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The Real Master is Always Inside

Brisbane, Australia — October 11, 2014

<https://www.youtube.com/watch?v=EuLX7ObHC40>

Welcome, friends to this second day of our three-day program here in Brisbane, Australia. I am very happy to meet so many of my friends here. They all look like friends to me, they all look like part of a family to me, because there is some close relationship that we have with fellow travelers on the spiritual path which seems to be very difficult to see. Biological relationships are easy to see. He is somebody's son, somebody's nephew, somebody's mother, father... Those biological relationships are easy to see. But this relationship of being a co-traveler, traveling to the same destination, gives a certain kind of feeling much closer than you have even with your blood relatives. So that is why I feel so happy like I am meeting members of my real family, a spiritual family.

So, welcome to today's session. As I mentioned yesterday, I will give you a little more information about the practical side of a spiritual path, what we can do while we are in the physical body and what are the possibilities of following a spiritual path like the one which I am following. There are so many ways of doing meditation, and people are doing meditation all over the world in different ways. But the one that I am following, which I (after studying many of the others) found to be the best to achieve self-realization and realization of our ultimate True Home, I call the *Surat Shabd Yoga*, which means the yoga, or the union, with your True Self through the attachment of your attention to the sound, to the sound current.

This needs a little explanation what this yoga is like and why we call it Surat Shabd Yoga, or yoga of the attention connected to the sound. The reason why we say that is because to learn about our True Home we first need spoken language, like I am using now. I am speaking in words. These words can be written, can be spoken, can be understood through languages, different languages, it can be translated, and therefore this kind of sound, the very beginning first sound, we call *Varanatmak* sound, or a sound that can be spoken and written and communicated through language.

We always have to start with this. If we do not get any information about our True Home from anybody, we cannot even start on the spiritual journey. So, we start with the very first sound of a spoken word, or a written word, and learn that there is something more than what we know around us in this physical world. We get a message in a language which we can understand right here on this planet in the physical plane.

This *Varanatmak Shabd* takes us within ourselves to discover what lies inside us, and we switch the spoken language with our tongues to a spoken language with our mind. It is still words, it's still a spoken language. It can be written and spoken, but it becomes a language that we can now use with our thinking mind. Our mind thinks in language, our mind thinks in images, and we can use the same language which we are using outside, inside, in order to withdraw our attention within, since all saints and masters have said—indeed all religions have said—that the truth lies within ourselves. And therefore, we have to go within. And this spoken language is now taking us to a step where from the tongue we have moved it to the mind, and the mind can start repeating things that we would normally repeat with the tongue.

Then comes the role of a spoken language we call *mantra, simran, mantra*, repeating certain given words which, when you repeat them, they serve a number of purposes. One: Since the mind is always scattered through thoughts, since we are always thinking about things outside of our life, outside of our world, and into the outer world, we can use certain words to repeat so that they replace the words of thought and we are able to then think less of outside things and concentrate on listening to the words which we are repeating with our mind inside. That's one of the major mechanical advantages of repeating words.

The second advantage is: If these words have been given by an adept, a mystic, somebody who has reached a higher level of consciousness than us, he can give us certain words which have an association with experiences inside. Now since we do not have the experiences, those words don't mean much to us. But when we repeat those words, since they have an inner connotation, inner meaning, when we reach those stages, we discover that the words were also helping us to pull to those stages—we were remembering those inner experiences.

So that's an advantage why these mantras and simrans are coined in a language which need not refer to anything outside, but they have reference to things inside. The reason for this is that words, spoken words, in any language only have a meaning depending upon what our association of ideas is with that sound.

If a child begins to hear the word "chair" and looks at this chair, he says: "This is the chair that's called chair. Because every time we use the word chair, he is looking at the same chair. As he grows up, he finds that we use the word chair for other chairs also, so the meaning of the word chair widens. Ultimately he finds that the word chair can be used for thousands of different kind of chairs, but they are all chairs, they are all the same thing, and it becomes a much wider meaning of the word chair than when he started learning that this was a particular chair which he could see. Similarly, all words we use, no matter what, no matter in what language, their meanings for

us, their meanings which we understand, are based upon their association of ideas with something else.

Now when these Perfect Living Masters, mystics, adepts, they tell us these are words we should repeat, they having used those words in relation to inner experiences at different levels of consciousness, they tell us to repeat the words, and we do not know what the words mean at that time, but they still have the meaning which they are giving to us.

Also, these mystics, if they are really perfect, they have reached a point where they do not see any difference between themselves and ourselves. Therefore, when they give a meaning to a word, for them the chair does not mean only this chair, "chair" does not mean only these chairs, it also means a chair that lies inside somewhere. So, they extend the meaning of the word to inner experiences. So that's the big advantage that when we repeat words given to us by a Perfect Living Master, or a mystic, or a saint, those words have been empowered to connect us with experiences yet to come in our own journey.

There is a third advantage also: In this world there are negative powers and positive powers. Some are helping us positively; some are coming in the way of our progress. Same thing is true even inside. When we try to withdraw our attention, our mind is able to pick up lot of negativity, and negative entities can come in, negative experiences can come in, and they can create fear, can create doubt, can create a complete obstacle to our meditation and trying to withdraw our attention inside.

Now these empowered words, if these are properly empowered by a Perfect Living Master, they get the power to repel any negativity and to push away any negative entities that might come in our life. So that's a third advantage of these spoken words which were given.

So, here is a great use of the sound of words at the second stage, which means the stage when we don't speak with the tongue but have to repeat these words with the mind inside. But they are still Varanatmak words. They are still words in a language. They can be translated. They can be used in different languages. They are still words.

But the next step is even more important, when no words are necessary. We turn from words to music. And not ordinary music which can be interpreted in an alphabet, or in a seven notes or something, a music that is so creative and melodious its melody extends beyond our normal listening of music, and that music also lies inside us. How do we access that? By the use of these repetition of words and withdrawing our attention by focusing on what is inside, and not what is outside, and then that music starts, and we can hear it.

And this now changes. The sound is no longer spoken language. It's become a sound that we can listen to with our inner ears. It is not coming from outside, so it's not like ordinary sound. The use of eardrums is not necessary for that sound, and even with your ears plugged, even with no sound coming from outside, you can hear it very clearly. What is the requirement to be able to hear that

sound? That you should not be thinking of anything outside, that your attention should not be scattered outside.

Now we have already used certain techniques of repetition of words and putting your attention behind, and we are able to hear the sound. When we put our attention on the sound, that sound, which simply seems to be coming from different directions, emerges. Out of it emerges as sound that has a pull and takes us off our feet, as if it is pulling us out of our body. Why...how can a sound do that? The reason for that is that we are experiencing our body, and we are experiencing this whole world because of scattering of our own attention. Our attention flows from where it originates in consciousness in the head, in the center of the head.

I explained yesterday that even the brain surgeons have been able to identify the area, that if you send a laser probe there, you become unconscious. They don't know what consciousness is, but they certainly know that there is a point in the center of the head, between the pituitary body and the pineal gland, right at the medulla oblongata, which ends right in the middle of the head, that that is the point where consciousness and attention starts in the brain, and from there, through the nervous system, spreads all over and we become aware of our body, and through the sense perceptions of the body we become of this world, and we get scattered all over.

Now when we put our attention back at that point through a certain practice, which I will not only explain to you, I would like you—yesterday you raised your hand—you would like to do actual meditation. So today we will do actual meditation so that you can have an idea what I am talking about, that there is a space where you can put your attention and listen to the words from there so that you can hear the inner sound also.

There is an effort that we put in by repeating words, by trying to force ourselves to put our attention inside. It's a game of struggle and pushing. It starts from there. Meditation on our journey to our True Home starts by struggle, starts by trying hard, starts by putting in our best effort, because our mind does not accept anything that we can get without struggle. We have been conditioned, trained, brought up with the thought that nothing can be achieved without your effort and your struggle. Therefore, we say nothing can happen inside without our effort and struggle. So, we are so conditioned to use this, we put in our best effort.

So, this is a push mechanism, that we push ourselves inside. But when the sound comes, with its melody, it has a pulling quality. Pushing is not necessary. The sound begins to pull you inside and gathers your attention to the point behind the eyes faster than try all the pushing that you can do. All the repetition you can do does not match the ability of the inner sound to pull you inside.

Therefore, that sound which cannot be written, which cannot be spoken, we now turn in a different way. It's no longer Varanatmak Shabd. It becomes *Dhunatmak Shabd*. Dhun means a melody. It's a melody, a Dhunatmak Shabd. So here we have converted to the next step. It is still a shabd, it is still a sound but is no longer a spoken word, spoken sound. It's something we can listen.

Now Dhunatmak Shabd can pull you entirely out of your body and take you to a state where you feel this body does not exist. And the amazing thing what happens then is that a body does not exist, but you still exist, that you find you exist even more than this body. How can you feel that you exist more than this body? Because your eyes begin to see more clearly than the physical eyes. You don't need glasses, you don't need—you don't have a weakness of eyesight. The clarity is so...the finest print you can read with those eyes, without any problem.

That your ability to see is so much improved, your ability to hear is so much improved, your ability to touch and taste is so much improved, your ability and clarity of understanding things is so much improved—isn't that a more significant body of ours? Yet it is a body. It's a body shaped like this body. We feel we still have legs, we feel we still have hands, we still have a body, and it is working, and all the sense perceptions which are existing on this body—touching, smelling, seeing—all those—hearing—all those sense perceptions are completely embedded in their pristine form, in their original form, on the inner body. Which means that the inner body can have all the experiences of perception, and the whole world changes because of the change of our own self, that because the self changes, the whole thing looks that this physical thing that we were watching was a covered thing, like it was dense. It was a form covering it, and now that form has been lifted and we can see people, we can see buildings, we can see the world in a different light. That is our self.

Wow, how did we reach there? By listening to the sound. The sound pulled us to that state. What is the requirement to see that body? Only one requirement: Become unaware of the physical body. So long as we are aware of the physical body, we are trapped here. And we don't even know that body exists inside us. We don't even realize that our eyes, physical eyes, are able to see because the inner eyes are seeing, that if the inner eyes stop seeing this physical eyes cannot see. If consciousness of our inner self is not there, none of these sense perceptions work on this body. Indeed, the sense perceptions are only in the inner body. And since it's embedded into the physical body, they appear to be working through physical organs on this body.

How do we know this? By withdrawing attention from this body, becoming unaware of this body, and discovering we are still there. And we have no weight, we have no gravity, we can fly with the body, we just lift ourselves and go where we like, we have high speed transportation of our own self, we can watch this world—and a world that is bigger than this world. Because this world is a very small copy from that world. We see all these things ourselves. It is not somebody else's experience that we have to rely on.

On the true path, spiritual path, we do not depend on any blind faith. We do not depend on somebody's statement: "This is there. Therefore, believe it!" Here we say: "Believe what you experience!" Supposing you believe a little bit and you only experience that—good enough! You see little more, believe more! It does not mean that you disbelieve the rest. You put it on hold. "Okay, I have seen this, I believe. The rest I will believe when I come to it. I don't disbelieve."

The difficulty with many of us, particularly intellectuals depending upon empirical evidence: “I should have physical evidence to prove that there is something inside.” When it is not physical, how are you expecting physical, empirical evidence for something that is not physical? They get so conditioned into this thinking that they say: “Since I cannot see it, I don’t believe it exists.” That is not a very sound argument, that just because one cannot see, it does not exist. If somebody else can see, say: “Okay, I don’t distrust you. You say you have seen something. I have not. I believe what I have seen. When I will see what you have seen, I will believe that, too. Till then I don’t say: “I don’t believe it doesn’t exist.” I say: “I haven’t seen it.”

On this spiritual path we should have that attitude that we have only seen and experienced something, and to that extent we believe it. When we see more, when we have more experience, we will believe that, too. Till then we’ll say: “Somebody has experience, but we haven’t, and our belief will be based on our experience.”

So, this is very important to remember, because we are very often taught in religion, all religions, to believe things which we have not experienced. We are asked to believe so that we can have some experience after we die. We have been told this so often that our mind thinks that the belief system means that you have to believe somebody else’s word, somebody else’s scripture, somebody else’s book, that you believe that and that is the only necessity for our own salvation. That is not true. Because if you believe somebody else’s thing, you will never do anything beyond that. You can get caught up. That is called blind belief, blind faith. A blind faith is where somebody has told you once, you say: “That is the truth. Now I am stopped here.” You never grow. In blind faith, which religion instills in us, we say: “We accept this. Period!” Then what happens? We accept it. Is there any growth in that? Does the belief change? Does your faith change? Not at all.

On the other hand, in true spiritual development and true spiritual progress, every day your faith should increase with new experience. You say: “I believe this, I have faith in this! Tomorrow I have more faith, because I had a new experience.” That faith grows like it’s a living faith. A living faith is that grows with experience. Blind faith is somebody says something, we just believe it.

On this spiritual path which I am advocating, which helped me—and I’m saying if it helped me, it can help somebody else—on that there is no scope for blind faith, only based upon your own experience. That is why this path is totally experiential. It’s not theoretical. Theory we present, different postulates, different theories, but these theories are not the basis of our experience on the spiritual journey here.

What happens after the soul...our attention is pulled inside, and we find your inner body? Most people call that inner body “soul.” “This was my soul. I found out my soul, and I found out from my soul it had a previous life. I remember with my own recollection that I was there before I was born in this body, and I will be there after I die. My soul is transmigrating and going from one form to another, and this is the whole secret of our creation, that the souls come in our bodies and go around.” And then we stop. We found our soul, and the journey stops. Then we can’t find anything more.

But that is not the soul! It's only a body. Soul is the power that makes these bodies alive. Soul is the power of consciousness that makes conscious experience available to the bodies. The body is a cover. This body is a cover. We have uncovered one body. It does not mean that the next body will be a soul. Soul is the power that is making this body alive and the next body alive. We have not found the soul, we have only found our inner self, an inner cover, a cover that is generating sensory perceptions for us. This physical cover is generating material experiences for us, physical experiences for us, and the inner body is creating sensory experiences for us.

I will do a little exercise for you later today, showing that the sensory perceptions are not dependent upon this body at all. We'll do a little small exercises before we meditate. But I am only explaining that that is not the soul, that is our internal sensory system, that's our sensory body, ethereal body, astral body—you give any name to it. It's just a body.

Then what happens? If somebody, a friend of ours, has gone beyond that, and has experience that there is something more than that, only he can tell us there is something more. If somebody hasn't gone beyond that, they will say that's the end of our journey. But if somebody has gone beyond, he can tell us: "This was merely a body created for different kind of experience with senses." But are senses really necessary, or is there something which we can grasp totally together, that we don't have to distinguish between seeing and listening and all that? Is it possible to have a perception, a total perception, in which we don't have to divide into different sense perceptions? The answer is yes.

But what is the next body? How do we get the experience of the next body? We use the same *Dhunatmak Shabd*. The *Dhunatmak Shabd*, which we have now found is a melody—use that melody in the inner body! Listen to the same sound with the inner ears of the inner body, right in the same place at the center of the head of the inner body, which you can experience. When you do that, you become unaware of the sensory body itself, and you open up to a new form of yourself, which has no resemblance to this form, because this form is designed—both physical and astral—to perform functions through sensory perceptions. In that you don't need that. Therefore, you lose these forms and yet you know that is you, yourself. The true self is there.

That formless thing which comes up has the ability to perceive all at once, to think, to rationalize—indeed it is the mind. What we call the mind is sitting in the physical body, the thinking machine inside us, is indeed a body, is the third body. After the physical and the astral-sensory body comes a causal body, which is actually performing the function of a mind right now.

The mind is not what we think it is. Mind is not the brain performing functions of thoughts and rationalization and so on. Mind is a body covering us, covering the soul, and the soul is empowering the mind. And what does it do? It generates thoughts. And to generate thoughts, it first generates something even more vital, which is going to now percolate to the lowest levels called time and space. It creates time to have a thought. It creates space to have an experience. Therefore, time and space originate at that level.

Now that's an amazing experience, that we are putting our experiences, which could be compressed into a non-time moment, the whole experience that we are having here could be compressed and then expanded through the mind into time and space, and make it into past, present and future, and here and there. Unlimited space and time can be created.

You can see the origin of this. Who is originating is your self. Where? Inside yourself in this physical body. How do we know it? Withdraw your attention from two levels of covers upon your own true self. So, the practice of withdrawal of attention to your true self, and you are able to see that the mind, a thinking mind, was just a machine, and you were empowering the machine with your own consciousness.

And what is now empowering the mind, and empowering this physical body and the astral body, is your soul. That's the soul. We haven't discovered the soul yet. But at the causal self we can rise and have such experiences in space and time, and the creation of space and time that we can find that the mind, which we thought was our individual function in the head, was actually participating in one single mind, a universal mind. And we never left the universal mind. We were participating in it, and yet we thought we have individual minds, because they perform the individual functions when covered with the astral and physical bodies.

It's a personal experience you can have. It's a remarkable experience. Some of the most advanced saints/mystics who have come and talked about this have said: "That is the point of true creation, because the universal mind is actually creating all minds, and through minds we are creating all experiences, and now we have reached our true home." Large number of historical figures have come and described this, that the ultimate mind—and they don't distinguish between mind and soul. They say: "Ultimate mind/soul, whatever it is, the reality, is right there in the universal form from where everything originates."

It's great. People who have reached that stage are completely convinced ("We have reached our true home"), because they have never distinguished between the mind and the soul. Even here we don't distinguish. Here we sit and start using our mind and say: "I think of something, and that 'I' appears to be our soul." That's not our soul. When you say: "I think," you are not the soul thinking, you are using your mind to think and say: "I think." It's a use of your mind. It's use of a thinking machine. It's use of a computer.

It is no difference between using your mind, which is a marvelous computer, the largest scale computer you'll ever find—and your self is the power source that empowers the computer. You pull the plug out of the soul, mind will die, physical body will die, everything will die if the consciousness, the power that is making them alive, goes away.

So that is why when we reach that stage and discover that there is nothing that can tell us that there is anything beyond, because all our experience, right here, in the astral plane, in the causal plane, is in time and space. We need it. Can we think of an experience right here which is not in

time and space? Impossible! The mind cannot function outside of it. The mind begins to say: "Our True Home is such a large home," and we immediately start thinking of space. "First, long ago, when we first left..." as if there is time there. These...this conversation we have with ourselves about our True Home does not apply to our True Home at all! It applies to a created universe in time and space, and we have reached at the causal plane, which causes all experiences to happen, but is still an experience generated by the power of consciousness. Is it...is there any way to go beyond that?

Now, when the sound pulls you to that state, it is a sound that has no beginning, no middle and no end. From Dhunatmak Shabd, the sound that can be heard but cannot be written or spoken, we go to *Anhad Shabd*, Anhad Shabd, the shabd that has no beginning, no middle, no end, and it appears to revolve around the whole of creation, that the whole of creation is being generated by that unlimited, endless sound.

Now, is it possible to really say "sound"? Because sound as we know it does not perform that function. So here, really, we are still calling it sound, which might be slight misnomer. You could also say: "An unlimited, immortal, infinite, creative power that just because in the lower stages we can hear, we call it sound." That's why it's still a shabd. We call it Anhat Shabd, shabd with no beginning. When we try to express ourselves in physical words, we try to say: "That sound is like *Om*." That's not infinite.

I went to some monasteries in the border of Tibet, and they were trying to say *Om* is not the right word, because *Om* is finite. It should be infinite. So how do they create infinity in physical body? They were doing like this, to start this sound, as if it is coming from past: "...Mmmmmmm..." —as if the "Mmmm" has no beginning... "...Mmmmmooooooooommmmm..." and then to, not to be able to breathe long enough to last forever, they joined together. And in the Buddhist monastery particularly so, that they then next man can start from there, and third man can start, and goes round, comes to same man—infinite! They made the infinite sound of *Om* and that's the creative power of this universe, and it is right there.

But you cannot imitate it! This imitation is a very poor imitation but does give us a hint that what is the resonance that's going on. That resonance has the creative power and is a resonance of what? What does it resonate? It resonates our own consciousness, resonates the life form, the life force, the consciousness which constitutes our true self, and that resonates, and therefore is creating the whole world of time and space.

It's a great thing to experience it, and to experience it to realize...of course we can't speak about it. I am trying to use words to say something which has no words to say, trying to put in the best physical language so that there is something that looks like the end of our journey. And so many mystics and saints have come and described that state as I am describing and said: "That's the origin of the universe. That's the origin of our self. That's the origin of our soul." But that's not true. There are people who go even beyond that. We call them Perfect Living Masters. Not only

“masters,” “Perfect Living Masters,” because they have seen the perfection of the imperfection of these three worlds. These three worlds are imperfect.

Somebody sent me yesterday—people send me interesting emails—sent me a song by John Lennon that is called “All of me.” And there it says: “I see the perfection of the imperfections.” That’s what you see there. That the imperfections that are there in the three worlds of the mind, the perfection that creates these imperfections as an opposite of it can be found above that stage.

How do we go there now? No amount of sound of any kind can pull you there. Then what do we call shabd there now? The resonance of the self now becomes an expression of the true nature of the self, true nature of the soul. What is the true nature of the soul? The true nature of the soul is that it can experience and express love. L-O-V-E. Mark these words: Love. Not what we use every day for attachments and call it love. When we use love, we use it differently. True love is originating from the soul.

Intuition, intuitive knowledge...I am using words which we can use here and experience them here. Intuitive knowledge, knowledge that suddenly comes to you, the gut feeling, is a function of the soul. Bliss, a feeling of being so high without knowing why, and feeling a contentment that doesn’t exist in this existence at all. That kind of a bliss—function of the soul.

Are these functions only available there? Not at all! They are available here. We feel these things here. One day our gut feeling says: “I must do this!” Mind says: “No, no, that doesn’t make any sense.” Which one should we follow? What is the gut feeling speaking? Our...we allow our mind to become sensible, to become educated, intellectually correct. We say: “No, no, we should think about things! We must always think!” And thinking overrides our gut feeling. And after a few days we say: “I wish we should have followed our gut feeling.” Because the mind didn’t know what is going to happen. The gut feeling knew what’s going to happen.

So, there seems to be these two contradictions all the time. And this feeling of love, which means forgetting the “I”—true love is when you cannot think of the “I” at all. “I” is put back, the ego is put back, and you can only think of a beloved. And when the beloved occupies the whole of your mental space, that’s love. So, love does not say: “I love you. Do you love me?” That’s not love. That’s a...supposing somebody says again and again, “I love you,” and you happen to say, “But I hate you,” that person will say, “I hate you, too!” What kind of love is that? We talking of a love which arises from the true self, our soul. And that can be experienced here, can be experienced in the astral stage, can be experienced in the causal stage, can be experienced beyond all these three forms, where true self resides.

So, there are some functions, some qualities in our soul which work independently. Very few masters exist, very few saints and mystics exist, who have even spoken about the stage above this universal mind. And when they speak about it, then they tell that you cannot cross from the mind into this region of the soul without giving up all concept of time, space and mind. You have to

transcend the mind. You have to leave the mind behind. Very difficult to do! How can you leave the mind behind?

Now we knew that the sound can pull us in the stage one and stage two. What can pull us there where there is no such sound, nothing is happening to pull us? The only thing that pulls us is that which originates from above the mind, which is love, and we add to the word love—devotion. Love and devotion. Love and devotion alone take us above the mind. No meditation of any other kind can take us. No repetition of any mantra can take us. These are words. We are going into an area where there can be no words. There is no time, no space, but love is there. True knowledge is there. True awareness is there. And that is the nature of our true soul.

When they tell us that this only possible to cross the mind through love and devotion, then we realize why they say, “God is love,” and we talk so highly about love and devotion, that bhakti-devotion is the only path. Why did we say all that? Because that’s the only way to cross the mind! There is no other way to cross the mind. There nothing else exists beyond that.

Therefore, ultimately the meditation that can take us above the mind is a meditation of love and devotion. Why am I using two words? I could only say love. Because in our experience we experience love from one who has love, and we respond to it with devotion. That’s why we use two words. Love comes from a source where there is no condition. True love is unconditional, non-judgmental, completely. It does not say: “You be good, I will love you. If you are bad, I will not love you.” It says: “I love you no matter what!”

Such love does not come easily in this world. Very few people exist who can show you this kind of unconditional love with no judgement at all. But Perfect Living Masters, who have had access to the regions of experience beyond the mind, they have that love. In fact, if you want to ask me single definition of a Perfect Living Master, and how can we know because these are ordinary people living like us, I’ll say: “Love will be unconditional.” Spend some time with them and see. If their love is non-judgmental and unconditional, they have reached a point above that.

Their love pulls us. Their love pulls us like the sound pulled us in the earlier stage. In physical association, where we think this physical world is the only reality, they appear as physical beings like us, but the unconditional love is so unworldly, so much, so different from our experiences in people here, that that is what pulls us. When we say, “pulls us,” they don’t pull our mind—they pull our soul. Because our love and devotion also coming from the soul.

So, what happens? When we meet a person like that, and the soul is being pulled, feeling, “this is what I was waiting for,” the soul cries out. The mind says, “No, no, you can’t be sure!” The mind creates doubt. The mind is such a great creator of doubt, and when it creates a doubt, automatically it creates a fear. Doubt and fear are being created by the mind, and they come in the way. We override the pull that is coming from our soul (“There is something here!”), and the mind says: “No, no, no, it’s not...doesn’t make sense.” Mind is looking for rationality, how does it reason out, it doesn’t make sense, therefore the doubts and accordingly fears. “Maybe I

am...maybe this is a voodoo stuff! Maybe this is satan speaking! Maybe this is the devil here!" The mind will bring up all kinds of things and frighten us.

So, when we get frightened...if the love is unconditional and real of a Perfect Living Master, we still want to follow in spite of the difficulties the mind is creating. We don't want to follow because our mind says; we want to follow because something is happening. We keep on following. Ultimately the love of an unconditional type of a Perfect Living Master overrides the mind, and we say: "No matter! Mind thinks like this, but I am going to go ahead and see what happens!"

So, this kind of experience does not happen with teachers. Teachers can teach you, but this is not teaching. This is something very different. This is some power, somebody coming to say, "Let's go together to our True Home! Are you not tired of being in this experience? Are you not ready to go back Home? Don't you want to see where you belong? Don't you think this world of duality, a world of pain and suffering, pain where every day things change, don't you want to go to a place which is perfect and peace and happiness and bliss, which is our True Home? Are you not tired of this?" And our soul says: "Yes!" The mind says: "No, no, I still have some more work to do, and I am attached to these things, and I have still to build that house, which I half-way I have left over, and I have so much duty to do these people—no, no, forget about that!"

Inside, the pangs of separation are telling us: *We are really tired! This is a mess! We are just pretending to be happy. We are all unhappy, and lonely.* We are sitting in a crowd of people and we are still lonely. We are trying to beat our loneliness by companionship in this world. It is so skin deep. It does not go to our soul. And we find that with the closest of relationships, we don't fully understand each other, because something in us nobody can understand. That loneliness is hurting us inside. Yet the mind says: "No, no, no, try to have some more friends, have some more relationships, date a little more people—you might get something." And we keep on, mind keeps on bothering us to try to find companionship, overcome our loneliness here. Soul is crying for something higher than that.

When a person who is like us—ordinary person whom we call a Perfect Living Master—he is so ordinary that we can't even know who he is, his unconditional love when it pulls us. Then we say, "I was waiting for this! I am ready!" And over time—not too long a time, short time—that pull overrides us.

Therefore, supposing someone were to say: "Where do we find such a Perfect Living Master?" My answer will be: "You can't find one." I even mentioned yesterday, if we had the ability to be able to recognize a person whose consciousness has reached that level, we would be at that level ourselves. Instantly. But sitting here, thinking this world to be the only reality and thinking all our experiences here are the only reality, we can't feel like that. Therefore, this must come from the Perfect Living Master to pull us, not that we can find.

I mentioned yesterday our Indian saying: "When a chela is ready, a Guru appears." When a disciple is ready, a Master appears. They don't say: "When a chela is ready, he can find a Guru." They don't

say: “When a disciple is ready, he’ll be able to find a Master.” He can’t find. It is the Master’s job to find us. If he cannot find us, he is not a Master. If he doesn’t even know that a seeker is waiting and he is one with all seekers, and he can’t even recognize that, how could he be a Master?

Therefore, we never find a Master. Master finds us and places himself through coincidences, circumstance of life, in such a way that when we are ready, when the seeking reaches that point, he appears through circumstances around us. And then we have a little suspicion: “This could be...maybe not...maybe yes.” The unconditional love starts pulling us. Then we realize: “This is what we were waiting for.”

So, the secret of finding a Perfect Living Master is to be ready and seek—period. Be ready inside and seek inside, and you’ll be able to find—Master will come and find you. Don’t have to shout anywhere, don’t have to go anywhere—just inside yourself, by coincidence. Coincidence is a great art of the Masters to appear in our life. The more we seek the more coincidences start happening in our life. I have checked this out with so many friends of mine. The more they came on the spiritual path and began to seek the more coincidences began to happen in their life.

Therefore, when we have that experience of a Perfect Living Master coming into our life because of our seeking, the rest is just a matter of going through these various stages. That love that can pull us above the mind, that love and devotion—is still a resonance of creation. It’s a creative power. We don’t have any particular word after our Varanatmak Shabd and our Dhunatmak Shabd, Anhad Shabd where shabd ends, we still have a shabd, the creative power that is...we call the *Sar Shabd*, the shabd that is creating the shabd, that’s creating the power. And that creative power is our own soul. And then first time when you can go and reach that experience, you realize who you are. First time you can say: “I have discovered myself. I know who I am—I am a soul.”

Then you know all others were covers upon yourself. Why did you have so many covers? Why did you have a mind around yourself? Why did we have sense perceptions in an astral body around ourselves? Why did you have a physical body around yourself? What is the purpose of these covers and generating new kinds of experiences and worlds around you with these covers? The idea was to have a variety of experiences. It was to have an adventure, adventure into different experiences, the possibility of which was infinite in consciousness. And consciousness experimented with all types of experiences, including the ones we are having now.

And in all these experiences with the soul in its own purity, and with the mind covering soul with nothing else existing, and creating a causal world of its own kind, with all our destinies prerecorded there in *akashic* records in the causal plane where destinies were being made so they could be played out in the astral and physical planes, such wonderful experiences... They are all packed together, and in all these multitude of experiences there was one experience, one unique experience, and only one unique experience, of becoming a human being in a physical plane.

That’s amazing that so many forms of life exist even in the physical universe. According to Indian scriptures there are 8.4 million, 84 *lakhs* of species that exist in the physical plane. And in the

physical plane they also include disembodied angels and spirits also. In all these they find there is only one that is unique, and that uniqueness is it has the experience of free will, experience “I can decide this. It is for me to choose between alternatives. The choices are given to me. It’s my responsibility to choose what I like.”

Do you know this experience of choosing between things, choosing between options, exist with only human being? Animals don’t have it, plants don’t have it, insects don’t have it, angels don’t have it. Angels know the future. Therefore, they can’t decide—it’s all predetermined. We don’t know. Our ignorance is bliss that we don’t know what is happening next moment. We think we are going to make it what happen, this way or that way. That experience of being able to decide or feeling we are able to decide our own future is the most wonderful gift given only to this one species.

Is it a good thing or bad thing? Well, it cuts both ways. Like a good knife, it cuts both ways. Because of this ability to make choices and feel you have made a choice, then you can divide your choices into good and bad. “I made a good choice. I should be rewarded.” And you are rewarded. “I made a bad choice. I am having guilt over my bad choice. I should be punished.” And you are punished. A new law comes up because of this ability to have free will, and that’s the law of karma. Action and reaction. Do good, get reward. Do bad, get punished. And then we do good and bad all the time, and get reward and punishment, and in this cycle remain here forever.

What a remarkable trap. What a remarkable trap to put consciousness in a physical body, make the physical world the only reality, and then give the power to make choices and make good and bad choices, have a moral code, and get trapped into the good and bad, and doing good things, get rewarded, do bad things, get punished, and stay here forever. That’s where we are trapped.

It’s so amazing that we are using something that was a great gift to us, to do things which are putting us more into the trap. And then what happens? The karma law, which we have created with our mind, the choices are being made in our mind. If we made no choice, there is no karma. Supposing we decide not to have any choice, we just drift along, there will be no karma. But no, the mind wants to be active, wants to make choices, and therefore we get into karma. We say: “We are doing good things.” Okay, there is not enough time. Physical body is so limited in time, we make so much karma we can’t even pay it off or get rewarded or punished for a hundred lifetimes, our mind is so active.

So, we not only create a storehouse of our own actions to be paid back by good or bad, we create so much it cannot even be accommodated in a lifetime. So, we create a reserve of karma, a huge reserve, from which, every time when we’ve no karma, and we say, “No karma this life,” karma comes from our reserve and makes a new life. This is a huge trap.

Karma is of three kinds: The *pralabdh* karma or fate karma or destiny. We are born with this because of what has been picked out from our actions, our intentions, of past lives. We did things. There was no time to pay off. Some was paid off in the same life, some could not be because there

is so much. And this life was generated, created, by pick and choose from different karma. Need not be from an immediate past life, from the hundredth life, from the five hundredth life, because it was all in the storehouse.

And that whole life was created. We are born with it. It includes where we are born, includes where we'll die, includes all the accidents that will happen, includes all the spontaneous things that will happen, and leaves little little space in between where we'll use free will: "Let me make a choice!" You can't make a choice where you are born or when you will have an accident and when you will meet somebody—those are predetermined already. Now we say: "At least we have some little scope to make some good and bad decisions."

So that is called the *Kriyaman Karma* or new karma being generated by the use of free will. That's how we create karma, by the experience of free will. But then it says we create so much it cannot be filled up either in *Kriyaman*, new actions, nor in the destiny, and goes into the storehouse which we call *Sinchit Karma*. *Sinchit* is such a big storehouse. We have accumulated so much there that we could be living here forever. It's a very very big trap.

And how did the soul get trapped into this? We didn't come to be trapped. If our True Home is where the purity of our soul exists, how could we, just for the sake of experience, just for having a ride—it is like going to an amusement park and settling down there...we came for an adventure, to have new experiences, with new equipment of different covers and bodies upon us—and how did we get so trapped? Why did we forget that this was temporary? Why did we forget that we are here temporarily just to have the experience and then go back Home? What happened to our memory? What happened to our recollection of our True Home? Something seems to have been really shut down so that we can't even remember where we belong. And we start taking the place where we came for adventure as our reality and our True Home here.

Something happened. What was that? It was the curiosity, the nature of consciousness, to experience not illusion, not a shadow, but reality. We did not create shadows on the wall to see, we created shadows that become real. We came...we wanted to create reality, experience reality, because there is no reality at all. What is real? We make reality. Therefore, we did not make levels of consciousness to create levels of illusion. We used the process of illusion, the process of generating experience through consciousness, but made them real.

Now to make something real, you have to shut off its original, like a dream. Look at this simple example: we go to sleep and we dream, and dream looks real. Why does it look real? Because no...we have no idea of the wakeful state. Supposing we remember our wakeful state also and then dream at the same time. That's like daydreaming. It has no significance. It's just a daydreaming, imaginary. It's not real. If you want to experience reality and create different forms of realities, not different forms of illusions, then you must shut off the other experiences, including the experiences of what is real.

The only reality was our own self, our conscious being, our conscious power. To generate experience and to make them all real, we kept on shutting off every other experience and putting ourselves in the only reality. To the extent when we are in the physical world, the physical world is our only reality. I am speaking to you with this physical body You are listening to me in a physical body. This is only real. All rest is imaginary. We don't know what is inside and do meditation, and what happened? This is real! We eat real food, we walk real with a real body, we do everything real. Our only concept, experience of reality, is the physical world.

When we withdraw our attention and go to the astral world, physical world disappears like a dream. And we say: "That's the only reality! There is nothing else real. That is the reality and the rest was dream." We return from that into this, we shut off that: "Maybe it was dream, maybe it was some kind of a imaginary experience we had...we don't know. This is real!" Which means, just to have the nature of this experience in consciousness we created levels of reality, one more real than the other. A dream is less real than wakeful state. Astral stage is more real than the wakeful state. Causal stage is more real than the astral state. Ultimately, the...our own Truth is more real than all these.

How do we experience? One by one. At one time we have only one reality, not all of them. There is no multiple reality. So, to create reality we shut ourselves off. But then that was a big risk we took. I think if we are intelligent, if there is spiritual intelligence in the spirit, in the soul, we should have bothered about it, that what if we shut off our awareness of our own self and go into a created reality and get trapped there, there should be a way out. So, we prepared a way out. Before we got into any of these realities, we said: "There is a risk involved, that if we shut off our awareness, our knowledge of our True Home, we can get trapped." This awareness did come to us, so we made an arrangement, that when we are tired of the experiences, we should have an experience injected into our experience going on there, which should then enable us to wake up and go to our true reality.

What was that arrangement we have made? That when we are taking a physical world to be real, a physical event should take place which should awaken us and tell us: "This is not real. Go back Home!" We designed it, because the Totality of Consciousness made the whole show. There were no separate beings, there were no many, there was only one. We created the many for experience, we created the many levels for experience, and injected into it one little provision, that if we get tired and don't want to stay here, there should be a means to be able to wake up to a higher reality.

That means is today called the appearance by coincidence of a Perfect Living Master. We made it up. We prepared it. It's our own preparation. It's not that we were so stupid that we said: "Oh, let's go and forget about whether we can come back Home or not." We made our own arrangement. When we get tired of the adventures and this experience, when we are fed up because it's not going to be that great as our own True Home—we are trying to see the opposite of our True Home in order to appreciate our True Home—we create an opposite experience to

have a better experience of our own True Home. When we have done that, we should be able to go back.

Somebody suggested to me to see a movie called *Inception*. I don't know if any of you have seen that. In that movie *Inception* they show that a man can go into a dream state and have a totally different experience. Not only that, he can also dream within the dream, and go to a third level of dream, and have a totally different experience. When I watched that movie at his recommendation, I was very impressed that this man must have some inspiration from the actual state how we are creating this universe. Because in that movie one thing they do is, that the time they experience at one level is different from the time at the other level. For example, you could in a wakeful state dream for 10 minutes, and in the wakeful it's 10 minutes on your watch, at dream one hour will pass. If you dream within a dream, 50 years can pass. So, they would go to third stage of dreaming to have the whole life living there. It was only 10 minutes time in their wakeful state.

But then they were afraid they can get trapped in that, too. So, they carried a little totem, a little totem in their hand, which had a little prickly side, so they could press that, even in dream state, and when they pressed that, they could wake up. I said: "This is beautiful!" That totem is the Perfect Living Master in our case. That's exactly what we are carrying. We have made the same arrangement.

Regarding time, we start from no time, and then we generated a time in the causal plane, and the time was not that much, it created a much bigger time, infinite time here. In a dream state we create infinity in 10 minutes. That was in the movie, we only dreamt three times, here we have dreamt six times. So naturally we made an everlasting universe out here by this process of dreaming within dreaming within dreaming. That's what is actually true.

What will happen if it is a dream, if this whole world is like a dream, and through this process of becoming unaware of the self, we can awaken with the help of a totem like the Perfect Living Master helping us how to get up, get up and we awake? Then we say, "This is wonderful! That was a dream." Then we awake again, then we awake again. Ultimately what will happen if we finally awake? We'll find there was only one dreamer. Because dreams don't create more people.

Here when we have a dream and see hundred people in the dream, we think they are hundred people. Some we recognize, some we don't in the dream. When we wake up, they don't exist. They were all within one dreamer. The dream created...but there were some people we recognized, so when we woke up, we said: "No, these three friends of mine were in the dream, too." So, they are real at some other level. But the dream portion we created it ourselves.

You awaken again, so only one of them was in that real state, the two also were part of dream. When we awaken finally, there was only one dreamer. That is our True Self. That is the actual experience of self-realization, that you will find that the whole creation of the many, many events, many people, many souls, all that is taking place because for one soul alone.

When you have that experience once, what will happen to you? What actually happens when a person is able through withdrawal of attention through all the forms which it takes and goes up there, it discovers that this is all a setup made there. There is no outside place, there is no inside place, it's just a now and here where the whole show is being staged, and that then at that point alone don't have to shut off any part and see all the stages that were made were real and unreal at the same time. They were made in a process that created reality, but they were all unreal because they were created there from consciousness alone.

A person who has achieved that level, who is able to do that, such a person, even when he is in this unreality, is still in touch with all the levels. Nobody below that. We say that a person who has realized the self—we call him a Sadh Guru, a person who has gone beyond the mind, has become, he has become a master—we call him Perfect Living Master. But the one who has been able to find that there are not even many souls, that the souls is an experience, that the manyness of souls itself is an experience, taking place in our True Home, where the many and the one are simultaneously the same with no time, that the manyness is being created as part of experience, without bringing the mind and any other form, that person at that time can have an experience of Totality. And a Perfect Living Master, in my definition, in my understanding, is one who has reached that level. Because when he has reached that level, when he talks to us here in this physical world, is still in touch with the whole, all levels. Talks to us in the inner world, is in touch with all levels. And he is indeed working with the manyness of experience of souls at all levels at all times.

He is doing something very different from any other master, any other enlightened person. The enlightenment is in so many levels. But this enlightenment where a person can see the whole show at once and then participate at every level at the same time, such a person, according to my understanding and definition of this path, is a Perfect Living Master, because his perfection is in seeing the whole show within the One, and still being able to perform functions by wearing his own masks in the same show with the many created for that experience.

What would be our experience if we met such a person? Supposing we meet a person sitting amongst us here who has that kind of experience, and he talks to us. He'll not be talking from this level. He'll talk from any level he likes. He can talk about everything as if it is all there with him at that time. That is why you will notice these Perfect Living Masters, when they give a discourse to us, when they talk to us, there are no "maybes" or "perhapses" in their language, and they speak directly from an experience with them at that time. We have to have the experience. We have to go there. We have to do meditation and go to those stages. But such a person is constantly aware of all these, and there for him is a show which is taking place at all levels. He can see the whole show at all times, and in association with us see where, as individuated souls, where, as individuated souls covered by our minds, separated minds, in the grand illusion made reality of this world, where we stand. And his language is different, because he is not speaking from what he has read, he is not speaking from what he will get, he is not speaking from what he saw. He...he is

speaking from what he is seeing. He is speaking from what is happening right now in his consciousness.

That is why it's a unique experience. It's a unique experience even to meet such a person and see that he can speak from any level simultaneously at the same time, without having to refer to anything. There is no reference to be made, because the experience he talks about, the things he talks about, are his experience at all times. So, it's a very unique thing but a very few such people, very very few.

My own Master, Great Master, whose picture you see here, used to say: "At no time where we had more than such kind of Masters, more than the fingers on our hands that we can count. Other teachers there are many. Enlightened people at different degrees there are many. And those who have only read books and have become masters, even more. Those who pretend to be masters, even more. He used to say, in those days: "It looks like now we have more masters than disciples." So, it's a growing trade. And they charge fees for their work. They charge fees for praying for you. They should encourage you to pray. They say: "No, we'll pray for you, just pay a fee! We can do it for you." They have all kinds of business acumen and business principles on which they run their spiritual activities.

So, this is something that is part of the show. It's part of the show. It's part of the universal mind to keep the survival of this state, to keep us entangled here so that the show goes on forever. Show is going on forever, but this is a requirement of that to have many masters like this. So, we go through a whole path of finding masters, and ultimately, with our seeking alone, we find a Perfect Living Master. Nothing else is required. A seeking for the Ultimate.

Supposing you seek for less, you will get less. But no master can ever take you beyond where he has gone. For him, that is a Sach Khand, that is his True Home. Therefore, you may run into a master who will take you up to where he has gone, and he says: "This is Sach Khand." And you'll be satisfied. If that goal, what experience you are having, is what your goal is, you will be satisfied.

If he says: "By reaching there you will have peace of mind, you'll have this thing," and you get peace of mind, you say: "Yes, I got it! I have reached my Home! That's all I wanted." If he says: "If you go there, you'll be able to see miraculous sky. There is orange sky under which everything is being generated, and you can see this process," and that's your goal, you say...if you say, "I want to see where the mind thinks from, where the universal mind is," he'll take you to causal plane. You say: "That is my home." But supposing you say: "This is not what I am looking for! I am looking for more!" If your seeking is more, you'll get more. Doesn't matter which master you have.

I'll share with you true story that I shared earlier with people about the Great Master. There was an engineer named Mr. Trilok Chand. Trilok Chand was an engineer in Burma, now called Myanmar. In Burma he was working, but a very great seeker of the truth, very great seeker of the True Home, and he was looking for every master he could find.

One day somebody told him that in Madras, a city in India now called Chennai, and in Madras there is a swami. That swami can give you the true knowledge. This man, Trilok Chand, was a very miserly person. You know what miserly means? Miserly...you know the definition of miserly? Definition was: if he held one rupee, one dollar note in his hand, he would say: "Spend it or not to spend it? To be or not to be? Spend or not spend? Not spend!" Put it back. That was his lifestyle.

So, with this lifestyle he gathered 30,000 rupees, although he was just working as an engineer, roads engineer. Thirty thousand rupees he gathered, was very frugal about his spending, but he withdrew all his money and went to Madras to meet the swami. And the swami said: "You have come to me at the right time, and I can give you true knowledge that you are looking for. But have you heard the story of King Janak?"

Now he had heard the story of King Janak. King Janak was a king in India. He was also, in spite of being a king, he was a great seeker of truth. And King Janak asked his advisors: "I want to find the truth!" They said: "Your majesty, you are living in a country which is full of people who can give you that knowledge. We have so many gurus, swamis, yogis, yogeshwars in this country, and just have a little *yagya*, or a little feast, have a good feast, good food, and invite them, and then they'll give you true knowledge."

So, King Janak invited all those local yogis and swamis by beat of drum, and they came. He gathered them in his lawn, in the palace, and he disguised himself as a common person, and he walked amongst them. And he was shocked to see that they were arguing with each other so much, almost coming to blows, saying: "This scripture says this, not this!" They are trying to interpret words of books and giving different interpretations. If the other person doesn't agree, they were angry. He said: "What kind of people are these? They repeat their scriptures by heart, they know the whole book by heart, but they have not left their anger! They have not left their ego. What kind of realization do they have? What kind of enlightenment do they have?" He was very disappointed.

He came back to the palace. He said: "I am very disappointed that I thought these are enlightened people, they can give me true knowledge. They have learning. They have learned people, not knowledgeable people." Then his ministers and advisors said: "King, if you want to have that kind of knowledge, you have to invite more people. This was just a small section. You should invite people from all over the country." So, he issued his order: "Go by beat of drum! Tell all the mystics, all the saints, all the yogis, yogeshwars, swamis, for a big feast for seven days!" Then he set up several tents in his compound, and they all came, and he disguised himself as an ordinary person, went around from tent to tent, and found the same show repeated seven times over.

He said: "These people, we call them enlightened people, they have learned words, they have learned from books, and they argue with each other, they have not lost those things which I expect that they will lose by enlightenment. They are...they are ordinary people. In fact, they are more egoistic than others, because they see, 'We have read more than the others. We are more

learned than the others.' Their ego is even more inflated. I am sorry. I did not get any true knowledge from them."

Very disappointed he went back to his palace. The advisors said: "King, if the kind of knowledge you are talking about now you can't find from these people, you have to go to a Perfect Living Master for that." And he said: "Is there one?" "Yes, one sits on the bank of the river in a little hut, and his name is Ashtavakra." (*Ashta* means eight. *Vakra* means waves on his body.) "He is hunchback. His body has eight hunches on the back, deformed. Eyes are bright, and his consciousness is high. He is a Perfect Master sitting there. If you want True Knowledge, he is the one who can give it." King said: "Why didn't you tell me first!? I just wasted my time. Let me go and invite that now, the new mystic you are telling me about."

So, he go to the river, meet that mystic. The mystic gets up, says: "Majesty, what has brought you here?" "I have not come as majesty. I have come as a seeker. I seek True Knowledge, and I seek instant knowledge. Not the kind of knowledge they say, 'Keep on reading, then meditating, then next life you will get it.' I want instant knowledge."

When I heard the story, I thought that guy, King Janak, must have been an American in his past life. They want everything instant. Instant coffee, instant this, instant knowledge. Anyway, that man said: "Certainly, I'll give you instant knowledge." King invited him to his palace, and the Master agreed. On the appointed day the whole auditorium in the palace was full of nobility. He invited the neighboring kings and all the princes, princesses, queens, everybody was there filled up the auditorium with all royalty and nobility to listen to this great Master.

The Master walks in with five or six of the disciples of his and takes their shoes off at the door, which was customary at that time, and then he walks in, and all the people in the hall look at this deformed person coming up, they say: "Is this the kind of guy the king has invited to give us knowledge?" And they murmured with each other, that "what is the king doing? We know he is a seeker, but this is...he's gone crazy to invite this kind of a person to give us knowledge."

So, the Master walks up. There were two chairs on the stage, one for the Master, one for King Janak. King Janak is sitting there, invites the Master to sit next to him. And Ashtavakra says: "King Janak, what is the price of leather today?" He said: "Master, I don't understand. We invited you to give us True Knowledge. What has leather to do with it?" He said: "I saw all these people looking at my body, at my skin. I thought: 'Maybe they are leather merchants evaluating my skin.'" So, then everybody kept quiet, that this man has a sense of humor, so they began to listen to him.

He said: "King Janak, if you want instant knowledge, you have to pay a price for it." King Janak said: "I am willing to pay any price. My coffers are open. Tell me how much, and I'll give you." He said: "I want three things!" He said: "Why three? Ask ten, twenty, hundred—I'll give you whatever you want." "No, only three things! Give me your body, give me your wealth, give me your mind. When you've given these three, I'll give you instant knowledge."

The King thought this was a strange price tag. He didn't expect that, but he was so keen, he said: "Yes, Master! My body is at your disposal, my wealth is all yours, my mind is also yours." Master said: "Are you sure you have given your body to me?" "Yes, Master!" "Then I can keep it wherever I like?" "Yes, Master!" "Okay, take this body, now belongs to me, and put it on the shoes I took at the...near the door when I walked in." And King Janak gets up. He says: "Yes, I have given my body to him. I have to do what he says." Walks down. Again, people murmur: "King has gone crazy. Is this the way to get knowledge!? To tell the King, 'Go and sit on my shoes?' What kind of a knowledge is coming here? This is stupid thing going on here."

So, they were murmuring like this. The King said: "These people don't know. They only think I have big palaces and I have so much wealth, and I am a king, and therefore what am I doing." When this thought came to him, Ashtavakra shouted from the stage: "King, you have no business to think of that wealth and palaces! They are no longer yours! You've given them to me." And he said: "Oh, my god, I forgot! I forgot the wealth is not mine anymore, and I should not have thought like this." Ashtavakra shouted: "You can't even think what you've done or not done! You've given your mind to me!" He said: "Can't even think." Put his head like this [Ishwar Ji covers his forehead with his hands], and he couldn't—of course the Master gave a little grace at that time, when he was so concentrated on *not even think, not even doing anything*, and he got enlightened.

Ashtavakra said: "Don't have to go and sit on my shoes. Come back and come and sit here." King came back. "Did you get instant knowledge?" "Yes, Master." Before he had started this, he had asked the king: "What is your definition of an instant? After all, instant is also a time." And the king had said: "When I put my foot in the stirrup of a horse, of my horse, and jump on the saddle—that's an instant." So, he asked him: "Was this the same instant that I mentioned, you mentioned to me?" "No, sir, this was shorter than that. You gave me the knowledge in less than instant." Master says: "This was a glimpse of what you can get. Now meditate, and you can have the same experience after about twenty years of your effort. But you got the glimpse. You know what is inside."

This story is well known. Trilok Chand, the seeker, knew this story. So, when the swami in Madras said: "Have you heard the story of King Janak?" "Yes, sir!" He said: "I perform things the same way like Ashtavakra. You have to give me your body, you have to give me your wealth and give me your mind. I'll give you true knowledge." Trilok Chand said: "Yes, sir. I give everything up." He said: "Let's start with the wealth. How much do you have?" "Sir, I collected 30,000."

Now, the man who has been even not able to spend one rupee of his wealth, there he says: "I've got 30,000" He says: "Transfer all that to me, first,"—and he did it. I mean, imagine the seeking of a person whose life has been like that, and he gives his whole 30,000 to the swami.

Swami said: "Now wealth is over, let's go to the body now. Give me the body so it can perform a type of meditation I will teach you. It is a form of *pranayam*, breathing exercise, and you have to control your breath by breathing in one nostril—in one go inhale, exhale, and breathe in the other nostril, alternately. And you cannot use your fingers to do this, because if you use your fingers,

your attention will be outside on the fingers. It has to be done internally. And do it internally. You must do it with your tongue, which is inside you. And the tongue must be twisted back. So internally you touch the two orifices of the nose, and breathe one, take the tongue to the other, and alternate like this. In order to do that, your tongue, which is now tied down by these tendons, must be liberated, and these tendons must be cut you can turn your tongue around.”

He says: “My master did it for me and look at my tongue!” Took out a long, snake-like tongue. And he said: “I twist it around, and that’s how I practice. So first prepare your tongue for this work. Because you’ve given your body to me, I will do that surgery. And I don’t...I won’t use an anesthetic or something, because there is a sacrifice involved in getting higher knowledge. We have to sacrifice. So, you sacrificed your money already. Now you sacrifice your body, and I’ll cut this slowly. And I’ll not cut with a knife. I’ll cut with a kind of a razor, something rubbing. In fact, I’ll use a nettle rash, a plant which is stinging so much to create enough pain for you to know ‘I have got something worthwhile.’”

Then Trilok Chand suffered one month of terrible torture. His seeking did not end. He said: “I want to...I don’t matter what price I pay.” And he got his tongue to still, and it became like that master’s. His tongue became like a snake-like tongue, and he practiced that. He saw some flashes of light during meditation. He says: “Now we are in the mind. And use the mind for this. So, use the mind!”

After a few months, he says: “Master, this is not what I came for. I didn’t come to see a flashes of light and see some colors inside and say... I want to find my True Home! I want to find what is in reality, ultimate, that creates all these things.” Master says: “I could only give you this much. That’s all I have. That’s all I can give you. You have to find somebody else for that.”

So Trilok Chand moved, eventually reached the Great Master. And Great Master initiated him, and he began to do meditation in his way of teaching, and one day we were all sitting together in an evening session, about twenty people (I was there also), and Great Master was sitting, and Trilok Chand says: “Master, if I had known that you are the real one, I would not have given those 30,000 rupees to the swami.” Great Master smiled and said: “Trilok Chand, you don’t know. The day you came here to me, I transferred those 30,000 to my account.”

And he explained to all of us that no effort with any master goes waste. It’s all accumulated. And what he did with the swami was part of the steps for him to come to the Great Master. Therefore, he explained that nobody should ever worry: “Am I with the Perfect Master or not? Do I have a real Master or not?” We can’t judge anything sitting here. Therefore, whichever master pulls you at that time takes you as far as he can go. Go! If your seeking is more, automatically he’ll say: “No more,” and you’ll feel you want more. Automatic. And a master taking to a higher place will come in your life.

Sometimes you may have multiple masters taking to different stages. It’s nothing wrong with it, because each one is performing a certain function for you at that time. But if your seeking is for

your True Home beyond all creation, you will reach there, and a Perfect Living Master will come into your life and take you there. So never worry about this, he explained to all of us.

Since then, I find some people are confused about this: “Oh, I want to know is this master perfect or not?” They give me names. They say: “Here is a list of masters. Tell us who is perfect!” I said: “It is not necessary for you to sit here in the physical world and look for the levels of masters. It’s like a kid studying in elementary school saying: ‘My elder cousin goes to college from a PhD teacher. I don’t want to teach from...get from teaching from this teacher of the school. I want a PhD!’ You are at that level, you grow up, take the advantage of the teachers here. When you grow up, you’ll get that teacher also. You’ll get educated more. The same principle is true here, that you don’t have to worry about which master.”

Then they said: “Give us some idea!” I said: “I’ll give you one idea. If a master pulls you with unconditional love, and you feel a pull inside, and your mind, with its doubts and fears, cannot stop you from that pull, follow that.” Simple, single definition. Simple definition for a person who can’t know who to follow.

I got an email back from one person, he says: “I liked your definition, but I am being pulled by two masters.” I said: “Congratulations! People can’t find one—you’ve found two! Follow anyone.” If that pull is there, that’s the beginning. That is where you can find out that there is some connection: “I have to go at least part of the journey, or the whole journey, with this manifestation of that power, created power, which is now in human form.”

So that’s why this path which can take us to the highest level, all the level that I have described to you, and is a experiential path. We can only have that experience if we practice, if we are able to personally try it out. But if we say: “That was a nice talk I heard, that was a nice satsang I heard, that was a nice discourse I heard, it was very good,” and then go back home in the same state, we made no use of it. You make use of it when you practice and see what happens.

When I meet my own colleagues, my own friends, who say: “We have been initiated, we got *Naam Daan*, we got gift, we got *diksha* from a Master so many years ago, and...but we have not been able to do much with it.” I said: “What...where have you kept that? Somebody gave you a little medicine for treating you. Did you keep it away or did you take it?” People are treating this gift from a Perfect Living Master, or a master who has gone beyond us, and take that and store it somewhere in the house. Medicine can’t have effect on us if it is stored in a cupboard somewhere. It is only good if we take it, practice. Therefore, I tell them: “You got a great gift! Start practicing today!”

In many of my talks, my own co-travelers come and meet me. They say: “Since the day you spoke, we started meditation.” I said: “The meeting was successful.” If you were initiated by a Master, you got the gift of finding the way how to do it, and you have not done it for years, and you start doing it now, it’s successful meeting. It’s worthwhile. That itself is worthwhile, because our mind gets trapped into what is an external world here, external obligations. We have created so many

obligations, responsibilities. "I am responsible for this, so I have to do it." And this catches our attention to the extent we are not able to think of meditation even. We are so involved in fulfilling our responsibilities and fulfilling our obligations in this world that we put our entire attention in doing that.

Do you know that if you change the priority and said, "My priority is to discover what is inside and to do my meditation," you will need one-tenth of your attention to fulfill all your responsibilities. There is so much help that comes from a clarity and an abundance of power just by meditation. I am not saying: "Don't fulfill what your responsibilities." You have to. That's your karma. That's your destiny. Fulfill your destiny. When you come on a stage of life you have to be a very good actor. You have to act well your role with your best skillful ability that you have, the most skill you have. Fulfill your responsibility with the best skill, but don't make it a priority to forget something that's going to help you doing that itself.

When you meditate something happens that enables you to do more of outside things than ever before. And yet we ignore that source of power and go with a little puny mind that can think oh so little and start doing everything with that. Therefore, set the priorities right. This is something that makes you discover your true power inside, all hidden inside these covers. And when you discover that, everything you do becomes easy.

Then there is another part of it: If you find a Perfect Living Master or you are found by a Perfect Living Master, and you discover: *Where is he? He looks like a person outside. Where actually is he?* If outside is being created by us, he is just a shadow like anything else. If this whole world is just a projection of our own mind, and a person comes in the middle of this, is he not a projection of our mind? Of course he is. A person who comes in our life as a human being is a projection of our own mind like everything else. He is no different. Then where is he helping us from, if he is outside only as our own projection? Actually, he is not there. He is inside us, like everything else. He is inside us. How do we know he is inside us? Go within and check out. Do your meditation. See if he is inside or not.

Not only everything is inside us, but when a Perfect Living Master initiates us, accepts us as his friend, co-traveler, going together to our True Home, when he accepts a person like that, he manifests himself specifically inside the imagination, inside the astral threshold, of his own disciple, so that the disciple no longer is necessary to go and look outside for a Master—the Master is inside. The true Master is always inside. It's a projection we see. We can't see inside, therefore he is outside. If we could see inside straight away, we don't, don't want to see anything outside. We see outside because when we close our eyes, it's darkness. Therefore, you have to see outside.

It almost appears that the Perfect Living Master sits inside us, and because we don't look in the right direction he jumps out and says, "Here I am." Otherwise, which is the right place to find where our Master who can take us back Home is? Inside, not outside. A real Master who will travel with us right to our True Home is always inside. Outside, he is a human being like us. We die, he

dies in this body, he lives like us, and he has limited abilities. He can never be with us all the time. He can't give enough time to us. What kind of a friendship is this that the Master cannot even give time to us?

The truth is the time is 24-7 available if we look at the Master in his reality inside us. Sometimes we call that form of the Master the radiant form of the Master, because at that level where he meets us, there is radiance in everything, including the Master, including other people, including things. There is a certain glow and light in everything we observe in the astral plane, because it does not need reflected light to see them. In utter darkness you can see them. That's why you call it radiant form. The radiant form of the Master is manifested in very specific way the moment a Master initiates you. Therefore, it's always with you.

If after getting this gift of the Master being inside available to us 24-7, we still look outside, then we are looking in the wrong direction. That's why I say: Don't get something like this, like a gift of initiation, and keep it that *one day we will see what happens*. Manifest at least the radiant form of the Master. No matter how much time and priority you have to give, manifest the radiant form! Talk to the Master on a daily basis. Have that friendship and companionship. You will never be lonely again. Once you manifest, loneliness disappears forever.

Moreover, I describe so many stages to go through—why go alone? Why not take the proper guide with us who is already there? Don't travel alone to any regions beyond where the Master is waiting. Up to that point, yes. You are locked out from your own inside. Up to that point, go in. Masters almost say: "We are waiting for you at the airport with tickets in our hands to fly. Will you come and meet us?" And we struggle to reach the airport. Once we reach, then we are relaxed. Master takes care. He has got the tickets to travel.

The same thing in the spiritual path, that when the Master—Perfect Living Master—initiates, manifests himself inside, you reach there. After that the entire journey to the level where the Master has gone is in the company of the Master. It's the most remarkable experience you can have in this physical world, in a physical body. I have not found anything equal to this, to have a complete 24-7 companionship with somebody who knows more than me at all times, who takes me higher and knows the route better than I do. That's a great thing!

So, this is a very practical spiritual path. It's no belief system involved, that you must believe this, then you do this, then you have to believe this—no! It's experimental, experiential.

I will pause at this time because I want to take you into these meditational stages now. But I think we have a little break, and a lunch break, and after that when we reassemble between about 2:30 or 3:00, when we come back, we'll do actual meditation to tell you how to reach that airport inside from where you can fly with the Master. Thank you very much.