

Sense Perceptions are Built into the Astral Body

Rice Lake, Wisconsin — March 29, 2014

Welcome, friends, to this afternoon session of the first day of our four-day meetings here to celebrate the Bhandara of Great Master Hazur Maharaj Baba Sawan Singh Ji, my Master. In the morning I was telling you some useful facts about our human body, that this body has some unique characteristics which no other body has. I was mentioning how not only does it have physical elements which are amazing, it has astral elements which are amazing, it has got spiritual elements which are amazing, it contains the creator himself inside. The soul, the seeker and the sought both are inside.

So, what else do we need? It makes our spiritual journey so short. We have to go nowhere except to within our own self. Unfortunately, we run all over the world looking for something that's already inside. They talk of the musk deer. The musk deer has a fragrance coming from his head. He doesn't know where it's coming from, runs all over the garden in the forest — lays down tired. "Where is this coming from?" He doesn't realize it's coming from inside.

We are in the same position. The truth is inside. We're looking outside. And then we keep on looking outside after hearing that the truth is inside. We still search outside, because when we close our eyes it is dark. We open our eyes we can see things. It's very elementary why we look outside. Because we don't see anything when we close our eyes. Therefore, we don't realize that it is not with the eyes that we see. It's with the attention that we see. Supposing something is in front of you and you close your eyes, that thing is still in front of you. Your awareness is that the thing is in front of you. Here's this cup of water in front of me. I am seeing it with my eyes open. I know where it is. I close my eyes; I'm still feeling it's there.

Where is my attention? Outside not inside. Closing the eyes does not take your attention inside. One has to remember this, that meditation is not merely calming your spirit by closing your eyes. Meditation is to withdraw your attention behind the eyes. Withdrawal of attention is totally different from focusing attention on something. We have been taught how to focus attention. We have been taught how to concentrate on something outside by focusing attention on something outside. We're so used to it we have never practiced withdrawal of attention. Withdrawal of attention means taking the attention back to the point from where it's coming out.

We don't know how to do it. Nobody ever taught us. From childhood till today we've only been taught how to focus attention outside. So that is why it's something new for us. Meditation is the art and technique of withdrawing attention inside, and then opening up the inner door — otherwise it won't open. You can close your eyes and think about all the things and eyes are still looking in front. You just blocked the vision by closing your eyes. It doesn't mean that the eyes are looking anywhere else.

Sometimes people say that we close our eyes and we imagine that we are sitting inside the head. Do you know where they sit? They don't know that...they don't...they don't check it out. Where are they actually sitting when they say, "We've closed our eyes and we are sitting inside our head?" They're sitting just outside the eyes. And again, I give a demonstration to them that again with your eyes closed you know where the eyes are. You can raise your hands here. If you now in the darkness think that there you're sitting — little picture of yourself — any way you make of yourself and then you try to bring the hands to your eyes, you'll see — hands have already crossed the point where you have that image. Anytime you can check it out. Which means: what we think we're creating an image inside is also outside. We are not withdrawing attention.

The other problem is that how can we see ourselves inside when we want to be ourselves? Supposing we see an image of ourselves in the meditation, don't we realize that...how can we look at that image if we are the image? We are the ones looking at the image, which is behind that image obviously.

These are simple mistakes we make, and we can keep on making this mistake all our life. After initiation, after learning the technique of meditation, we can make these mistakes. So that is why the technique of withdrawing attention is something very different. It's not to close our eyes and make a picture of something — that still keeps your attention outside.

The technique of going within is to use another faculty that we have, a faculty that is, that compliments attention and concentration. That faculty is called imagination. Now people pooh-pooh imagination: "It's only imaginary." They don't realize it's a very big tool in meditation. It's a very big tool because supposing you want to imagine that you're sitting on this table right next to me. Everyone can imagine you're sitting on the table. You're still there, but your imagination can take you sitting here — you feel you're sitting looking at the audience. It can be done. You didn't move. What moved? Your attention! If you want to say you're sitting on top of this building, you can imagine top of the building, you can see there are landscape from there.

Imaginary, but the imagination has drawn your attention there. It doesn't matter whether it's imaginary or not. The question is, the attention moves with imagination. Therefore, to really bring your attention to the third eye center, the center where you are already notionally existing in the wakeful state, you only imagine you are there. Not that you make pictures or you do something else — you imagine you are there, and I'll tell you as we proceed how to do it.

Today, our session will be to...how to imagine you are inside the head. But before we proceed there, I want to do a couple of experiments. How many of you have never come to my program before? Plenty for me to repeat the old things. The thing I do normally to show that imagination can move your attention anywhere in the body is called the "Orange Juice Experiment." Many of you have done it. Let's do it again. Those who have done it before and got tired of it need not do it. [Laughter] In this experiment it's only meant to show us the power of attention and its movement within the body. Then we'll be able to understand how to move that attention behind the eyes.

In this experiment, we will imagine that our body is hollow and made of glass, brittle glass. It's so brittle that if we move it might crack. So, you see, in this exercise you have to be very still. Otherwise the glass will crack. Secondly, it's hollow, there's nothing inside. So, you have to fill it up with orange juice. There's special reason for selecting orange juice — it's popular in Florida State here. And also, it's sticky and it's colored. So, all these will be of good value when we evaluate what we are doing. We imagine that this body is made of glass and we have to, through our imagination, fill it up with orange juice starting from the toes of the feet and filling it up through our legs going all the way to the torso, filling up our arms and into the head, right to the top of the head. From the tip of the toes to the top of the head, you fill it up with orange juice. Once you've done that, I'll give you further directions. So, close your eyes. Imagine you're made of glass and fill up your bodies with orange juice.

How many of you liked this experiment? Very good. How many of you thought it was useless? [Laughter] What were we trying to do? Is this meditation? The truth is I was watching all of you, and you were putting your attention where I was telling you, with concentration. So, you're all qualified to meditate.

Isn't it a great thing, that you're all qualified because you have control over your attention? But do you know what tool you use to do that? Imagination. You placed yourself in different parts of the body as I was instructing, by the pure use of

imagination, and yet it's the attention that moved. It's the same thing that we need to do.

These sense perceptions that we have, through which we're experiencing ourselves, through which we feel we have a body...how do we know we have a body? We have tactile sense; we have sense of touch, taste, smell. All these senses are making us know we have a body. And because we have a body with sense perceptions, we know there is a world, there are people, there are things. It's only the sense perceptions. And we believe that we can see because we have these eyes, and if we're blind we can't see. But the truth is that the eyes don't see. When you're knocked out of consciousness with anesthesia, eyes are open you don't see. When you're sleeping, your eyes are open, you don't see. You see something else.

If the eyes were to see, they would see all the time. What is the link behind it that makes you see? It's the life force. It's the consciousness. [If] you're not conscious, none of these sense perceptions would work. Sense perceptions are not working because of this body; sense perceptions are working because they're built into something that operates *through* the body.

What they're built into is called the astral body, which was the body you had before you were born, which will be the body you will have after you die physically. That body has a much longer life than this physical life. In terms of physical time, the average life of that body is one thousand to three thousand physical years. You can imagine how long you've lived in that body. And this is a very short step to take this body — might have taken many bodies during one lifetime of the astral body. And yet you're using the sense perceptions of the same body to look through these eyes, these hands, these ears, these nose. Wouldn't you like to see that body? And see how it works?

Another experiment: In this experiment you will close your eyes and imagine...just imagination again...imagine you're sitting inside your head. For that you have to first imagine this is a house of yours. It's a house which has several stories, several floors, six floors to be more accurate. Because of the chakras—energy chakras—we make it six floors. And those floors do operate, if you have meditation of the six chakras, if you've done that meditation, you'll find that they do separate like floors.

You are already in the wakeful state at the sixth floor. Behind the eyes is the sixth floor. Build a nice floor by imagination. Put a nice carpet or rug on it behind your eyes. Place the best chair you can think of, place that in the center of the rug. Sit on that chair. Have a small side table — not so big, very small — small side table on the

side, and place a bunch of flowers with a vase — what you call it, vase of flowers on the side.

And put a drink — it can be any drink — in a cup and a plate of your favorite snacks. This is all imaginary; it's what's happening in the head. So, first imagine that this is a house of yours in which you live on the sixth floor. You go down sometimes, but right now we're in the sixth floor in the wakeful state, that you're sitting on a beautiful chair, which didn't cost you anything because it was imaginary, but it's a good chair, very comfortable.

And with comfortably you're having that thing on your right side — table with a drink, flowers and a snack. Once you've imagined that, I will give you instructions what to do next. So, close your eyes. First imagine that this is a house and you're on the sixth floor and you're inside the sixth floor and you're laying a nice carpet or rug and make it a beautiful place. You can even have drapes and curtains if you like. Make it nice place. It's going to be your meditation chamber, your meditation room for the future, so make it as good as you can. We will always come back to this room for meditation; we won't meditate outside anymore. That's the room for meditation.

How many of you were able to do this experiment? Oh, very good, that's very good number, that's very good number. What did you experience? Do you still have the image of the flowers in front of you? How many still can see them? How did you see them? Not with these eyes, but you saw them. How many were able to taste the snack? Do you still have the taste in your mouth? How many still have the taste in their mouth? Very Good. The smell, the scent of the flowers...how many of you saw something that you did not want to imagine and something else turned up? Isn't that wonderful?

What does it reveal, this experiment? That these sense perceptions are operating from within and that within is our astral body. It's not a body — the sense perceptions combined create that body. We call it the astral body. It has no matter; it has all perceptions, sense perceptions. And it operates in conjunction with this body, fitted inside this body, so we, in conjunction with that, are able to see and feel with these outside physical eyes, physical hands, physical nose, physical ears because these are the one that are encasing the covering near your body. Because of that covering, if there's a obstruction in this body, we don't see.

When we're blind, we're blind in this eye because we're covering that eye. But if you're not using this body, and withdrawn your attention, you can always see. You will never miss seeing at all. You'll always have good sight. Here your eyes are weak,

you wear glasses; there you're always 20/20 because there's nothing obstructing the vision. So, the inner body which we call the astral body, which is the body which has outlasted this life and were there before we were born, that is the one which is going to be meditating inside. The physical body is just a cover, a shell. You don't meditate with a shell. You meditate with something real, and that is more real than this body.

It doesn't look like it. Looks imaginary. If you leave this body that imaginary body because absolutely real. What is blocking the reality of this body is our physical body and our assumption and our experience, continuously, that the physical body is the only reality, the physical world is the only reality. We've never experienced any alternative reality. That's why we say this is our only reality — everything else is imaginary.

You have to step out of this body into your own real body. You'll find it. Now this is only step one in meditation. When you go to the astral body, it's only step one because the astral body also has a life. It comes and goes like this body comes and goes. This is born and dies; astral body also is born and dies. It does not give you permanent relief from experiencing these lower levels of creation.

So there is a higher body also. That's a wonderful body. That body is covered by the astral body. It does not have sense perceptions, because sense perceptions are a cover. It does not have matter — matter is a physical cover. That is the cause of all experiences. That is the cause of everything that we are watching. That body creates the universe; that body creates all universes; that body creates everything that can ever be experienced in time and space by anybody.

That is the most important body, the causal — we call it causal body — is causing everything. What is the real nature of the causal body? We have another name for it, and you might be surprised. The other name is the mind. The mind *is* the causal body. There's no body there. The mind creates the body, the mind is the originator of all the experiences, and the mind is covered by the astral sense perception, the mind is covered by this physical body.

Mind has a very unique feature. It's a machine. It's not our self. It's like... Just like this body is not our self, it's a machine given to us. The astral body sense perceptions are not our self, they're just a machine attached to us to work, to use. The mind is also just a machine, but the mind is the most sinister machine, which has led us to itself to the extent that we are totally convinced that's our self. We even think this physical body our self. Sometimes the thought comes, "Maybe not." Maybe

something else is there.” The astral body sense perceptions look very real. People think that’s the soul. People have talked to me telling me, “Yes, my soul went from one body to another. My soul was born.” They’re calling the astral body a soul. They don’t — no idea what a soul is.

Soul is not a body at all of any kind. Soul is pure consciousness, the ability to pick up awareness through our body — that is soul. Soul is something very different and that’s our real nature — soul — and we’re mixing it up with our bodies. And the biggest confusion is between the mind and the soul. Mind is a thinking machine. Mind has big limitations, although it creates everything, but it only creates in time and space. It creates everything, only creates with cause and effect. It creates everything, it creates karma — it creates the law of karma. Soul has no karma at all. We have no karma at all. We’re bearing the karma, going through the karma of our mind, which was given to us for a very beautiful purpose: think when you want to, communicate when you want to, write when you want to, speak when you want to, use the mind for all these things. Not that you become the mind. Use it for all these purposes. You’re not the mind; you’re the power that makes the mind alive; you’re the power that makes sense perceptions alive; you’re the power that makes the physical body alive; you’re the life force that makes life at all levels. So, you are beyond these.

Now because it’s a very rare experience to even go beyond the mind, very few people have gone — very few people. Those people...some are hiding somewhere, some have come to deliver a message that you’re beyond the mind, “and please, if you want to go to your true home — immortality, true immortality, the soul is immortal, mind is not — you want to go to immortality, go beyond the mind.” Those people can be counted on the fingers of your hands, they’re so few in billions of population on this planet.

So, it’s a rare thing. How do we find those people who have gone beyond the mind? You can’t find them. Sorry. Because you have no means to find them, you have no means to know. All our search is confined to the mind. All our search is confined to time and space. We can’t search anything that’s outside our time. We can’t even imagine, we can’t think, we can’t contemplate anything outside of time and space.

That’s the limitation of the mind. The mind can’t function beyond that. Therefore, all our search is from the mind. All our search is from contemplation and thinking with the mind, so we never find. But if somebody really wants to go into immortality, a true seeker, a seeker who’s not trying for thrills, not trying to say, “Let me have an out of body experience,” not that “I want to have some image of, glimpse of, heaven

or hell” — not that. If there’s a seeker who says, “I want to go into true immortality where there’s no birth and death at all, then, he has to merely seek, and he can’t find that person who can help him, but the person can find. If the person cannot find a seeker, they’re not qualified. It is not the seeker’s job to find a Perfect Living Master who can take you beyond the mind; it’s the job of the Perfect Living Master to find the seeker.

When the seeker is ready, which means he has sought enough and said this is not what I want, a Perfect Living Master appears in his life. Appears through coincidence, appears in many unusual ways, in secret ways. Rumi says, Maulana Rum says, “Sultan, which is a king, saint, the holiest of men, and pickpocket, a thief, all are being dragged by the ear with the power of love.” And then Rumi says, “I did not know that God himself desires us. I did not know. We thought we are seeking; we didn’t realize he’s seeking us.” He’s more keen to seek us than we are. When he finds a match, seeker with seeker. When he finds that this seeker has gone beyond the seeking of things that lie in the three worlds of the mind, he comes forth and seeks in secret ways.

This is the beauty of it. Secret ways because in our innate self, in our real self, we love mystery. Mind tries to explain mysteries, and we love mysteries. We are happy with mysteries, and the mind is not. The mind wants to throw open everything — break up, break it and see what is inside. We have a nice toy working. Enjoy it. No, we want to break and see how it works inside.

That’s the nature of the mind. Mind is analytical by nature; it analyzes everything. Our consciousness, our soul, is synthesis; it joins and sees things in a big grand picture — in one way, as one thing. There’s a difference of approach, but we have identified with our minds so much that we don’t know who is who. We’ve even forgotten that the mind is only a thinking machine, a rationalizing machine, a machine that puts two and two together, a machine that just comes to conclusions, a machine that uses logic. It’s a mechanical thing attached to us, given to us, useful but only useful if you use it. And if the mind starts using you, then there’s something wrong somewhere.

There’s a story of a, an old story we use to, we call it *Alla-deen* — they call it Aladdin here. It’s the same little boy who found — I think he found a lamp and he rubbed it and a genie appeared. Huge genie appeared, and the genie said, “Master, command what I shall do with you.” The little fellow didn’t know that he’s the master now, and the genie is the slave. So, when the genie said, “Command. I’m your slave, I’ll do what you want” he was so first of all frightened by his own genie, and then he began to

give some orders, "Genie, go and make a house for me." Genie made it in a few minutes and said, "The house is ready, what else?" He says, "Go and put a bridge on the river." He began to give all kinds of orders, and genie carried them out. Ultimately, he was out of orders. "Genie, do what you like." The genie began to tell Aladdin what to do. And the genie became the master, and Aladdin the master became the slave.

So, there was a friend of this Aladdin who came one day, said, "You use to be very happy-go-lucky fellow, always cheerful. What has happened? You look so sad." He said, "I'm sad because I found a genie. He says he's my slave, but I'm out of all orders to give it, so he's giving me orders, and I do what he tells me. I'm in a bad shape now." He says, "Don't worry. I'll tell you a way out. When the genie next asks you what to do, tell him go and bring a long pole, a wooden pole from the forest, a tree, cut it and make it a pole. When he brings the pole, tell him dig in the middle of my room. When he's dug the pole in the middle of your room, [and] he says what's next, he says go up and down the pole till I give you next order. So, hold the genie up and down the pole. When you're ready, give it order. When it's finished doing, say up and down the pole."

Mystics have used this analogy to say our mind is a genie. It was our slave. We were supposed to use it, give orders to it to what to think, what to do, what to rationalize, what conclusion to come to. We were supposed to be giving instructions what it should do. Instead of doing that, the mind is telling us what to do.

The mind tells, "Now I'm thinking like this, do this." And then we say, "Oh, we regret why we did that." Looks like it's the reverse. So, the mystics say, "Bring the mind in the center of your head and dig a pole, a pole of repetition of a mantra. So long as the mind is repeating the mantra, say, "Hold on to it." When you want the mind to think and do something, take it off.

You now think you have a problem. Solve it like this: "I want to do this." It's finished, put it back on pole, up and down. Just an example how we have reversed the situation of our relationship between the mind and our self, of our soul. We are supposed to be the master, the mind is supposed to be the slave, and we have to correct this. And it will be corrected only when we know who we are. It can truly be corrected only when we discover that we're a soul and not the mind, which means there should be an ability in us to go beyond the mind and into state of being where the mind is left behind, and we are able to know who we are. And that state exists right inside our head. This is amazing that all that I'm talking about is all confined to a little space in the head, and we can access all this, including going beyond the

mind, but for that, since our search is always through the mind, we need the help of a Perfect Living Master.

I will talk more about it later. Right now I want you to practice this genie thing. That means: make the mind repeat something, sitting in the middle of the head, the same place where you sat and saw the flowers, same place...you didn't look for where you were sitting — you just sat. By imagining that this is a house, by imagining you're on the 6th floor, you very conveniently sat there. Go back there and sit on the same chair in the same room with the same carpet, and then start repeating some words.

You know that the teachers, the Masters, give us words to repeat. We call them "simran," we call them "mantra." Why do they give those words? Two reasons: One, the repetition of any word makes the genie go up and down, makes the mind repeat them and get busy with the repetition; secondly, those words are chosen not to be connected with any experience outside.

Supposing I'm giving the word "Ye Olde Shakey's Pizza" as my mantra, and I keep on repeating, "Ye Olde Shakey's Pizza," I'll never go inside. I'll go to all the Shakey's Pizza stores that I can think of. Therefore, if you're given a mantra which has connections with or association outside things, it doesn't work. Therefore, these accomplished, enlightened mystics, they give us a mantra or a word which has association inside but not outside.

So, when we repeat those words, automatically without knowing, because we haven't seen what those words are referring to, but at least they do not pull us outside, and we can use them. The advantage of these words is that it squeezes out the words of thought, the thoughts which always drive us out. The mind is always thinking. (By the way, nobody can stop thinking. I can tell you we tried experiments and people think even more when they think they're not thinking. Then they think, "No, no, am I not thinking" and so on.) The thinking is a continuous distraction for us because we think of outside things. By putting the mantra, the simran, in place of the thoughts, we are squeezing out the thoughts and putting something else into it — that's a big advantage. The second advantage: If these words have been given by a Perfect Living Master, he empowers those words.

He empowers the words, simple words which were just vocal symbols, they become empowered. When you repeat them it prevents negativity from attacking you. Those words can be so powerful. If anybody is afflicted by ghosts or spirits or haunted places, go there, they all disappear — they run — so powerful.

So, this is an advantage because when we are doing spiritual practices and meditation there are occasions when we can go wrong, when other forces — forces that are interested in our not going in. There are forces that are sustaining this experience outside, and those forces prevent us from going within, prevent us from having these experiences, and they appear in negative forms. So empowered words are able to tackle them. So, it's a very useful thing, and if you are repeating these words day and night, keeping the mind busy with the words and only taking it off when you have to do something intellectual or requiring a mind, then negativity never comes near you at all. That's a very big advantage. And these are all tested things — you can test them too.

Now how many of you already had some mantra, some simran, that you can use in our next exercise? Thank you. How many of you have no mantra or no words to repeat? Those who have no words to repeat will now coin a simple phrase, a simple phrase that directs them to a beloved, directs them to somebody you love, directs them...a very short phrase expressing your love for somebody, and that will be temporary mantra for you.

How is a expression of love a temporary mantra? Because you will find that the reason speech, all these things end with the mind, but love transcends it. And love is a quality of the soul itself, and therefore by using that mantra you are referring directly to your own self, to the soul. And that's why it's a good phrase to start with, if you don't have any empowered words.

Now we go back once again to the same chair which is going to be your meditation chamber now. Don't think that you can make a nice beautiful room outside and say that's used for meditation — you are then meditating on the room. Don't think a special chair kept in your room is going to be the best for meditation, because then your attention is on the chair. Your attention should be on the chair that you created inside this room which is your head. And that's where your attention should always be, and then meditation becomes successful. So now imagine you're back again in the head, third eye, third eye center, sixth floor, on the carpet, on your chair. Now gradually repeat those words, put all your attention on the words. Words should be repeated slowly, deliberately. It is not the speaking of the words that will withdraw your attention; it's listening to the words that will withdraw your attention inside. Listening comes from the soul; speaking comes from the mind. Therefore, listen to the words as you speak. Make the mind speak and you listen, deliberately, every syllable. See it's very clearly you can hear it. If it is not clearly heard, make the mind speak it louder till you can hear it clearly — every syllable — and go step-by-step on the words. And repeat them steadily and ignore what is happening around. Ignore

any other thoughts, ignore any picture that comes in front, ignore any faces that come in front. Stay in the center.

How many of you were able to successfully do this? Very good. This is how simran should be done — with the mind, and you listen. The concentration of attention takes place by listening and not by speaking.

We speak so we have something to listen to, something that is not distracting us outside. The power of listening rests in consciousness itself, not in the mind. The mind speaks, the soul listens. If you want to know who you are, you are the listener. You will...as you make a little progress, you'll listen to other sounds inside. You don't have to use words. You don't even have to use mantra; you don't have to use simran when the inner sounds will be heard, sounds emanating from consciousness itself. Sounds emanating from the soul, not sounds created by anybody outside. The sound of the self. When that can be heard you can drop everything else and listen, and it will be pulling you up. The sound alone can take you up. We'll come to that.

This is just to...a basic way how to repeat the words. And we'll follow up again tomorrow in a meditation session. And how many of you would like to fly? Not with this body, the astral body. We'll do that too. We'll do that so that you have an experience that you can do anything with the inner bodies. Okay, I have a...now set of interviews set up, but before doing that we'll go through some questions and answers.

Q. [Unrecorded question.]

A. The universe that we see around us is merely a projection from our own mind. It's like a hologram. It's not real. It looks real — we have made it look real in order to experience reality of the universe, but really it's just a projection from the mind. Like you go to a movie, the movie is on the screen, and we see it on the screen, but we think that the movie is real. We cry, we laugh, we enjoy, we wonder, we're in suspense what's going to happen next. We are constantly looking at the screen, not realizing the screen doesn't have the pictures, the pictures are behind us in the projector. And unless the light falls through the projector, which has a predetermined, pre-filmed movie in it, we won't see anything on the screen. And yet every time when we look at the movie we think it's real.

And we get lost into the movie, into the reality of the movie which Aristotle said we need drama, we need movie, because it helps us to put our emotions out. It helps us to relieve our emotional self. And he called it "the catharsis of emotions," "purgation

of emotions.” And he says we know the movie is not real, yet we want to believe it’s real, so we do what he calls, translated into English would be, “a willing suspension of disbelief.” We would normally not believe, but we willingly suspend it just to enjoy the movie for which we have paid a fee. Even horror movies we’re willing to see. This world, this universe, is like a movie been projected, and the light of consciousness goes through the film already pre-recorded on the mind which makes this movie come into being. That’s the true nature of the universe.

Q. [Unrecorded question.]

A. [Laughs] I have to see. Umm, God’s exit plan — that means exit from this universe... If anybody is tired of this universe and wants to get out, God’s plan is to God to make a Perfect Living Master and come to that seeker. God’s plan is very simple: A person who seeks will find — as simple as that. If you seek, it depends what you seek. You seek worldly things you get worldly things; you seek worldly friendship you get worldly friendship; you seek inner friendship you get inner friendship; you want total immortal companionship you get immortal companionship. Whatever you seek you get that.

If you get part of it, and you still seek, you’ll get more. Supposing a person is not initiated by a Perfect Living Master but has been initiated to some extent by a teacher who says, “you can go this far” and takes you only part of a few steps. Nothing wrong: go a few steps. If your seeking still goes on, still continues, you’ll find a master who goes beyond.

It’s not that that there’s any disqualification in not being initiated. The qualification is to seek. If you’re a seeker you will find, as simple as that. Whatever you seek you will find that. The more you seek the more you’ll get. So, Gods exit plan is very simple. God himself will come to you in a form of a human being with God consciousness, with the same consciousness that we ascribe to God, and even more which we can’t understand. With that consciousness, a human being will come and take you back.

Q. [Unrecorded question.]

A. Those who don’t know what the circle...what is this...the Wheel of 84 is, the Wheel of 84 means that the wheel of being born and reincarnated again and again in 8.4 million species. This number has been determined by some experts who wrote down how many species exist. And 56 — 5.6 million, which we call 56 lakhs in India

— that 5.6 million is in the vegetable kingdom — plants and trees and algae and all that is 5.6 million species.

And, so the species number comes down — human being in human form is in the last group of 400,000 species. So, you can imagine, it's only one form in so many forms. The Wheel of 84 — the wheel of going through these different incarnations goes on for everyone, because that is the very method by which you come into this form. This form, physical form, results from another law called “the law of karma.” The law of karma says that you cannot have a body, you cannot be born, you cannot have this unless you have karma. Because you have come to fulfill your karma, that you have to pay for your actions, get rewards for your actions — you did something bad, you have to be punished, you did something good, you have to be rewarded. And that's the nature of karma which creates a body. Without karma no body can be created. *“Paralabh pahle bani paachey bana sareer,”* the destiny is made first, the whole package of karma, then the body is made. Even before conception in the mother's womb, the whole total karma for the whole life is already made. So therefore, karma is the very basis of having a life.

Now karma requires that you should have a cause for every effect, which means if I am born and have to pay karma, when did I create it? If I came for the first time, when did I create a karma? How could I have a karma when I was not here at all? So, the law of karma says that “you must have a past life in order to have this life.” And “you will have a future life because of this life.” There is no past life, but a memory of a past life can be embedded into your mind, creating a past life. So, what we say is our past lives are only embedded memories, but once we come, we can connect with the past life. The past life would not exist till it's had an earlier past life, and so on and so on — infinitely. So, when we are born the very first time in this Wheel of 84, we carry with us notional or embedded memories, which look like our memories, so they become our karma. So, our karma begins from there, and since we are now here, if we don't get out after this life, then we keep on repeating — then it becomes real. That means we really have this karma and we have the next life, the next life, and we can be tied up here forever. The problem with this Wheel of 84 is that once you get trapped into it, there's no way to get out.

You come for adventure. Why do we come in this world in the first place? We come for adventure, to see a new way of experiencing. All forms that we take, no matter whether it's a physical form, no matter if it's 8.4 species, no matter if it's an astral or causal form, all forms are taken for varying kinds of experiences. We come for an experience, for adventure. We want to see something new which consciousness can experience.

So, when we come for this, we say, "It's a minor trip. We'll just go and come back." But the law of karma says, "If you do good things, stay here, we'll reward you; do bad things, stay here, you have to be punished before you can go." So, it becomes an endless cycle of birth and rebirth. And therefore, the Wheel of 84 is trapping us all, one of the big traps. And to get out of this...nobody can get out unless we have an advantage of a Perfect Living Master. We can go to higher levels of consciousness — they also have a time. After that we come back. Interestingly, out of 8.4 million species in which a soul can incarnate and be found, there's only one out of this 8.4 where karma can be created. That's human form. No animals, no trees, no birds — they don't create karma. Only human beings create karma. But all of them pay off karma. The trees are paying off karma — that's why they're stuck. Insects, birds, they're all paying off karma. Angels, astral bodies are paying off karma. Causal bodies are paying off karma. Everybody is paying off karma, and there is one solitary human being creating karma? How can one solitary human being create so much karma that all the 8.4 species, 8.4 million species, should be just paying off that karma? The reason is karma is created by the mind. Karma is created with the intention, and the moment you use your intention, good or bad, you create karma. Karma is not action. Karma is the intention that leads to action, and even if it does not lead to action, it's still karma.

So, we are creating karma at a tremendous rate all the time. We have already accumulated so much karma that we don't know what to do with it. To create a life, we need a certain amount of karma. That means destiny. We want to make a destiny. Destiny consists of birth in a form — that means human form — and death. And anything in between we fix some episodes, we fix some events. We fix meeting people, we fix jobs, we fix marriages, we fix love affairs, we fix hatred affairs, whatever it is. We fix all these things, and that's a pattern of karma. We call it destiny or *pralabdh*. *Pralabdh* means "already fixed karma for which we came." Then there is some gaps left over in the middle where we use our mind to express our intention. We have no intention where to be born; it's automatic. We have no decision where to die; it's automatic. And in between — who we meet, what jobs we do, who we encounter, we have no choice. About 70 percent of the time in a *pralabdh* is predetermined, and we have nothing to do with it.

Then come those gaps where we use a special power only given to human beings called free will: the feeling you make your own decisions now; the feeling you can decide where to go, right or left (who can stop you?); the feeling you believe or don't believe (who can stop you from that?). That feeling that you have free will is the basis for creating karma. Whatever you do deliberately, thinking, "I want to do this

or that,” that’s free will. Every act of free will creates karma because you’re making a decision. Every decision you make leads to its own effect; it’s a cause for an effect. So that is why human beings, by the continuous functioning of the mind and pouring intention after intention in it — we create so much karma that it can’t be held even in one life.

So, what happens when we die? We look at the karma we created. It’s so much it can’t fit into another life, so the pralabdh from this is created, the destiny is created for the next life. The runover, the excess of it, goes into a storage, a storage called “*Sinchit*,” reserve karma. So, we accumulate reserve karma from which we can pick up. Supposing we live a very karma-less life. Karma-less life can be led if we say, “Let’s go with the flow.” People...when I came to this country they’re all talking about “let’s go with the flow,” but nobody was going with the flow. They all tried to fight the flow, but they all said, “let’s go with the flow.” If you go with the flow that means you go with whatever intuition tells you, whatever circumstances tell you — keep on going, you don’t create karma. You’re not using your intention to alter anything. Supposing you have a very holy, karma-less life like that — you have plenty in the reserve to make another destiny for you. So, the destiny is the *sinchit* karma, the reserve is so big. We’ve accumulated so much; it’s good for a million more lives. So, we have all accumulated so much that we can’t now say, “let me go with the flow and I’ll get out,” because we’ve got so much reserve karma.

What we come with we call “Pralabdh” or destiny; what we’re doing here we call “*Kriyaman*,” that means the new karma being created, and what is reserved we call “*Sinchit*” in Indian language. These three, Pralabdh, *Kriyaman*, and *Sinchit*, are the three forms of karma, and they bind us down to this life of time and space over here. So that is why there is no escape once we’ve come here, unless the escape is through somebody who can take us beyond the mind, which is a Perfectly Living Master. All others can take you two different stages, and after enjoying or suffering those you come back. You can go to heaven for a fixed time, come back, and go to hell for a fixed time, come back. It goes on rotating like that.

And there is nobody who has come down to earth as humans and does not have to go through without the karma. Karma is necessary for this. When one is initiated by Perfectly Living Master, the *Sinchit* karma is destroyed in total. There’s no reserve karma left after that. Therefore, initiation by a Perfect Living Master is the greatest event that can happen in our continuity of life. We have lived so long and come so many times. There’s no point in this process which is more important than initiation by a Perfect Living Master because it destroys the *sinchit*, the entire reserve, which means if you have to have another life it can only be formed from the karma of this

life. There's a big advantage. And then you can alter this life also and make it so easy that the next life is much better if you have to come back. You need not come back if the karma doesn't justify it. That's a big...one of the biggest advantages of initiation by a Perfect Living Master — all reserve karma (sinchit) is destroyed. So the coming back, if necessary, is only based on karma of this life.

Q. [Unrecorded question.]

Perfect Living Masters can do anything. I've seen they have total freedom, and they can do anything. They can sometimes do things which we want, and sometimes they do things which we don't want. Sometimes they do things which our soul wants, and sometimes they don't do things which our mind wants. Sometimes it becomes difficult for us: Are they helping us or not? But they are truly helping us on our spiritual journey. We sometimes want physical journey like them: "Master, help me with my health. Help me with money, I'm having short." They do help sometimes. They help in these areas provided it does not distract you completely from the spiritual journey.

So, their main purpose is that they've taken responsibility for taking you back home beyond the mind, and they will fulfill that obligation under all circumstances. So, these are...they think it's a temporary show here, so temporarily they can give you some things, and then ultimately you won't want those things yourself.

A little story of a gardener — gardener, you know, who plants flowers and plants. A gardener was planting a little sapling in the soil, and a young man passing by said, "Oh, foolish man, what are you doing? You're planting this little sapling in the midst of all the weeds, and then you're watering it and giving fertilizer? The weeds are going to eat up all this. Don't you think that the plant has no chance with all the weeds around it?"

And the gardener looks up and says, "Have you ever planted this plant before?" And he said, "No I haven't done it. I'm only looking at what is obvious." He said, "I have planted this before. When I plant this, the weeds are eating up some of the food I give, and I feed the weeds. I deliberately feed the weeds, because the plant will grow in spite of the weeds. When the plant will grow and become a bush like this, the weeds die under its shade. I've seen that happen."

The example is given...when a Master initiates us, he plants love into our hearts. And with that love we want things of this world. "Master, I need some more money now." "Master, I'm very sick, I need...problems." "Master can you help me [with]"

this?” And he feeds the weeds: “Okay, you’ll have this, you’ll have this.” Eventually you’ll say, “I don’t need anything except you Master.” So, the love ultimately overcomes all these desires that the Master deliberately fulfills to build up our faith as a stepping stone for higher steps in the journey. So, it’s not that the Master cannot do it. He can do anything, but he keeps in mind that he has taken responsibility to take us back home. The responsibility a Master, Perfect Living Master, and I keep on repeating Perfect Living Master — there’s a big distinction. I don’t know other Masters do it. Perfect Living Masters take full responsibility to take you back home, no matter what. But while the show goes on here he plays with you. He plays with you, he pretends he’s like you, and he works with you, and he runs with you.

He does everything as if it is real because we’re taking this reality. And why does he do that? Why is he playful? He should be very serious telling us only to go to Sach Khand and not waste our time here, but he plays here, he’s playful here. The reason is simple. Because the basis for going beyond the mind is love and devotion. And love and devotion creates friendship like no other friendship. Therefore, a Perfect Living Master is the best friend you can have; there’s no friend like that. His friendship and his love is unconditional. He will never place a condition on his love. Even if we have conditions, he’ll ignore them and his love will be unconditional.

Big sign if you want to know a particular person who you think might be a master or not: Look at the way his love comes unconditionally. If there’s a condition attached: “If you be good, I’ll help you.” “If you’re not doing your meditation, sorry, you can’t go to Sach Khand” — not a Perfect Living Master. A Perfect Living Master’s love is unconditional. Our mind imposes conditions on ourselves; he doesn’t. So then, because friendship and love is so important, therefore he’s playful with us here, he’s playful with us in the astral stage, he’s playful there, and he’s playful in our true home also, where we find he and we are one.

It’s a beautiful game, the whole game is beautiful. So therefore, the masters can do anything, but they will do things which are to our benefit. And we may not fully understand at that time, but later on we do understand everything. When we look back we realize every step that happened was for our own good. Yes?

Also, there’s another second part of the question about meditation: Yes, meditation does not burn sinchit karma. It’s already gone, but meditation can burn current karma and lower it. Meditation can convert a karmic episode, especially bad ones. People don’t want to burn good karma. [Laughter.] They all expect rewards. They just want to avoid the punishment.

And if [they] meditate and the good ones—good and the bad—both are going away they say, “That’s not a good deal.” So, in meditation, when you burn it’s not burning, it is a karma which physically looks like it’s taking place but internally you don’t feel it, and that’s how it becomes easy to go through it. Sometimes there’s some karma that we have to go through, and the Master hides behind a wall. “Master, where are you? I need you now.” [Laughter.] And then he appears, “Oh, what happened?” “I needed you then — now you’ve come, and the whole thing is over.” “Oh, I’m glad it’s over.” [Laughter.] Games like that. So, you must remember they say that “the world has been created by God’s *Mauj*.” In India we understand the word *Mauj*. His *Mauj* can be playful. They say having *Mauj* is good. That means you’re having a game, playful.

So...but yet we want to use *Mauj* as “will,” that His Will is prevailing. So, the correct translation of the word will be “a playful will, an arbitrary playful will.” That’s what’s creating this whole universe, an arbitrary playful will of totality of consciousness which we call God. So, this is a game in which meditation is one of the factors that helps, but it is also not the only factor.

That love and devotion also wipes out karma, which life changes. Life begins to change at initiation, and as we keep on watching and spending more time with an ordinary person who happens to be Perfect Living Master. Don’t forget, a Perfect Living Master is an ordinary person; he’s not an unusual person. Ordinary person. He’s born like us, dies like us, falls sick like us, eats like us. And, for those who remember, does “*shuh, shuh, shuh*” like us. I’m considering a man: “shit,” shave and shower. [Laughter.] I mean, there’s no difference that way, of the life of a person who we call a Perfect Living Master. What’s the difference? The difference is in consciousness. The difference is how much awareness that ordinary human being has. Is he aware at all times of all levels of creation and the totality from where creation is coming? If he is, he’s a Perfect Living Master. The definition is not based upon how he looks, how he dresses, what uniform he wears. It’s not based on that; it’s based on the level of awareness.

We, when we are seekers and are meditators, we are proceeding on this path, we go stage by stage, step by step. Only one level looks real to us at all times. Right now, the physical world is real. We go to the dream world, dream world is real, physical world disappears. We wake up, this world again becomes real. It doesn’t go away; it becomes real, and we say we dreamt within this world. This world was there, and we dreamt within this world and lost awareness of this world. We go to the astral plane, that becomes real. We were always there, and we find that we just lost the awareness of the astral plane and we’re in a physical life. And when you go to causal

plane, causal plane alone is real, astral plane disappears — that was just a little dream. And the physical world is a dream. They are dream within dream and only one is real. Eventually you find everything is a projection, everything is being created by consciousness to experience it. Then what is real? No stage is real, not even Sach Khand, true home, not even a permanent home, not even permanence, not even the concept of permanence is real. Then what is real? The only reality is the one who is experiencing all this, the self. The self is the only reality. The experiencer is the only reality, and no experience of any kind is real but looks real, stage by stage. A Perfect Living Master is one who knows that all these are real and unreal at the same time, who is able to hold the memory, hold within consciousness while he's here in a physical form, or astral form, or any form.

He's constantly aware. He doesn't have to go somewhere to find out something. When a Perfect Living Master talks to us about some other region, he's not going to check out what's happening there — he's there. He's there everywhere. So, this direct awareness of all levels — knowing how they're created and how they're become real, and how they're really not real — this constant awareness differentiates that human being from all other human beings. And a person who is a master, has gone up to the causal stage —and there are many Masters like that — they're only aware of the physical stage when they come back, and they know there is something higher — they teach us. If they want to tell us more, they can withdraw their attention back again through the practice of mediation and come back and teach us again. But a Perfect Living Master does not do that. He's at all stages at once. That is why his speech is not made up of books. His speech is not made up of saying, "I remember something." His speech is made up of what he's directly aware of at that time. So that's why: ordinary human being just like us, just different awareness, we call a Perfect Living Master.

Q. [Unrecorded question about the nature of the mind.]

A. Good question. One mind taking three forms. We call it a *Pindi* mind, which is physical mind. It's the same mind, functions differently when we're in the physical body. Mind is the same; it functions like a physical mind. It's a physical mind, because it believes in physical reality, deals with physical reality, analyzes physical reality and works out physical reality.

It's the same mind; the process of the mind is still the same. It's thinking process is the same. It doesn't think of astral plane, it thinks of physical things. So, physicality is introduced to the same mind, and we call it physical mind, described as the "*Pindi Man*" or physical mind. So, the physical mind is involved in this. When we go to the

astral plane it's the same mind waking up to an astral experience, [and] then it associates with astral things. Like we wake up, the mind wakes up too. The mind wakes up to its own reality. Go to the causal plane, that's where the mind says, "I am the self." So that is the self, the causal self is the mind! And the mind says, "I am the reality, I am the self." And there are hundreds of teachers around the world who have stopped there and called it Sach Khand, because there the mind is universal, there's only one mind. That one mind is pervading all minds in this universe, and therefore we can say we've come to the end of our discovery. It's a universal mind, just one mind creating everything. That mind is creating the universe; the mind is creating all other minds. Therefore, the universal mind, which is the causal mind, rises to that occasion, and we call it the "*Brahmandi Man*" or the causal mind.

So, there's a *Pindi Man*, *Andi Man* and *Brahmandi Man*, but they're [the] same mind experiencing differently, just like the soul is experiencing differently. The soul in the physical body is experiencing physical reality. Astral body, the same soul, is experiencing astral reality, in causal realm, experiencing causal reality. Now these realities are very different.

Here, we have to have a body to say, "I'm talking to so and so." If Jonathan had a different body I won't talk to him. Supposing he was a bird flying around, I'll say, "that's a bird, that's not him." We are used to considering bodies that are like us. They should be similar — then we can communicate. We don't communicate with bodies that are not similar.

We either put them high or low. Some angels we can't communicate (we try to) and some birds we don't talk to because they're not like us. We talk to like-minded things. So, when we go to other levels of consciousness, it's the same situation there. We communicate at that level, and therefore the mind itself becomes different and functions differently, creating its own reality at different levels. And own reality creates beings at the same level.

Supposing we die, and who will be our companions with whom we can spend time and they understand us and we understand them? Astral beings, even though there is an area between the astral and the physical which we call the astro-physical overlap. This overlap is very interesting because, if you look at this world, this universe as a whole, the space extends to infinity in every direction. When something extends to every side in the same way, what shape does it take? It takes the shape of a globe. Theoretically, theoretically if something was hundred miles away from every point it will be hundred miles diameter globe.

If it's infinite, it will be an infinite globe. This physical universe is like a globe, and there's another universe called the astral universe, which is also bigger globe. Because there also infinity means more infinite than this infinity, which I don't if it can be understood that there can be more infinity, but it's larger, vaster than this. Part of that overlaps this. Now there is only space — there is nothing else in it. Where the space overlaps, it becomes like a sort of a fish shape thing. The fins go into the two sides, and the fish comes up like this. This overlap is very interesting, because one can experience both sides while in the overlap. A person dies, and his astral body is still there, he can see us, be around us, because it's in the overlap.

But he can't — we can't communicate with him — he can't communicate with us. Except through hints and feelings and so on, the presence can be felt. And there's a different style of making one's presence felt in the overlap. The overlap is like a fish. The astral plane is now going to meet a higher plane, the causal plane, which is also a globe. All three of these planes are in time and space. Now the biggest globe now comes up, having a very indirect kind of space, which is very difficult to describe. I'll tried one day to describe this space in the overlap of the astral and causal — makes another fish. A knowledge given to somebody of two fish, to give 50,000 people the knowledge of two fish, will be serving two fish to 50,000 people. I read in the Bible, "Jesus Christ served two fish," and people are thinking he must have cut them into small pieces and caught them from the pond. We talking of higher knowledge; we are talking of inside knowledge. The overlaps create the shape of the fishes, and the overlap gives us the experience of both sides.

The second overlap has a wonderful experience where you can at one point in the overlap, in the middle of the overlap, see both sides completely! That's been termed in our literature as the Bunkanal or Bunk Nal, which means "the crooked tunnel." It's called crooked tunnel because only from the center of the tunnel we can see both sides — it's crooked at that point. And otherwise, when we're approaching the crooked point, the tunnel, we only see the lower part; go above that you see the upper part, but that point we can see, and that's in the second overlap.

These amazing experiences, which are all hidden inside, and we go through them, these experiences are the ones which make us feel that the mind is awakened to these experiences in the same way like we awake. And the overlap experience can make us have a contact with both sides. Right here the first overlap is the entire copy of this universe and the upper universe, and people spend lot of time in the overlap, sometimes they can spend years.

When a person commits suicide...for example, a person commits suicide. What is suicide? It's killing yourself in a physical body before what appears to be your normal time. So, the normal time is recorded in the Pralabdh as notional time. In Pralabdh the destiny says, "You will live so long." The astrological chart says, "You will live so long. The palm reader says from the lines, "You will live so long." And then suddenly you commit suicide and defy all of them, say, "you're all wrong, I'm dying now." You think you've died; you just left the body early. Then what happens to you? Then you still stay here; you're still here in the overlap. For the remaining period you will not go anywhere till that period is over.

So, the overlap is a very interesting place where lot of people murdered, suicide, unnatural death—are floating around. Then, not all are floating. There are two types of disembodied spirits, disembodied astral forms. One is which are fixed to a place. If a murder has been committed in a certain house, one can get haunted into that house and can spend the entire notional time there. Or you're searching something and then there is unnatural death by an accident. You're traveling by plane, you're traveling by car — an accident kills you (physical body), unnatural death, your notional death would be later. Then you're traveling all the time. In India we distinguish between these two spirits. We call those that are fixed as "Pret" and those that roam around as "Bhoot."

Bhoot, Pret, the distinction between these: the disembodied spirits, the ghosts, you might call them ghosts, ghosts that run around are because they were on the process of seeking, traveling; and the ghosts that were stuck at one place because of the nature of the cause of death, they stay stick there. When we say, "that house is haunted," spirits are still there. You can see if you have experience with them, they can try to communicate also with you. And if you have some meditation experience, you can even see them. So, this is a very highly populated area. The overlap is a very highly populated area. And is more populated than the physical world. So you will notice lot of people are trapped up in there for their notional time, then they go up.

Q. [Unrecorded question about marriage in the Astral Plane]

A. Answer is yes. Everything happens there what happens here. And somebody had asked me, "Do they have sex there?" Yes, they do. "Do they produce children?" Yes, they do. "Any difference?" Well, say that it's a better experience there. [Laughter] Maybe they say that it's a better experience to induce you to go there. [Laughter.] But they say that the experiences in the astral plane are better, but you have all the experiences. You're a student, you go to university there, you want to study a book, go to a library there, but they're little difference in the astral library and our library.

We go to our library, first of all we have to search for a book. There, search is easy: you just say, and the book comes in front. Secondly, the biggest difference is here we have to read a book page by page; there we get all the knowledge just by opening a book. So, now interesting thing is there are scientists, inventors, inspired people who have died, they're all there but still working on the same projects, on similar institutions. There are roads, but nobody wants to drive on them or walk on them because they can fly. Those bodies can fly. They have all the replicas of what we see here and more, but they're not used the same way, because we don't need them.

It's like we've got airplanes now to fly, and we look back upon people who are trudging on the ground and never able to fly, and we can think of, that they missed something. When we're in the astral plane we say, "They're missing so much," "they're missing too much." Incidentally, all the hells and heavens are also there. They're some in the overlap and some above it. So, there's always a time fixed for a journey into that. When we die, physical death takes place, what actually happens to us? What happens to our consciousness? We see a flashback of our life automatically. The whole life goes backwards...we're dying...somebody's there...we see that face...we see the previous...we go back right to our birth. Whole life flashes, and we say, Oh, shouldn't have done this," "Oh, that was good," "Oh..." All that is immediately creating Pralabdha for the next form, as we're moving through that. Then comes a point where I did something really bad, and the administrator who's watching this — if you're not perfectly, a Perfect Living Master not initiated us — the administrator, angel of death is there watching us. He says, "That requires one month in hell. Sorry." "But what about the good I did?" "Oh, yes, that qualifies one month in heaven." "Can't I cancel each other?" "No, the law of karma does not allow cancellations. It does not allow atonements." We try atonements here but it does not happen in life. So, then he says, "Last free will before you go into your next form, the form may not be human. Last free will. Do you want to go to heaven first or hell first?" Only choice left at that time by death, if it is in our destiny. Some choose one, some choose the other, not everybody chooses the same thing. Now I'm asking this question, theoretical question: If you had to go one month to heaven and one month to hell after death, which one will you choose? Those who will choose heaven first, raise your hands. Those who want to choose hell first, raise your hands. The hells have it, the hells have it. [Laughter.]

It's amazing how many people choose hell. Why would they go to hell? Isn't it amazing? Answer is of course very simple. Answer is they feel that if they went to heaven, the thought, "We're going to hell" will make heaven also hell, but let's get this out of the way, then we can enjoy heaven. So, the answer is simple, but some

other people who say, “We’ll go to heaven first, who knows, with some divine intervention may all be avoided altogether. So, there are both sides of the picture.

Q. [Unrecorded question about the astral plane.]

A. The physical plane is the dream of the astral plane. We are dreaming right now in the astral plane. So, there’s no other separate dream. When we dream in the astral plane, a physical experience occurs. This is a dream of the astral plane.

Six chakras, six chakras that provide all the energy, and they work in such great harmony with each other. They’re interconnected with, like circuitry, the circuitry that interconnects them, the six chakras, and all are working together. By the way, all these levels I’m telling you about, they’re all working together. It’s not that we go and find an astral plane. It’s working now. Otherwise we wouldn’t be here. If the ultimate totality of consciousness was not there we wouldn’t be here. If the other planes were not there we wouldn’t be here. We’re dreaming in the middle of the reality of all those and waking up stage by stage.

So, when we go to these energy centers below our eye center, then they’re working to create energies, but they have a tendency to develop attachments. We see with the eyes at the two-petal lotus. When we like something, we want to see more, we get attached. We have other desires arising from all these emotional desires. We have desires in our dreams. We have desires for food, good food; we desire good company, we desire sexual company, we desire all kinds of things based upon these centers. So, they’re rivets not because of themselves — they’re energy centers; they’re rivets because of how we’ve used them. We’ve used them to attach ourselves to outside things, and that’s why they’ve become rivets and we can’t get rid of them. The process of withdrawing attention from the body includes the process of withdrawing yourself and un...pulling the rivets out from the very desires which are arising from these energy centers. All these energy centers are creating different kind of desires, and those desires then create attachments. A desire for something attaches us to that thing, and attachment then holds us back. So, the rivet is really the attachment. But since they arise from the chakras, you might as well say the chakras are an instrument for creating those rivets.

Q. Why was I born? Why am I here?

A. That’s a good question. We can all ask this question, “Why was I born?” “Why am I here?” We came here to have a different experience. We came here thinking it’s a great carnival; we’ll have a great ride and go back. We came here for adventure.

Somehow attachment trapped us here, we got trapped and we don't know how to go back. We shut off our own awareness of wakefulness, of higher level of consciousness, in order to make this real. We wanted to have a real experience, not a dream-like experience; we wanted to have a real experience, so we made it real. We used many artifacts to make it real. For example, shutting off higher awareness was a good one. And then using laws of nature and consistency of experience — another one, very good. Making the covering solid while scientists sitting around us are telling, "You're all hollow, the whole universe is hollow, If space is taken out from this planet it will become like a little pin. If the space is taken out, out of the whole universe, all the billions of galaxies, it will become like a marble." That energy is being spread out — electrons, protons — they're creating matter and the matter is nothing but space. If space is taken out, this whole universe crumbles right now, which means we're all hollow — the universe is hollow — we're hollow. We know it. People are telling us now while we're in this plane, not when we wake up. We're being told while we're sleeping. And still we say, "It's real. I can touch my hands. It's real. I can touch my table, I taste this, very real." All experiences are real; the things which we think are real are not.

There is a word in the Indian scripture called *Maya*, that this world is Maya. We try to translate it — delusion, illusion. That's not a good translation at all, because if it's illusion it won't be real. The correct translation of the word Maya is that a real experience creates the feeling that things creating the experience are also real.

When I have a sip of water — or any drink — I just had an experience. That was real. How can anybody deny it — I just had it? But I began to think that the cup has to be real, the water has to be real, and then only I got that experience. The truth is I got the experience and *created* the cup and the water — that's Maya. Maya is a real experience generating the feeling that the things which we're seeing are creating that experience.

To give an example, just like we did an exercise: In a dream you drink water. When you wake up you still remember you drank water — there was no glass. Water you drank — the drinking of water was there, but the cup and the water were not there — you woke up from that. When you woke up, the drinking, the experience of tasting the water, did not go away. It was a memory of yours.

You did it. So, the world is constructed like this. It has nothing solid in it, both physically and spiritually — nothing solid, but our experience is solid. Therefore, we think the world is solid. So, this is Maya, and that is how the nature of the universe is. We came to experience this; we've done a great job. If the whole intention was to

have this experience — out of nothing we create experience, out of empty space we're creating an experience of universes — what better job could we do? Having done that, now we're trapped. So why are we born as human beings? To get out of this mess. There is no other way we can get out of the mess. Human beings alone have the experience of free will. Without free will you cannot seek, without seeking you cannot find — it's as simple as that.

We could be instinctive beings living on our instincts, preprogrammed instincts like all the animals, like all the birds, like all the plants — they live on instincts, built-in instincts, they react instinctively. They never have to determine “should I do it or should I not do it?” They never have to do that. Absence of free will ties them down forever. We have the free will — experience of free will. May not be real, but experience is there. That way nothing is real — free will is also not real, but the experience is real. The experience of free will makes us a seeker, and the seeking then takes us out. Were we so stupid to come into this world without making arrangement to get out? If we had some intelligence — we claim intelligence in this world — we must be super-intelligent before we came.

What arrangement did we make? That if we get trapped, what do we do? I saw a movie called *Inception*; somebody recommended it to me. In *Inception* you can go to dream state and dream within dream and so on. I liked it, because in *Inception* two things appealed to me. One, the time frame in a dream in that movie is very different from the time frame in wakeful state, which is also true here. Our dreams have different — astral time and physical time are very different, so time is very different in the dream. So, ten minutes of dream could create two hours in that dream, and two hours of dream is — dream within dream can create a whole lifetime — 50 years, according to that movie, which is also true here. The movie takes us only into three stages of dreaming; here we're in the sixth dream. Imagine we've created a permanent world here in permanent time and living permanently. It's very simple comparison.

Second thing I liked there was that when they dream, they take a totem in their hand to be able to wake up. They don't want to take a risk to be caught forever in a dream, and that has a little point and it hurts — so sharp edge. So, when they want to wake up they take a sharp edge — pain — and pain wakes them up, same thing as here. We have similar arrangement made here, that if we are fed up of this and we want to wake up — we have pain. Pain means we don't like what's around, we're fed up — it's not our place.

If somebody says, "I'm very happy here," he's not ready to go anywhere. A man came to me. He said, "You're telling us we should go to Sach Khand, we should go into other planes. Why? I'm very happy here. I've got good money. I've got a good job. I've got good health. I'm living very well. I'm happy. Why should I follow what you're saying?" I say, "You don't have to follow. Enjoy yourself. You come here to enjoy, go enjoy yourself." After one week he came and complained how unhappy he was, that "Oh, that girl left me...this happened so I'm ditched now, so lonely." What happened? He thought he had everything. When we are disappointed with what we have, we turn into seekers. And when we seek, we have the totem; the totem is a Perfect Living Master, a Perfect Living Master who's part of the dream. Don't forget, he's not real. If we are all dreamlike, how can he be real? He's part of the dream, a totem in the dream. But he can wake us up, and therefore it's a very similar thing. I like that movie.

So, we were not that stupid as we think. We're very intelligent — super intelligent — to make an arrangement that when we want to seek and go back, we won't have to search, a Perfect Living Master will search us and get us back home. That's a good deal we got.

Q. [Unrecorded question about fear.]

A. First of all, fear...fear is only in the mind. Fear comes from doubt. Doubt is a natural product of the mind. The thinking mind, when it thinks, it looks at different possibilities, and since anything is possible, our mind can look at the negative side of possibilities and become afraid. So, the doubt — "What will happen next?" — creates fear. And therefore, the mind is constantly creating doubt and fear in us. And the more mental we are, the more insecure we are. I can tell you if a person comes to me and says, "I have no doubt," I'll say let's argue a little bit more and think for ten minutes, and he'll have doubt. Mind is such a natural creator of doubt, and it creates doubt even when we're seeing things with our own eyes. It doesn't believe — it wants proof. What proof does it want? It wants proof that what I'm saying is true. I say, "You can wake up to a higher level." It says, "Give me proof right here." I said, "Do you ever ask for proof when you wake up in the morning from your sleep?" Has anybody ever got up in the morning and said, "I want proof that I'm awake"?

Has he pinched himself? Has anybody, anyone of you — would you get up in the morning [and] pinch yourself to see if you're awake or not? You are awake without opening your eyes. You are awake while still lying in bed with no movement at all. It's the shift of consciousness, it's not the movement, it's not the experience of outside, it's consciousness says, "This is a different state. My dream has ended — I'm

awake.” The proof of wakefulness in the wakefulness; it doesn’t lie in checking out from something which is part of a dream. Supposing I was having a dream and twenty people were sitting there, and I want to know “Is it real or is it dream?” I’ll ask those twenty people, “What do you say, is it a dream or real?” They say, “It’s all real.” And I say, “Look, twenty people are telling it’s real, how can it be a dream?” and I wake up. Where are those twenty people? They’re gone. Maybe they exist in this physical world, but they were not in the dream — they were sleeping in their own homes. And I was getting verification about the nature of consciousness, about the level of consciousness from people who belong to the same level. How can they give me any evidence? I cannot have evidence of wakefulness and dream while I’m dreaming. Wakefulness itself tells me that was a dream. The shift in the level of consciousness carries its own proof, and there is no proof like that. So, the proof is not coming from verifying from other people or verifying from things. Proof comes from your own wakefulness. When you’re awake you have the proof. So that is why doubt and fear only disappears when you go above the mind. Till then it will be there. But there are many ways of tackling it, and we’ll deal with some of those ways of tackling the doubt and fear of the mind as we proceed in the next few days. But the mind will always have fear and doubt, and how to handle that is one of the challenges of life.

But you cannot say that you’ll be totally free of fear and doubt unless you cross the mind — go above the causal stage — into pure spiritual regions where the soul alone exists and without the mind, then there is no fear. A person who has enlightened himself to that point will never be afraid. This is one of the other signs that you can see — there should be no doubt and no fear in a person who has gone beyond the mind. There never is, neither be afraid of anything nor doubt anything. They have certainty in every part of his life. So that we can all attain. You can all be without doubt and fearless by going a region above the mind. I’m so glad that we have this opportunity. Perfect Living Masters give us the opportunity to go beyond the mind within this lifetime, and we should take advantage of it.

Q. [Unrecorded question about the mind.]

A. The mind is not a collection of entities; entities are created by the mind. Elementals are also created by the mind. The mind is a creative power. It’s a creative power that creates entities, creates things, creates experiences. It’s not an entity or a collection of entities by itself.

Q. [Unrecorded question about dying while living.]

A. The concept of dying while living first of all takes away your fear of death, a very big factor in our life. We are afraid of dying. The experience of dying while living takes away that fear forever, because you know death is not death—that you're not really dying, you're just changing bodies—you're just changing into another form. And that form is better than this form. That form has less encumbrances than this form has. That form has more freedom than this form has. And once you're able to see that form by dying while living, death is no problem. When the fear of death goes away, lot of fears go away with it.

A lot of insecurities are based on this: "What will I do in my old age?" I'm insecure financially. What will happen to me? Nobody will take care of me." All these insecurities are coming because we have no idea what death is. So, the knowledge of death, that it's not real death, that you just change to a more true form — more real form is very helpful. It affects your life right here, if you're not afraid of things your life changes right here, and your confidence builds up, your clarity builds up. You're able to see things much more clear. Your functions of your own sense perceptions change right when you're here. So, there are lot of these side benefits of meditation, these extra perks that you get when you do dying while living.

Q. [Unrecorded question about prayer.]

A. When we pray, it becomes a good prayer if we don't ask for anything. But we always pray for something. We say, "I am praying, you give me this." That's not called prayer. That's called a business transaction. Most of our prayer we're using for business. "Okay, I'll pray, you — God — give me this." Prayer is to express what you have — no demand — that's true prayer. In the Bhagavad Gita, big classic book on Hinduism, Krishna, the avatar of Vishnu, in speaking to Arjun, the warrior king/prince Arjun, he is telling him that "you can achieve enlightenment if you do something, do an action as a duty without asking for any reward whatsoever. The moment you ask for reward for what you're doing, you're trapped." And he says, "There are three ways you can get enlightened. One is an action without reward," which we call Karam yoga, yoga of action.

Yoga of course means enlightenment, joining with. Yoga means joining, joining with your real self. Karam yoga, you become a Karam yogi. You become one who's enlightened because of your actions without demand, of any return for that. And the second is Gyan yoga, or Sankhya yoga, which is the yoga of knowledge. If you learn so much that you find that your learning has a limit, you'll find that you can't get that by learning, that the books cannot teach you, nothing can teach you. All knowledge

is limited. When you've reached the limit and you expect something beyond, you're enlightened—that's Sankhya yoga.

But he says "the highest"— Krishna says, the highest of the yogas, three yogas, is Bhakti yoga, the yoga of love and devotion. Because love and devotion do not arise from the mind; it arises from the soul. Therefore, when you're in that mode, it pulls you beyond the mind, and that's the highest form of enlightenment. So, he makes it very clear that we should be acting without reward. Prayer should be a description of what you are, no more. Leave it to the other body — don't expect. This is the whole teaching, that expectation creates our problems. Look at our own life. Where do the problems come? Expectations. We expect too much and doesn't happen. We're disappointed — crushed, emotionally crushed — sometimes physically crushed.

We expect so much. What would be life without expectation? We would be in heaven if we didn't have expectations and just lived a life as given to you. Say, "Beautiful, beautiful, I see beauty around me. I live in this life, and I have no expectation." You'll get everything that you want. Are we not destroying our chances of getting everything by expecting too much? So, expectation is what kills prayer. Prayer is great if it is done without expectation.

Q. Please explain in terms of color and sounds and numbers the astral and causal mechanics of karma, plus the mechanics of burning or paying off karma.

A. That's a very mechanical question. I am responsible by calling it a machine or accessory. There are some building blocks for experience. The building blocks of this experience around us. When we look at it, what is it? Color, form, shape — mostly that — and different kinds of geometrical formulas that can be applied. And we put them together and the world comes into being. Piece by piece we can put them together. These building blocks exist in the higher planes. Not as building blocks of these experiences, as forms of life. Therefore, we can go to the higher plane and say, "I want to meet Mr. Blue today." Who's Mr. Blue? The blue color. The blue color has a soul like us but has chosen to be in a state at that level, and that state is not here. Here it becomes a color, and it's used for the building block. I want to meet a triangle tomorrow. What's a triangle? it's just a shape. But there is a triangle which has a soul in it. The beauty of that triangle is that all shapes of triangles is that one soul, and we make millions of triangles from there. In fact, we use a triangle, according to some mathematicians, to make every form, that all forms can be broken down into little triangles, and the smaller the triangle the more handy it is to make different forms. So, these are forms, and you can shake hands with a circle if you like. So, these

shapes and forms and colors are building blocks that arise. These are created in the causal plane. The cause of all experience that we have is built up there through forms and colors and so on. When it comes down to the astral plane, the same building blocks then convert into ideas. So, what we call a concept is in the causal plane; what we call an idea is in the astral plane. What's the difference? Quoting Aristotle and Socrates again, he says, "A chair — we have millions of chairs — it came from the idea of a chair." We built a chair — a picture of a chair — something to sit on. [It] may have arms, may not have arms, some modifications, something to sit us above the ground/floor. A chair. That one idea was used to make millions of chairs in the physical world, but where did the idea of a chair come from? In the concept of something to sit on above the ground — that was the causal plane. The concepts of all things have come from the causal plane.

The ideas have come from the astral plane, and their application in the material physical world is taking place here. The beauty is that those concepts are living entities with souls, those ideas are living entities with souls. So, if we have karma to work out, we can work out in many ways. We can work out some good karma by being one of those entities and enjoying ourselves for the time that we have good karma. Or, it's not necessarily our images that heaven and hell is like this place and we are all like human beings suffering there or enjoying there. No, we're not human beings like this there at all; we're different forms. So, the forms keep on changing, and therefore all these little building blocks of experience, any kind of experience — some are more subtle. These examples I'm giving you — color and so on — is only for the physical universe. What about ideas of jealousy? What about idea of competition? What about these abstract ideas? They're visible in that, yet they're also born the same way there. These concepts and ideas have big variety of them, and a huge population of them exist for which all these different worlds are being created.

Q. [Unrecorded question about dreams.]

A. That's called premonition. What is premonition? That you can feel what's going to come; sometimes you can see it too. This is just a psychic ability some people have naturally — some cultivate it. There was a lady living in Dekalb — how far? — about 60 miles from Chicago. When I first came here that lady had a strange feeling she could feel what's going to happen a week later. And she could tell. I met her at a Spiritual Frontiers Fellowship meeting in the East Coast. And that lady...what was her name? Carol Canova, that's her name. She's still there. Carol Canova showed her ability at the spiritual gathering, which I also attended, and then she wanted to meet me to talk about spirituality, and this is just a psychic ability. She wanted to know

how she can really make use of what she has and how she can go spiritually forward. So, we fixed an appointment. I had just come from India. I was a poor immigrant in this country getting a alien card. They all considered me like an alien anyway. I had an alien registration card, called green card now. So, I was new in this country and dressing in my own khakis , which I was wearing for a long time. I didn't have the money to buy much stuff when I first met her, but I was hired by a company that began to give me everything.

She said she will come to Chicago to see me. Where can I meet her? I said, "You can meet her at a particular office of my employer." She had a dream that she was meeting me in a five-star hotel, and that she was meeting in the lobby. She had a dream that she was waiting in the lobby, and I was coming in a big stretch limousine, and I was getting out of the limousine, and she surprised it. First, I was meeting somewhere else, and then I'm coming in a stretch big car. I don't have anything like that. So, she said this must be faulty dream. This is not one of those real ones, not a good psychic dream. As it happens my partners got a limousine and they changed the venue into a five-star hotel in Chicago and called her [to] meet her there. The first thing came to her: "Maybe my dream was right." But she recorded all her dreams in a register, date by date. So, she brought the register, and I stepped out of the limousine and there she opened her register that, "I knew this one week earlier," that she saw this. These things happen. How can it happen? It can only happen if my event was already there.

We don't believe in predetermination, we don't believe that everything is predetermined. If it wasn't predetermined, how could you see the future? If an event of the future is visible to you, and you go, and you find it, you're afraid that something bad is going to happen, and something bad does happen. You got a premonition in advance; you're able to see it. How do you explain it? Supposing I'm reading a novel, a nice story, and I'm going to see what will happen next, and by accident, instead of one page, I turn ten pages and I see what's going to happen. I don't understand because this happened ten pages later. I go back to my page, page by page, when it comes I say, "I knew it before." It's just back accident or by psychic ability, turning the page too quickly.

But the fact is it shows that everything is predetermined and we're just moving on it. The other fallacy we have is that time is flowing. Time never flows; we flow. We think that yesterday is past. It was flowing through us. Tomorrow is still to come. It's not there yet — it will come and then we'll experience it as today — it'll go and become yesterday.

Another tomorrow will come, flow through us and become yesterday. That's not the truth at all. That's not reality. The reality is that tomorrows and day-after-tomorrows and all the future is already there. Time is still, time never moves. Time is a link containing all the events that can ever happen. They're all placed there in advance. We are time traveling. We say Egyptians were time traveling. I said, "What's the difference? We're time traveling too." The only difference between the Egyptian time travel and our time travel is that we don't change our speed with each other — they could change their speed.

In other part of our physical universe there is a planet — some of you can go and see it — where the movement, your movement on time, is controlled by you. Like movement on space is controlled by us here. Supposing two of us are walking, one can walk fast and go ahead, and you can walk and catch up. In that planet, people control their own time. And they can move fast in time and go to tomorrow while you're still in today, and then you catch up and if they're not moving faster you catch up again. Time and space are not distinguishable there at all. Of course, Einstein said the same thing, but we don't understand it, that our time and space are the same thing — they're both created by attention. But when we say time travel, we're traveling on time and time is still. That's why we can see future events.

I had a very interesting experience I've narrated before with a psychic in India, and that was a... I had gone for an interview for naval job, joining the Navy in India. And when I came out I had my little bag of papers, and I met a man with a turban, and he accosted me and said, "Good luck." I said, "Why are you speaking English? You can speak Punjabi, my language." He said, "Do you have a piece of paper?" "I said yeah." I took out a piece of paper and gave it to him. And then he looked at my eyes and began to scribble something on it. I didn't know what he was doing, whether he was writing something for me or for himself or to send a note to somebody. And then he folded the paper, refolded it, and gave it. He said "Hold this paper in your hand like this. Now you write, write the name of a flower. Write..." No, first he said, "Write a number between one and ten." And I said — I was trying to be clever with him — I said, "You know when somebody says write number between one and ten, the first number is strike in the middle — five — and he's expecting me to write five, and I'm not going to write five. If this is his trick to play to show that he knows my number five already, I'll disprove it." I wrote three. Then he says, "Write the name of a flower." And I knew that *gulaab* or rose is the common flower people write, and he's expecting me to write that. I should think, "This is in Lucknow, UP, which is not Punjab state." So, I knew that I try to think of a flower he may never have heard of. So, there is a flower — chameli, so I wrote in English, chameli — c-h-a-m-e-l-i. Now

he says, "Write your date of birth." So I was born on the 26th of November 1926, so I wrote 1926. And he said, "This is the year of birth — date of birth." So, I wrote November 26th, year first, 1926 — November 26. He says, "Oh, okay, open that page I gave you."

I opened. It said, "Three, chameli, 1926. Exactly what I wrote, he wrote it before. What bothered me and puzzled me was that he wrote this before I thought of it. I was surprised. I said, "How could you do this?" Then he says, "Shall I tell you more?" I said, "Please, tell me more." He said, "When I asked you to write a number between one and ten, you said in your mind that, 'He thinks I'm going to write five, but I will write three.' He gave my whole thought sequence. "And when I asked for the flower you thought, 'I'm going to think of a flower he hadn't heard of.' And then you wrote chameli. The guy not only knew the correct answers, he knew the correct sequence of thinking that I had to come to those answers, the best proof I've had that everything is predetermined, otherwise he couldn't have known it, including my thoughts, including my free will, what I thought was free. I was using free will to write those things, and he knew my free will before I could write it.

So therefore, everything is predetermined — doesn't look like it. So, there's a group of people — I then asked him more questions. I asked him "How did he learn it? From which guru did he get this knowledge?" He explained all that. He says, "A dwindling class. We're very few left now, and we're called Batras. And the Batras, we have learned only these things to see what a person will think five minutes later." They can't tell you what is tomorrow or day after.

There was another psychic who...India was divided into India and Pakistan. Lot of horror stories about how people moved — the refugees moved. I was one of the refugees that moved, and we had to go look for houses; we couldn't find a place to live. We had to just occupy houses people had vacated. Was quite a mess those days. And that's another man I met. He was not a Batra. He was carrying some hay on his head, and he said, "Good luck" to me. So, I said — again thing — "Why are you saying good luck? Aren't you a Punjabi guy? You can speak Punjabi language." He says, "I'm saying good luck because you have good luck." I said, "Tell me what the good luck is." I stopped him. "Tell me what the good luck is." He says, "Well first give the fee." I said, "That shows it's all greed, you just want money and your prediction may not be right." He said, "I didn't say how much. You can give me any fee." I said, "What about one paisa — less than a penny." He said, "Yes, keep it on...put it on my palm," one small coin, smallest coin, put it on his palm, closed the palm. He said, "In twenty-nine days from today you will get good news, and that's why I said 'good luck.' Twenty-nine days from that you'll get bad news, and you'll feel very bad. Twenty-nine days

after that I'll meet you to check if these two things have happened. Then you'll give me the balance of my fee." I couldn't believe — I told my uncle who was moving also with me that such a thing has happened, "I don't believe this can happen."

I was trying to find some business or something. Twenty-nine days later a South Indian tea company made me their sole representative by telegram, that "you're appointed." I realized it's twenty-nine days, and I got a big business deal. I was lucky. Twenty-nine days after that I heard Great Master died, 2nd of April, and I was really sad that my Master, who is part of me, part of my life, has physically gone away. And then there was a doctor, also a refugee, and me too...I was practicing homeopathic medicine those days, so we combined hands to setup a multi clinic. So, went to a place about thirty, forty miles away from New Delhi, and we opened up a joint clinic. The doctor wanted me to bring some supplies, so went to Delhi to big store. I was standing in front of the store. A man hit me in the back. I turned around — same man. He said, "This the third twenty-nine days." I said, "This is crazy. You've really convinced me of something I didn't know. This is too good to be true. But it is true. I'm having this experience." He said, "Give me the balance fee." I said, "You know I'm a refugee — I don't have money." But he said, "You got seventy-five bucks in that pocket."

Now these experiences show how little we know of the time, how little we know about future, how little we know about these things. We're just going along with assumptions. "No, future is not made yet. We are making it now." When we say that we're making the future now, is it a true statement or false? False or true? How many of you think it's a false statement to say, "We're making our, we're making our destiny now?" How many say it's false? How many say it's true? Oh, true's are winners. The truth is that where the entire destiny, the whole creation is being made, there's no time. Therefore, it's now. When we say, "Do we have free will or not," and we say, "We have no free will, it's only an experience of free will." We think it's free will because we don't see the future, we don't know what the future is, so it looks like free will to us. Is it really free or not free? How many of you believe that free will is real? How many of you believe it's not real? If you go to Sach Khand you'll find it is real, because the maker of free will is the same as you. The self is the same.

These are statements that we make relevant to the level of consciousness we're in. As you ascend to those levels you'll find that many things that look contradictory to us are really true. So, we say "no." People tell me, "Why I'm having this bad karma?" "Why did God give me bad karma?" I said, "Do you know God? If you're blaming God for your bad karma, you must be knowing God, have some inkling of him that he's giving good things to others and giving you bad karma." You are the maker of your

karma. At this level, at the next level, at the third level you'll find out you're the maker, and then you may lose sight that the mind was making up the karma. At the top you'll again find that you were the maker of everything including the mind. So, answers change to our questions with every level of consciousness.

People find contradictions in books, that in one book it says, "You must put in your best effort." Another part of the same book says, "Effort has no value. It has to be grace only — which is true?" Is it effort or grace? How many of you believe effort is necessary? How many of you believe grace is necessary? How many of you believe both are necessary? Oh, good. There is no difference between two.

You will not make effort without grace. The mind will not even think of you making effort without grace. So, at the end you'll discover that what called effort was also grace, and then grace and effort become the same. So that is why the answers differ depending upon what level of experience we're having.

I'm sorry I'm giving long answers. Okay, remaining questions later on. I'll see you tomorrow. Great Master's blessings.

https://youtu.be/UcE_GBKGy50

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