimate truth and ultimate Creator. All this is lying within us through the power of a sound, power of a creative energy inside, creating awareness inside, which we can hear if we try to listen to something inside. We are constantly listening to things outside. We don’t listen to anything inside. If ever we get a chance to listen to something inside, if we close our eyes, and say we meditate. People do meditate. When they meditate, what do they listen? They listen to their thoughts. They listen to their mind. They don’t go beyond that.

If you try to listen inside, you will only hear the mind speaking inside. Nobody else can speak inside you. People think, “Maybe it’s not the mind—it’s the highest power.” People talk to their mind, listen to their mind, and they say we are having conversation with God. They’ve reduced God through their own mind? People say, “We have ascended masters sitting in the Himalayas and they speak to us inside.” They close their eyes and talk to them. They don’t realize they are talking to their own mind?

They have never seen those ascended masters. At least I have been to the Himalayas. I've gone to the very places where they say their masters live, and I've even seen those masters there. Those masters say, "We don't communicate with anybody. We communicate with God inside our self." How can we, sitting here, say we are communicating with some higher powers while all the time we are talking to our own mind, in our own head? Therefore, this mis-communication, this mis-identification with our mind is leading to all our troubles.

When you think of it, the mind is interested in things outside. We listen to the mind and think we are listening to God. God says, "Do these things." There get your gratification from here. Do these things. We think we are meditating, and we are talking to God. Not at all. We are only spending time with our own mind, the mind that has been created in order to generate sense perceptions in order to have an external experience, a mind that is supposed to put our attention outside. We are listening to that mind, and we think we are listening to something divine, something godly inside us? A very big mistake we make.

Of course, God is within us, because consciousness is within us—but is beyond the mind. It's not in the realm of the mind. These three worlds, which people have experienced, even in meditation, the physical world outside we all experience, those who have been able to draw their attention inside and see inner experiences of another world, those who have even practiced not withdrawing their attention inside but in the lower energy centers of this body, have had out-of-body experiences. Also, of this world. People have had experience of flying inside in the inner skies, also of this world. They have had experience of going to the highest levels. They have seen their universal mind, through meditation, and thought that we have reached the ultimate, that we have found the ultimate Creator. No, they only found the functioning of their own mind. They found the functioning of the universal mind.

Because the mind itself draws its power from a universality in the second causal plane of creation, second causal plane of the levels of consciousness. There this universality looks like it is the Creator. It's the creator of the mind, creator of the thinking process, creator of reason—and we think that is God? That's the ultimate Creator? We fool ourselves with all these beliefs because there is nobody to tell us. Nobody is telling us that the mind is only an instrument given to you, to use. It's not your self. You are empowering the mind to function and then you begin to worship your own creation, a mind that's been created for you, for experience. Therefore, it's only rarely we come across such people—and they are rare—but those people exist at all times. They've existed in this world. We call them Perfect Living Masters. Perfect Sant Satgurus. Perfect adepts, mystic adepts.

What is their qualification? Who are these people? Their qualification is they have—while they were in the physical body like us—attained a level of consciousness beyond the mind. They've been able to see the soul without the cover of the mind, and the senses, and the body. That's the only

qualification. They need not have gone to a university. They need not have read any book. They need not be very erudite in any way, but they have the only required qualification. They have personally experienced levels of consciousness beyond the mind. They have personally experienced what the soul is like, the immortal soul, which has never been born and never dies.

Even amongst them, even more rare than some of these are those who have even gone to the level of totality of consciousness and discovered the oneness of everything. That means the whole creation took place within one total consciousness, that nothing happened outside of it, that what we are experiencing here is the power of consciousness to be conscious, the power of consciousness to become aware. This awareness has been creating all these universes, including the physical one, that they have realized it themselves. Such people are rare, but they're here. Can we find them? Answer is, "No, sorry." We can't find them, because if you could find them, we must be having the same level of consciousness as them—then we don't need them. Therefore, we can't find them.

Moreover, since they have discovered the truth about all of us being one, all of us arising from the same source, all of us being just a created species experiencing things here, and there no reality in our being separate, that separation of us is just a illusion, having seen all of that, they won't come and try to tell us who they are. Why would they? They know the totality. Of course, if somebody has only had some little experience, he will boast about it: "I have an inner experience. I have the yogic powers. I have got this power to show you this." When people start telling that they are masters of something, then they cannot be Perfect Living Masters. Then how will we find these people if they are just ordinary people with extraordinary awareness? The only way we can find them is if they happen to find us. Why would they find us? They'll find us if they have reached the level of totality of consciousness—they should be able to see the seeking of our soul. If they are unable to see that our soul is seeking something, they are not Perfect Living Masters either. If they have seen totality, seen all of us in our original forms, original souls seeking the truth, seeking their true homes, if they have seen the soul seeking its true home, then they should be able to find us, though we may not be able to find them.

Therefore, the truth is, when we seek inside for the truth, when we seek something that is not part of this world, when we seek something that is beyond our sense perceptions, when we seek something which our mind it cannot think, when something is touching us inside which is beyond all these and we have tested out and found that the world is not giving us that, and we have tested it out that the sense perceptions do not satisfy the seeking in us, when we have found no amount of thinking, no amount of rationalization is touching that part of ourselves which is seeking something—they appear in our life by themselves. They appear in our life by coincidence. They appear in life by changing circumstances around us, because they have the power to do that. They create the circumstances that they come into our life, within the laws of this world. Therefore, it looks like a coincidence. It looks like circumstantial meeting with them.

When we meet them, what experience do we have? We don't have an experience that they are very learned people, because a lot of learned people—thousands and thousands of them, very learned people in the world—we don't get that experience. We get an experience...now somebody is touching us at that part of ourselves which nobody understood before and that is drawing us into a level of love and knowledge that is beyond reason, that we are now feeling something—feeling drawn by a love and by intuitive feeling of knowledge—which we hadn't before.

Their method, of these Perfect Living Masters, when they come into our life, is not to teach us anything. They come to take us back home. They come to respond to our seeking. If we seek things of this world, we will get things of this world. If we seek intellectual satisfaction, we'll meet intellectual people and we'll have nice arguments and nice debates and satisfy ourselves. But if we are seeking the truth about ourselves, if seeking the ultimate Creator, then these people come into us and take us to the ultimate Creator, and they take us to our true home.

Their job is not to entangle us any more into this world. They come into our life at a stage when we're already fed up of this world. They come into our life when we are saying, "This is enough. We have had enough of it," that if we were souls, that if we were souls and our true home was somewhere where souls lived, and we have come here on a journey for adventure, for experience, we have had enough. We've done enough journeying here, we've done enough adventure here, and we have had lot of experiences. No more. We want to go back home. When that is the feeling that comes into our soul, they appear in our life. That's their job to take us back home.

How do they do that? They reveal to us that our true home is connected with us at all times, that true home has not gone anywhere, that, in fact, if we lost touch with our true home, we'll be dead, that a life depends—at all levels, including life here—depends on our constant contact with our true home. Our true home is at this time within us and is accessible within us. Because the world created is a projection from within, outward. It's not a world created outside which we perceive inside. It's a world being projected from within outside, and therefore, the cause of this world, the source of this world, is within yourself.

They then quote, of course, all mystics, all living masters have said the same thing, that, "The kingdom of God is within you." Not outside, that the source of all power is within you, source of creation is within you, that if you have to find something, you can only find within yourself, not outside. Outside is the illusion of experience. But if you want to find the experienter, you have to go within yourself. So, they come into our life and they advise that the truth you want to find—you've been running around all over this physical world, you've been running around other worlds, you've been running around astral and causal worlds—truth is not to be found any of those places. Truth is to be found within yourself, not outside of yourself.

Then they tell us what the connection with our permanent and true home is, from where we came. They tell us that Sach Khand, our true home, from where we came as souls, this can be accessed within us, because we have never lost touch with there. That the whole power of creation is coming from there. If that power gets shut off, everything will shut off, including ourselves. Therefore, the fact we are alive and sitting here in our physical bodies is a sign that we are still connected to our true home.

Sometimes people think that we are lost sheep, we are lost souls, we don't know where we have gone and lost our contact, and now our job is to search and to travel back and journey back to our true home. That's not true at all. It looked like a good story. It is a good story, but it's not the truth. The truth is we never left our true home. The whole experience took place there. We lost the *awareness* of our true home. The game of the spiritual journey, our spiritual path, is to regain that awareness. We are to go back to our original awareness.

That is what we do when we withdraw our attention within ourselves, within the body to start with, within the body that creates the sense perceptions within us, within the mind that is the causal body within us. When we go within these, we discover the source, that we were connected with the source all the time.

But the beauty of this connection is, the beauty of this connection, being connected to our true home all the time is that the very power of consciousness that connects us, that creates everything, can be heard—is audible, is audible right at this body. Not outside. Not with these ears, but with our soul. A soul consciousness generating a sound can be heard by the very soul that is generating it, inside.

Now, there are some very good methods by which this can be done. That is a gift given to us that we have those methods available. The biggest gift given to us is that in consciousness, in our awareness, we have a power of attention. We can put our attention where we like. That's a very big facility for us, that we can put our attention where we like. We can put our attention outside, we can put our attention on reading a book, we can put our attention to somebody talking to us, or we can put our attention on our self. Only problem is we have, all our life, been putting attention on outside things. We never put our attention on inside. We're running outside to libraries to read. We never read what is inside us. There is a great mystic...I was hearing a song last night, I don't know how it came on my iPhone...Bulleh Shah. In that song he says, "We read through education. We read so many books. We go to schools, education colleges, universities, read so much, and never get a chance to read ourselves inside. We run to temples, mosques, and we go to all these places of worship, to churches. We never go inside to see what is there." So, he makes it clear that if we were to go inside... And how do we go inside? By the same method we go outside. We go outside with our attention. We can go inside with the same attention. That's a beautiful gift given to us, the power of attention, that we can put our attention where we like, including the power to put our attention on our own self.

Second great power, along with it, comes the power of concentrating that attention, that we not only have the power to put attention where we like, we can concentrate our attention. If we are going to a concert and there are many musical instruments playing there, you will notice, if you are interested in the drums, and concentrate your attention on listening to the drums, it will look like all the other musical instruments are fading out and that you can't hear them.

There's nothing happening there. You are able to eliminate the sound of that which you don't want to hear. The power to use concentration of attention, in order to exclude what you don't want and include what you want, is so great, is so powerful that you can use this power of attention and concentration of attention to put your own attention only on your own self and exclude everything else—you will naturally discover who you are. It's a natural process. Nobody designed it. We were all gifted with it. We were gifted because we are human beings. As human beings, we got this gift of having this power of attention and the power to concentrate it where we like, and we can do it within our soul/self.

There's another big gift. It's called a double-edged gift. You know, a double-edge sword cuts both ways? So, the double-edged gift is, the experience of free will. We all, as human beings, have the experience of free will, that we all feel we can decide what we want to do. Not only that, we are given choices to decide, making free will absolutely real. We are given options to decide what to do, and we choose between them every day. This power of choosing what we like, this power of rejecting what we don't want, this power of free will, is another boon to us, because if we did not have that power, if we did not have the power of free will, we couldn't become seekers. If we couldn't seek, we couldn't find. It's that simple.

Can you imagine how many species of life there are in this creation. Even upon this planet, look at the type of species that you come across. They're all living species. They're souls like us, which make them alive. The trees and plants outside. The insects crawling in places where we can't even see. In the desert where it looks like no life exists, just scratch a little of the sand and something will come out which is alive.

This life is spread out all over. In the Indian scriptures, they have a record of the scriptures on this planet, and they put the number of 8.4 million species of life exists on this planet alone, and some extra-terrestrial areas, maybe some other planets—they also have included them in that list. Out of all those 8.4 million species of life, different forms of life, only one form, the human form, which we are wearing here today, is the only form that experiences free will. The ability to make a choice. The ability to say, "I don't like this. I like this." The ability to say, "I want to seek something. I don't want to seek this, I want to seek that." This immense capability of free will exists only in the human being. It's an amazing gift. Without that, there is no chance for us to make a decision, to make a choice to seek.

Therefore, a human being is at top of creation, that we know of. It's next to the Creator. Why do we call that man is made in the image of God, in the image of the Creator? Not because Creator has any eyes, or ears, or face like us. It's because the Creator's will prevailed to create the whole of creation. A true free will that created everything. That was free will, real free will. The same kind of free will human beings are experiencing. They create as if they are the creators. They run their lives, that they're creating their life and they are making all the difference here.

This similarity of use of free will, by the ultimate Creator, which is real good great will that has created everything, and the individuated small will that we exercise in our lives, making decisions, is the only real similarity between a human being and the Creator. Therefore, we consider that the human being is top of creation because no other form of life has this power. Not even angels and guardian angels have that power because they have knowledge, and they have no free will. If we got knowledge... Supposing we got knowledge, what our life is going to be. If we got knowledge what will happen in the next five minutes, our free will will disappear. Then suddenly we'll discover that what we think is our free choice is already written up somewhere, that what we thought was real free will was not that really so free and not so real. That actually, the only free will is the Creator's free will. He set up all the will including our will, what we are using here. Therefore, it's all written up somewhere. If you want to know where it is written up, we can find that out, too. If you want to find out, "Is it true that what I am going to do tomorrow morning, which I think is entirely up to me, is there a record of somewhere else that I will exactly do that?" It is true. It can be found. Checked up. By who? Any one of us.

It's not that some special guy will have to come and tell us, "The akashic records, and you have to go and see them. I can see them for you." Nobody else can see them for us. I can tell you this. But we can see for ourselves. We can see that what we think is a life with which we are exercising free will is really already drawn up completely. It was completely drawn up when there was no time and space. Therefore, there was no such thing as tomorrows and yesterdays. The whole life was put up in one non-times moment and we picked up that life ourselves with our free will, and are playing it out now and think, "Now yesterday we didn't do something good, we did bad, we carry guilt, we carry so many other things, and tomorrow let's see what we will do." Then we make our decisions.

This free will is one of the most interesting subjects, in metaphysics, that I have ever studied. That's why I share it with you how this operates. It operates like this. Experience of free will, in the physical world, in the physical body, is real. Why do you call it real? Because we are really experiencing it. Supposing somebody says, "No, you are wrong, I have no free will." Say, "Okay, you just made a choice. So, you're proving there's a free will."

In fact, I had an experience like that once where somebody told me that he had discovered that he has no free will. I was studying at Harvard University. Another student of mine in philosophy, in metaphysics, he one day called me, and he said, "I have discovered we cannot have free will if you

believe in God.” His argument was very simple. We have defined God to be omnipresent, omnipotent and omniscient. Omnipresent means he is everywhere. Omnipotent means he has all the power. Omniscient means he knows everything. If he truly knows everything, how can we do something that he doesn’t know? If we can take a decision, “I want to do something God doesn’t know,” he can’t be God. If God is real, then we can’t make a decision which God doesn’t know. And if God already knows, it has to be written up previously. That’s not our free will.

With this argument, he came to me and he said, “We have found out there is no free will. I am a believer in God, I believe in God’s omniscience and therefore, I believe there can’t be two powers at the same time, saying both have total free will. Does God have the will of everybody? He must know what we are going to decide, so we have no free will.” This he told me on telephone, actually, and I said, “Come over. Let’s discuss this little further.”

So, I played a little trick on him. Before he could come, I laid out a tray and put a cup of tea in it, and a cup of coffee, and left one cup empty. Put three cups in it. When he came, I said, “Would you like to have tea, or coffee, or nothing? And tell me, because you have no free will.”

He began to think. He said, “You stumped all my knowledge with three cups. I just found out I have no free will and now I have to make a decision whether to take tea or coffee or nothing?” I said, “I wanted to prove to you that the experience of free will is real, and you are having it right now. This is so important, but you don’t know what will you take. No, you tell me. Use your free will and tell me, will you have tea, or coffee, or nothing?” He said, “Okay, okay. I’ll have coffee. It’s a good thing in the morning.” I gave him the coffee and I said, “If I could go into your mind and see two things, I could have predicted even five minutes earlier, a year earlier, a million years earlier, that you will only take coffee today.” He said, “How can that be? I just made my choice.” He (I) said, “Do you know how you make choice? How anybody makes choices? Whenever we make a choice, what are the factors in our mind? When we make a free choice, which we call free will, what factors operate to create that free will? One are genetic factors, inherited, hereditary factors. Your father liked coffee. Your grandfather liked coffee. It’s in your genes. You like coffee. No control over that. But you think you like coffee because you like it. Actually, your father liked it. Or, the genes liked it, and you are having those genes.

“Second, environmental factors. You might have been sitting with people who drank coffee. They made the acquired taste of coffee. The acquired factors, which are in your mind, subconscious mind—which make you pick up coffee—are already there. Do you know every time you make any decision, there is no other factor that is operating except the hereditary factors and environmental factors, and they can only give you one choice. You think you’re making a choice, now you had choices, but if you freely decide in your mind, what to take, you have no choice, except for these two factors, already fixed—cannot be changed—are telling you what to do. You don’t have a true free will, you have the

appearance of free will. So, remember, without talking of any metaphysics, without bringing any philosophy or spirituality into it, you can clearly see that all decisions we make are pre-determined by these two factors.

“So, free will is totally pre-determined. There’s no way you can make any other choice. That is, if you make a freely free choice. It is free will that guarantees that there is no freedom in it, which means that you freely think what to do. These two factors alone operate, and therefore, you are confined to one choice.”

But that is not the experience we have. The experience is, we had a choice. He could have had tea. He could have had coffee or declined both. He has been doing it all his life, without realizing every time he did it, it was only one choice. But from the metaphysical point, of course, he was right, that if God knows everything, how can I decide something against God’s will? Therefore, what I think is my free will is part of God’s will. Now, that was one way of thinking. But I want to tell you another way of thinking, about free will. It’s one subject I have studied in depth. I love it. That when you say you have free will, and you experience free will, and then you talk of God’s free will, are we really separate? That’s the other question. When we meditate and go on a spiritual path, and ultimately we reach totality of consciousness, what do we discover? We find there was no difference between that totality and all of us. We were all part of it, at all times. Only the experience had changed, and we felt we were separate, that when you find that, that you and the totality are actually one. Then you cannot separate God’s will from your will.

Then, when you say, “God is making this will,” you are thinking you are making the will here, it’s the same thing. It’s no difference. Now, that understanding, that appreciation of what I am saying is possible when you find you have really been part of that totality, never separated. But in the illusion of creation, in the illusion of sensory perceptions, we are separate. If the truth was that we were one with God, one with totality, one with totality of consciousness, what caused us to separate? Certainly, a question arises, another important question people ask me. “How could we be so stupid in our totality to come and separate ourselves into a world of torture and misery and unhappiness and prisons and hospitals? Couldn’t we think of a better way of separating ourselves? How did we come over here, if it was within our power to create a universe and become part of that individual in this universe? How could we create all this—so much misery around us? How could we appreciate our work if this is our work? We did a very poor job of creation. Or, at least, if we are separate from God he did a very poor job of creation. How could he be God, a loving God, and we are all his children, and children are being tormented, tortured here, and he is laughing somewhere?” (Maybe he is not laughing, but we don’t know.) “What kind of world has been created where we are suffering so much?” That’s another very good question in metaphysics, that how could a creative power create so much misery and say I’m a great creator? Maybe a great creator, but not a good creator. A pretty bad one, at that.

So, how did this all happen? The answer surprises us when we meditate and discover the truth. The answer surprises us that what has been created as an experience is not real. It is dream-like. Supposing you have a bad dream. Supposing you have a nightmare, horrible dream. You get up in the morning of this terrible dream, you say, "Thank God it was just a dream." That's exactly what say when we are back in our true home. "Thank God it was a dream, within dream, within dream and I am awake now."

Therefore, it's quite appropriate to say that our spiritual journey is not a journey, it's a series of awakenings. A series of waking up from one state to another, ultimately, finally awakening up to a true state. There is no misery. No pain, nothing. There is all bliss and joy and happiness.

"But if we were all bliss and joy and happiness," question again comes up, "then what was the necessity of creating misery?" We should have stayed on and be happy. Then the answer again comes up, "How can you be happy if you've never seen unhappiness? How can you appreciate what you have if you have never seen anything different from it?"

Therefore, since all appreciation—the word appreciation is important here—that all appreciation arises from having experienced the opposite of what you are appreciating. If you'd never had the experience of the opposite, you can't appreciate. We were not even appreciating our true state of bliss. Therefore, by having a dream-like illusion of a creation in which we had pain and misery and torture, we come back to the truth and find in reality it doesn't exist. Therefore, we appreciate our reality.

Great reason for creating this world of duality, a world of pairs of opposites. If there is a world in which our true home exists, where there is no time, space, nothing of this sort, and there we are in a state of bliss, then we come and create this state, how can we have an appreciation if there is no opposite there?

There is no opposite there. Then we create an illusion, a world of opposites, in which pairs of opposites create all experiences, and then make *that* as an opposite of our true state. It's all so perfectly placed. If you look at it, the whole creation, from—not the standpoint of sitting here, but the standpoint of the Creator—if you look at that, it makes perfect sense, and everything falls into perfection. If you look from here, everything is imperfect. Everything looks imperfect and broken up. Look from the other side, everything is perfect. It's been so placed.

But can we leave all this just to talk, or are these verifiable truths? Our mind has grown scientific through technology, through civilization, civilizing process. We are constantly seeking proof. We want proof of these statements. We want proof that all that I am sharing with you, other people are sharing—is true. They say the proof of the pudding lies in the eating. If somebody says, "Good pudding," no matter if ten people say it's not as good as tasting the pudding yourself and saying,

“Yeah, it’s good, it tastes good.” Same principle applies here. If you want proof of anything, you must prove it within yourself, not outside.

People believe things, what others have said. There is no proof in that, at all. But we consider that as proof. A scientist comes and says that the world was created by a big bang. Everybody believes, nobody proves. There is so much proof that we accept from other people’s beliefs. The whole of science is based upon that which insists on proof. A science that believes in empirical evidence, and empirical proof, is continuously believing in assumptions. Every new scientist that comes and breaks the old assumption, all proof changes. Nobody is trying to find out themselves. I am one of those persons, have always believed from childhood till today, you must prove it to yourself.

I will take other people’s assumptions for a good get-along. I’m getting along pretty good in this life. I’ve got along pretty good by believing in the assumptions of science, and the assumptions even of religion. But I can’t say I proved them, unless I prove it to myself.

What is the difference between proving to yourself and believing somebody, that all belief not experienced by yourself is blind faith? Somebody has said something, you believe it. It’s blind faith. Whereas, if you have experienced yourself, it’s a living faith of your own experience.

The second thing is, what somebody has said remains blind faith forever. Somebody in religion, every religion says, “Believe this. You have to believe it. It’s in the scriptures. Therefore, you believe it.” And we believe it, and the belief remains the same. We are all blind people, believing blindly, something somebody has said. No chance of checking it out. Whereas, if you begin to experiment with them yourself, and say, “I want to believe what I can see.” You see this much today, you believe this much. You see more tomorrow, you believe more tomorrow. Therefore, your belief grows.

A living faith grows along with experience. It can be any kind of experience. A living faith grows with experience, a blind faith remains where it is, static. Religion has led us to blind faith and we have followed it our lives, without realizing anything. Also, it has not changed our lives too much. We have to lean upon something for our difficulties. It has helped to some extent. But what about our state of anger? Our state of lust, and greed? Our state of possessiveness? Our state of making everything our own, in this physical world, knowing we are going to die and not carry anything here? And still the desire is so strong to make everything on. Have we had any change with that? Has any awareness, real awareness, come to us that what we’re hankering for is going to be so temporary, will not go with us? Religion has not served that purpose at all.

But, a growing faith of your own experience does these things. When you grow in your own experience, inside and outside, when you get new experiences that build your faith in your own experience, and gives you proof of it, then all these things change. Greed? Greed for what? That’s not going to go with us? Lust for what? Temporary things here? What are we looking at? We’re look at an

experience. It's like going to Disney World, going to Disney World, sitting on the rides, and saying, "I'm going to carry these horses with me. I'm going to carry this equipment with me," and try to make those your own, knowing we just come for a day of entertainment, then we'll go back.

We all die in our physical bodies. Mystics have died. Saints have died. Perfect Living Masters have died. Nobody has survived. Everybody has died within a very short period of time, and we know that we'll die, too. And yet, imagine the amount of things we start collecting. "This is mine, this is mine, this is mine." And at the end, nothing remains mine, and everything is left behind.

What happens when you are so full of trying to...? We not only try to make things our own, we try to make people our own. "This is my family, my children, these are my people, these are my friends, this is my nation, this is my country," and then everything disappears. In one day of death, everything disappears, all that we are talking about—finishes. We don't realize it while we're living this is going to happen—to all of us, without exception. We'll carry nothing at all.

Alexander the Great, from Egypt, he travelled to the East, especially, he visited India, and because he found there were a lot of temples, Hindu temples, where they put lot of gold and ornaments, and they had put lot of valuable things in those temples, he looted all of them. And had a big caravan of horses and camels with him. He put all the loot on those. When he was marching back to Egypt, on the way, he fell sick. If you have read history of Alexander the Great, he fell sick on the way. The doctors accompanying him told him, those physicians teams told him, "There is no chance for you to live. I am sorry." He said, "I am willing to give all the wealth I've collected if you can give me the few days to live to reach my capital," Alexandria—named after him afterwards, "if I can reach my capital in Egypt, I'll give everything." They said, "There is no chance. When death comes, nothing can stop you. Sorry." He says, "No, I cannot die. When I was a child, a gypsy told me, 'Alexander the Great, you are the great immortal one. And you will not die till the whole sky turns into gold, and the whole earth turns into silver, you will not die.'" He said, "Gypsy has given me this word. I cannot die."

But since they were on the way, passing through a desert area, there was a silver armor that he had. They laid out the silver armor on the ground, and there's a big umbrella, that canopy, which was made of gold. They put that gold canopy to prevent the sun from him. When he looked at that, the golden sky was on top of him, silver below, he knew he was going to die.

Then he said, "When I die, in my coffin, please keep my hand outside. Let my body's hand remain outside the coffin, so the whole world can see that even Alexander the Great went empty-handed, could not carry anything from here." His last-minute awareness came to him that, "Even I can't take anything with me, and I've killed so many people to acquire this. I've done so much torture to acquire this wealth."

And yet, look at us. We keep on acquiring things. We keep on thinking, "This is mine. I want more of this. I want more of this." We've cluttered our houses. We've packed our things. Nothing will go with us. It never occurs to us. We see people dying. So many of our relatives have died, so many friends have died, we see them dying, we never think we will die. Looks like we will be there.

I meet people of my age, eighty-eight years old, coming and telling me, "We just made a very good investment. In ten years, I'll get so much. In twenty years, I'll get so much." They tell me about their good investments they're making, and they're making plans. They'll change their house at that time. They'll buy a bigger mansion. And I wonder that don't they realize that we can't even know about tomorrow if we'll be alive, and you're talking of twenty, thirty years ahead at this age?

So, we do not stop. Then, sometimes, when we go to some nice talks, or lectures on metaphysical studies, or religion, or got to temple, or church, we hear these things. We say, "Yes, yes. We shouldn't do this." Then we make a resolution, "I am not going to do this." Now how many times have we made resolutions? "I will never do this," and we do it again? I ask you, how many of you have sometime decided in your life, "I'll never do that again" and you still did it again? Unanimous.

Okay, I'll interrupt my serious talk, and based on the theme of what I've just said, I'll tell you a little joke. Sometime, people had told me, that you talk so seriously and what happened to your humorous part, that you forget to tell us jokes. To break the tedium of serious talk, you should sometimes introduce a joke or two. So, I'm going to tell you a joke just about this theme, that we take a decision so many times, "We'll never do this again." If we could stick to our resolution, life would be different. But we do the same things over and over again.

Story is about two elk hunters. You know, elks are big deer, there we find them in the mountains. They rented a small aircraft, airplane, to go for elk hunting. They went hunting and they killed four elks. Heavy-bodied elks, and brought them, dragged them. The pilot of the plane said, "These are very heavy. My plane is not designed to carry such heavy weight. If you put all four of them, my plane will fall, and crash. So, take two at a time." They said, "No. Last year we took four, in the same kind of plane we took four elks and we loaded them. How can you say we that we can't put them in?" So, they dragged all the four into the plane.

No wonder the plane crashed. When the plane crashed, the pilot was killed, all debris. But these two survived. When they survived, one comes out of the debris and says to the other, "Where are we?" He says, "Same place like last year." That's how much we learn from our experience. And we all do that.

The method we have of discovering the truth is so simple, if we could make a resolution, "Okay, I am going to find who I am. I am going to go within and find out." You'll find out. But stick to it. We get initiated by Perfect Living Masters. We get methods of how to discover ourselves. We make promises to ourselves, "I am going to meditate regularly." After some days, we say, "Oh, we didn't get much out

of it. Nothing happens, and we have more important worldly duties to do," and therefore we fall off from it.

I've seen people, my own colleagues, initiated into the path of spiritual development and finding out the truth, forty, fifty years ago, and given up. They said, "The only time we like to meditate is when we come back to your program. Then for two-three days we are very excited, and then we got back into our routine."

This tendency to treat this discovery of ourselves as a very minor part-time activity of life, and what we are going to do in a physical world over here which lasts so little, as more important, is causing so many of us, who have the chance to find the truth, not finding it, and just giving it up.

We are running...There is a diamond mine open to us. Big treasures put up inside us, and ignoring them and looking after little pennies here and there, and saying, "Let me chase them." That's what we are doing, because we can't see the diamonds. Therefore, we are doing this. That is exactly our situation. Therefore, I am suggesting to you, if you are serious about discovering the truth and discovering your self, at least make a resolution, "I am going to try and find out what's there, what's going on." And not give up till you find something. At least give it a fair trial and not say, "Yes, I got the method of doing it, but now I've given it up because I had other work to do." Or, "I didn't get much out of it."

Of course, it's difficult to get much out of it, if your approach to that is, "I have to give little time to it. It's just a part-time thing." You won't get anything, because this discovery of yourself requires a very fundamental change. The fundamental change is that you have been used to putting your attention on outside things. You have practiced all your life, how to focus your attention on things. Focusing of attention always means putting it outside of yourself. You are well versed in that, how to focus your attention on things. By trying to focus your attention inside, you are still keeping it outside. The method is not the right one.

We are talking of discovering our own self, from where attention originates. Focusing is to take the attention away from where it originates. You cannot discover your self by trying to focus your attention anywhere, whether you tried to focus in your head, or outside.

What is required is an exact opposite of that. Withdrawal of attention. You're to withdraw your attention, not focus it.

People sit in meditation, they close their eyes, and they focus upon who they think is themselves. They make a little picture of themselves. They make a little image of themselves, with their eyes closed, and say, "We are trying to find ourselves." They are looking at that image which they made with their imagination, and think that is themselves sitting there? That's not them at all. They are the

ones looking at that image. They are the ones making up that image. The self is the one that creates that image, it's not the image.

We spend our time in meditation like that, for years, getting nothing. We can't because the method we are operating on, the focusing of attention on something, doesn't work. What works is withdrawal of attention. It's a very big difference, between withdrawal of attention and focusing of attention.

We are used to focusing attention, therefore we focus attention, get nothing, and give up meditation itself, and say, "no, no, there nothing in it. Maybe just made up." We even dismiss the whole thing, without even properly trying. Therefore, I am emphasizing the importance of this big shift, that in discovering yourself, you have to withdraw the attention to yourself and not focus on anything.

Now, if somebody has never practiced withdrawal of attention, then how can you introduce the subject? We can introduce by another gift given to us. Just like I said, attention is a great gift, the power to concentrate is great gift. Third gift that is very important—given to all human beings—is imagination, that when you imagine something, you put your attention there. If I were to say to you, today, imagine for a moment that you have left your chair and are standing next to me. How many of you can do that? Try.

That's very good. You could imagine you were standing here. Did you see yourself standing here? How many saw yourself standing here? How many of you imagine you are here, and you were looking back at the audience? How many? That's very good. Look at the power of imagination. Did you just see what you did? You were sitting in this chair, who came here? With your power of imagination and your attention, who came here? Did you ever think of it, who came here? Which part of you was able to travel and sit here next to me, stand next to me, where you so quickly did it and put your hands up. Which part of you was that which came here?

What was the power of this person of the being that was standing here and could see back at the audience? It was your own self. But not the body. Your body was there. Your sense perceptions. The power to perceive. You could even use not only visual power, you could use all sense perceptions when you were here. That sense perception of yours, which came here, is called the astral body. It's called the inner body. It's built inside of this body. The out-to-body experience is nothing more than that body moving outside, which we just did. People talk so highly of their out-of-body experiences and astral body experiences. You just had one. Without even knowing it.

This power of imagination—where you can place anywhere—you can imagine that you are sitting inside the head of this body. Just imagine, and when you imagine you are sitting there—not seeing yourself—you are sitting there, when you imagine that, you are really withdrawing your attention to your self.

So, here is a wonderful way in which we can start good meditation by imagining we are there. In order to do that, we have to dis-imagine, leave the imagination that we are the body. So, the method that we recommend—and of course if you can come to my meditation workshop and to Bhandara, I'll talk to you more about it—but I can only tell you that if you can imagine that this body, physical body, is not you, you are inside the body, also localize it, that you are not only in the body, you are in a very small section of the body, in the head.

You can also imagine and visualize even better if you make this house, which we call the human body, as a house with several floors. Six floors, six levels are in this house. Why do I say six? I could have said ten. The reason why I say six is, there are six energy centers that operate in the body, and they divide the energetic experiences into six levels anyway. Therefore, it's very easy to imagine that you are in a body with six floors, which is your house. That you are living in this house. You can go...There's an elevator, also, along the spine. At the back, the elevator, and the stairs are there, staircase. If you don't want to go by elevator, you can step down by next floor, from the eyes, you can go down to throat, next heart, belly, genitals, bottom. You can go to six floors. Go up the stairs, got a little tired, or take an elevator from the back.

If you can fully imagine that this body of ours in which we live with these six floors, and there are eating places, at the bottom, there are emotional places where you feel like crying, and laughing, and all that, in the heart center, the dream-like situations you can have in the throat, and you are awake here [Ishwar motions to eye level].

If you can have this imagination of this body being your house, as you live in it, with several floors in it, and right now, when you are awake, putting attention on outside things, through the eyes, looking from outside from the eyes, from the sixth floor, behind, if you can imagine that, then this sixth floor room of yours, this level of yours, is very important. This sixth floor divides this house, from what is below, and what is in front of the eyes, and all the rest of the house which is behind.

The house that is behind the front room on the sixth floor, carries all the treasures, they're hidden there, behind. They're not on these floors. They're energies, energetic experiences are there in the six floors below, but the higher awareness, the highest awareness, higher awareness of the mind, higher awareness of the soul, higher awareness of totality, higher awareness of God, higher awareness of totality of consciousness, is all hidden behind, the sixth floor. If you can imagine only this much, and then start your meditation process from the sixth floor, behind the eyes, you'll be able to withdraw your attention in.

When we have greater opportunity, I can share you more experiences, how this can be done easily with the gifts we have been given. We should be eternally grateful for these gifts that we have been given. The gift of having a free will, at least the experience of it, which makes us seekers; the gift of having the ability to imagine things, even imagine where we are; the gift of having the power to put

our attention where we imagine; the gift of concentrating our attention there—with these few gifts, you can go anywhere you like, outside or inside. It's such a beautiful thing.

The difficulty is if you, as a soul, with a spiritual will, decide to do this, you will do it. If you leave it to the mind to decide—the thinking mind, the mind that is seeking pleasures and gratification outside all the time—if you leave it to the mind to decide, it'll destroy all your plans.

The mind is our greatest enemy, if you want to be on a spiritual journey. Nothing is coming in way of our spiritual journey except the mind. If you could keep your mind aside, your soul would spring up and go back to where I am talking about. It's the mind that is suppressing it. Dragging its power, dragging the power of life, into gratification only outside, it's only the mind that is doing it.

The mind is our greatest enemy. It can also become our greatest friend. To convert the mind from enemy to friend, all we need is to give it gratification inside. We love pleasures. We know the weakness of the mind. It loves pleasure, gratification, something that gives it pleasure and joy—that's all it wants, all the time. If we can give it something like that inside, it will become our friend and also want the same gratification.

So, even some minor experiences inside, which are gratifying, they convert the mind from enemy to friend. But if you don't do that, it keeps on drawing our attention outside and does not help us in meditation or discovering our self. But, this is possible, if we are able to have some experiences, and therefore, when you withdraw your attention, inside, and imagine you are inside, and begin to forget what is outside, which takes a little time—but it's quite possible, not very difficult—if you can imagine you are there, what will happen?

Supposing you concentrate. You concentrate on being there. As I said, when you listen to music and you concentrate on the drums, the other things become less audible to you. If you concentrate on looking at something, other things become less visible to you. If you concentrate on being inside, in your home, on the sixth floor, you begin to forget what's outside. Then you look around there, what's going on there, you begin to forget what's outside, and slowly you begin to forget your body. That happens in stages.

The first part is when you forget where your hands and feet are. Then you forget where your legs are. Eventually, by sitting here, you forget where your torso is. The whole body seems to disappear, and yet you are very alive, because you are sitting on the sixth floor. The floor expands, becomes a new world, a new sky opens up, you can fly, and discover entirely new world, with more pleasures. If you investigate it more than what's outside, the mind turns from enemy to friend.

That's at least the minimum we should do. The very minimum, we should do that. Why? Because if this instruction to us, to do this, is given to us by a Perfect Living Master, who knows where we are,

and he initiates us... That's a very important event in life, initiates us... What does he do when he initiates us? By initiating us, he embeds himself, manifests himself, at the right point, in the inner sky, and all we have to do is to reach this first point, first stage of meditation, and find him there. If he is not there, he wasn't a Perfect Living Master in the first place. But if he is waiting for us there, he says, "Now, welcome, and let's begin our rest of our journey of awareness together."

You are never alone after that. Your job is finished. You have done your homework, and now it's for the master to do his homework. His work now begins from there, and every experience above that is in the company of the Perfect Living Master. You see him in the form in which you saw him in a human body, as an ordinary person. You see him in a form which is corresponding to your form inside, which is radiant, full of luminosity and light. You see him in every form in which you transform yourself, and go right up to totality, and find that you, and the master, and the universe, was one. There, our spiritual journey ends and you'll discover what a great adventure you had, and how well you had made an arrangement to come back to true home when you got fed up of that adventure. All these answers come to you. In the process of doing this, you will get answers to all your questions you have ever asked in your life. All the answers are inside you, already.

So, it's not a small little method of meditation of just feeling relaxed, or getting rid of tensions, or something. Or getting some peace of mind, temporarily. True meditation, the art of discovering your self, can take you to the highest level of discovering the Creator and becoming one with the Creator, because you are one with the Creator. So, this whole process is available when we are human beings, and we seek inside, and we are helped to go inside, right to the top.

I have shared these views with you because I was initiated by a Perfect Living Master. See his picture? (Ishwar holds up a picture of Great Master.) Everything I've shared with you came from this guy. Beautiful guy. Was he beautiful? The most wonderful, radiant person that I ever met. Of course, for many years I doubted what he was saying, because my mind was as race-y as—thinking fast like any one of you—and the mind was creating doubts all the time, like all of us have. The mind was also following the doubts, creating fear. I might get trapped into something. All these things, I passed several years of that. So, I had to go through that course of going through doubt and fear and objections in the mind, the skepticism, and questions, and more questions. I went through that phase.

I also tried other forms of alternative meditation, other methods, yoga, yogic practices. Tried everything. Then I came to the fact that this method of attaching our attention to the sound that comes natural from the self within, which they call the Surat Shabd Yoga—Surat means attention, Shabd means the sound, Yoga means union with your self, with your totality—that this was, for this age, probably the best because you can do it leading your normal life.

It's not that you'd run away from your house and go into the forest and go into deserts and so on, or sit on the water for all time, as yogis have been doing a lot of things. That this you can continue your

work in life. I continued my jobs. I retired from a government job, and I could successfully get my promotions. I could successfully run a business afterwards and get plenty of money also. I could do everything that most people want to do in this life without interfering with the spiritual progress I was getting by his method of withdrawing attention inside and discovering the truth, which is that the outside becomes a show, becomes a drama that is going on. The inside becomes our reality.

There was no clash between the two. There was no clash between doing the worldly duties, performing duties. I got married, got children, took care of my family, still am doing it. Still working, for additional income to live, along with my pensions, and Social Security check, also. I put all those together. I work, even today, and I'm very happy. The best thing is that since I discovered this method, I've been living happily, all the time. The happiness that comes from this experience cannot be matched by anything.

In the university, in Harvard, some professors—you know, philosophy professors—I met many professors, two of them were expelled from the university also the same year, because they were trying experiments with LSD. Richard Alpert, who became Ram Dass, Baba Ram Dass later on, and Timothy Leary, they were at the same time, and other professors were discussing with me, in that year, '62-'63. They were discussing... Their point was, what I am talking about is inner experiences, they said can be created by the mind through suggestion. By hypnotic suggestion people have been made to do whatever they want. By auto-suggestion, they said I could be making up all this, in my mind. Just by saying, "Oh, yes, it's agreed, because somebody, this man, told you, therefore you're thinking there's astral plane, there's causal plane, there's inner experiences going on. Inner skies are opening up, and now you're becoming one. Some of those things," they said, "we can also do with some little chemicals. So, this is not something that you should call truly spiritual."

I said, maybe you are right. I said, I am willing to accept that I am making up all this stuff, but I can tell you one thing. By making all this stuff, I have been happy and top of the world all my life, and you people are taking Prozac. Even while you are talking to me. You are depressed.

Isn't it worthwhile to be able to have such kind of power of suggestion, to make such experiences that keeps you happy under all circumstances, throughout your life? I would rather prefer that suggestion than going and getting drugs to keep away from your depression? They had no answer, of course, for that.

But the point was, I wasn't giving up any intellectual activity. I wasn't. I was chief secretary of a state in Indian government. I had fifty thousand people who, through various levels, reported to me. I had a big job. I didn't give up my job because I am on a spiritual path. I didn't run away from anything. I didn't run away from marrying, having the usual stuff with the wife, and you know what it means.

So, all that happened, and yet, this one agreement and one method of staying with the Great Master's teaching and his method of going within helped me stay where I am, even today. So, that's why, this is no... Some people say is there a clash between doing worldly work and doing spiritual activity? Of course not. Both go on very well. Indeed, if you meditate properly and regularly, your clarity becomes so good, your thinking itself becomes so good. Every talent that you have to do worldly activity enhances. You are doing better here and better inside. It's not something that will take you away from what you are doing in this world. So, remember, you are not really giving up anything, it's all win-win situation, on the spiritual path.

I'm very happy that I could share these views with you. We'll have a break now. I'm sure that I have fed you with a lot of food for thought, but you want some other food, too. So, we have a break and reassemble again.

I understand that many of you would like to have a one-on-one interview, a personal interview with me. How many of you asked for an interview, please, let me see? I'm not sure if I'll have time for all, because only a one-day program here. But I'll try to accommodate as many as I can. But, as we do normally in these occasions, those who have come from out of the country, traveled long distance to come here, they'll be put on top of the list of interviews. Those who have never met me before—I am meeting for the first time—will come next. Those who are very desperate will come third.

Thank you very much. We'll break, and I'll meet after the break.

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