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## Vienna, Austria, Day 1, Afternoon

Vienna — June 13, 2018

<https://youtu.be/Ek2FmLb7VQc>

I'll take up a few questions.

Question 1 (read by a program organizer): Should I read the first one? So, the first question is: "Dear Old Friend, how do I know what intuition is and what comes from the mind? How do I recognize this? Thank you so much."

Question is: "What is intuition and what is from mind? How to recognize this?" Simple. What takes time is mind, what does not is intuition. Mind always thinks in time, intuition does not. What comes intuitively to you will come without time. And when you have to think about it, it's mind. A friend of mine once came. He says: "I am developing my intuition." I said: "I don't know how that can be developed. Can you demonstrate?" He said: "I use it like this: Supposing I have to decide I have to go east or west. I'll rely upon my intuition...aahhhhhh...west!" I said: "That 'ahhhhhh' is not part of intuition. It makes it mental. So, whatever takes time is mental, what does not is intuition."

Question 2 (read by a program organizer): "Dear Master Ji: If someone does meditation and tries to imagine sitting at the third eye, at first a picture comes—and then everything disappears, and no effort can bring it back. What should one do?"

"If someone does meditation and tries to imagine sitting at third eye, at first the picture comes, and then everything disappears. No effort can bring it back. What should one do?" One should never try to bring anything back. You should just feel you are there. It's not a question of bringing anything back or not. It's a question of feeling you are there. And it's not trying to see something and not trying to imagine anything other than you are sitting there and your place is around you, even if it is dark. But if you sit for a while, things will automatically...your brain will create imaginations and things will start happening. Main thing is to feel that you are sitting in the head. Your physical eyes are in front of you, your ears are on side of you, neck is below you, your head top is above you—just a feeling that you are

locating yourself here and you're sitting in the center. Need not try to imagine pictures or bring up...they'll come up automatically. If you concentrate to just stay in the center, things will happen.

Question 3 (read by a program organizer): Okay, three more questions. "Dear Ishwar Ji, Today, almost all the time until morning I had a déjà vu feeling what I've seen in dreams, and I remember that. How can I understand this feeling, or can't I understand this feeling? What does it mean? Thank you.

"Today, almost all the time until morning, I had déjà vu feeling what I have in dreams, and I remembered that. How... I can't understand this feeling. What does it mean?" It means that you were there earlier at some time of which you are having déjà vu. It may not be in this life. It could be in a previous life. Most of the déjà vus we have are from past lives. We come to a place. "We have been here before, but we never traveled here. And how could that be?" It's because of past lives. We were there. And that's why a memory is being kicked in at a different level than the physical portion of the mind. The mind functions differently depending upon what cover you are wearing. Physically we call it the physical mind, sometimes referred to as *pindi man*. That means in the physical body it functions like the physical world is the reality—it works déjà vu here. Then there's the *andi man* or the astral mind, which functions from past lives. Then there is the *brahmandi man*, which can recall things even like how the world was created, how karma works, how the wheel of karma is moving—those déjà vus can come up.

Question 4 (read by a program organizer): "Dear Ishwar Ji, at what specific point during meditation should one commence bhajan, and is covering eyes and ears necessary? Love and regards.

"At what specific point during meditation should one commence bhajan, and is covering eyes and ears necessary?" Bhajan...by bhajan the questioner obviously refers to listening to the sound. You might have heard that the truth, the creative power, sometimes the creator itself has been called the Word. In the *Bible*, John's gospel begins with these verses: "In the beginning was the Word and the Word was with God and the Word was God." People ask me has God been defined anywhere? I said: "Yes, in John's gospel it is." The Word was God. How can a word be God? How can a spoken word be the creative power? In the Hindu scriptures, in the Veda, Rig Veda, it says that this world was created by *Naad*, the sound. And the sound was the creative power whom we call God. Almost a translation. In the Sikh *Guru Granth Sahib*, in their holy book it says: "*Shabde dharti shabde akash*; The Shabd created the world. The Shabd created the sky. *Shabde Shabd bhaya parkash*. Even Shabd is created by Shabd." Same: Shabd, Word, Sound. Why are these expressions being used to describe the very creative power?

Of course, if you look in the dictionary or ask the people the meaning... I looked up the Columbia, Colombian English dictionary what the Word means (with W capital). It said the *Bible*, a book. Obviously, no matter how holy a book is, it's not a creative power that created the whole world. It's a record of teachings of Masters and their disciples. Similarly, in the *Vedas*—in the *Rig Veda*—when they say the *Naad*...they say: Where's the Sound? Contained in the *Vedas* itself. They are the holy books. In the Sikh literature, if you say what does Shabd, what does Shabd mean, they say it means the Bani, and Bani means *Guru Granth Sahib* itself, the book. How can we reduce a definition of the ultimate creative power described as Sound or Word, how can we call it here a printed book which we are printing here?

The truth is there is a much deeper meaning for which we have called our ultimate creative power Word, Sound. What is the quality of a word as we use it here? I am speaking in words to you. It's audible. You can hear me. And Shabd can be heard. Music can be heard. Sound can be heard. Any word we have used to describe the highest power can be heard. It's audible.

Therefore, something audible has been described as the ultimate creative power. Now the ultimate creative power if it is way beyond time and space there can be nothing heard. But the same ultimate creative power appears to be the self. And the self can be heard. It can be heard specially in the physical plane where we are sitting now. All these references to these scriptures, and the holy books refer to the fact that the self which contains the ultimate creator can be heard. It's a great thing! Otherwise we don't know what is the self. But if we can hear it, it's a big advantage. If we can hear something, we can go towards it. If I hear a bell ringing, I can know where it's ringing from, the direction from where it comes—I can go towards it. Therefore, if there is a Sound coming, a Word coming from the self, it can be heard. It's a very advantageous thing to go towards it. That is why this particular kind of meditational techniques by which you can go faster to your own self has been called Surat Shabd Yoga. That means Surat, your attention, can be placed on the sound that comes from the self and you will realize and become one with the ultimate self, which is yourself. So that is why these expressions have been used.

So, the questioner has asked at what point in time in meditation we should start listening to the sound, which we also call bhajan. When do we start bhajan? The reference is because in most cases we start by creating our own sound. Till we can hear the sound of the self, we create our own sound by uttering words. Chanting. You see how singing and chanting with some sound was so important in all religious rituals. That is because the Sound is so important. We create sounds in order to see the benefit of sound. But the greatest Sound that we can really take advantage of comes from within. And the Sound can come from within if you sit at the third eye center, even for a short while. You can hear your own Sound of the self. But if your attention is scattered, you don't hear it.

To start with, we start using our own sound of the mind in order to attract the Sound of the self. The sound of the mind, it is always expressed in words. Mind speaks in words. Mind's thoughts are in words. When mind thinks it is creating a sound in the head. That sound can also be transferred to the tongue. When I speak, when we speak it's the mind giving us words to speak, and the tongue speaks them out. Supposing tongue does not speak. We close our tongue and don't let the tongue participate in it. The mind will speak. And the speaking of the mind is called the word of the mind. And how do we do it? We are hearing it all the time during thinking. But that we don't consider a sound we are listening to—though every day we have to listen to it—we can inject different words in the mind and hear them. When we inject deliberately with our will different words in the mind then it becomes easy to identify those words with the sound of the mind. When we say we have a mantra to speak, what is a mantra? Words. We repeat them. By repeating them it becomes injected words in the mind. Mantra spoken with the tongue has no value. Mantras spoken with the mind has value. It pulls you inside.

So that is why the proper way to repeat words or do Simran is to do it with the mind. An Indian mystic, well-known, Kabir, Kabir says, "*Mala to kar mein phiray*"—I'll translate it for you—"*Mala to kar mein*

*phiray, jeebh phiray mukh mahein; Manua to chahun dish phiray, ye to simran nahin.* That if you want to do Simran repetition, and you're holding the beads in your hand, and you're thinking of the whole world, the mind is going all around the world—do not think this is a Simran or repetition that will help you." The repetition should be with the mind. So that's the first step. But if you do repetition with the mind, the mind is working at the same place as the soul. Soul is giving it power and life for the mind to work. Eventually the Sound of the soul comes, superseding the words that you are creating with your mantra. And when that comes it is not necessary to use the words of the mind. So, the answer to the question is when should we start... You should start when the Sound becomes sufficiently loud, coming from the self, from the center, not from the sides. When that becomes strong enough for you to listen and enjoy, stop meditation. Stop other meditation. Stop repeating words. Stop Simran. Not necessary. Don't need to do both things. If the Sound becomes weak, restart your meditation by repeating words. So, the mantra we have or the Simran we are taught to repeat, use it to reach the Sound of the soul.

Now when we try to listen to a Sound inside—sound comes from many areas—we can block the outside sounds by covering our ears. We can block the outside light by covering our eyes. We can do this. We can sit in a very dark room. We can sit in a quiet room. All these are helpful things. But if you practice, and you can start listening to the Sound, you will be able to hear the sound all the time. It's not being created from somewhere, it's your sound. It's the sound of the self. When the self... Sound can be heard all the time you don't need to close the ears or even close your eyes. The Sound can be heard all the time after a little practice. And that Sound... When you give attention to that Sound, you'll be pulled in and have higher experiences. So that is why it is a very important thing. So, the answer to the question is, you should continue to develop the sound of the mind by repeating the Simran or words till the Sound becomes loud enough to hold your attention. And stay on the Sound, forget the words—unless the Sound becomes weak. Then start the words again.

Question 5 (read by an organizer): "Dear Ishwar, in Utrecht, Netherlands, you said to me, 'I think I called you, and I think you're doing quite well.' The question is: Do you see any reason to tell me what you called me for? Heartfelt greetings."

Good question, which I don't remember. "In the Netherlands you said to me, 'I think I called you. I think you are doing quite well.' Must have been something very nice that happened that I felt I had called you and you are doing quite well. You looked quite well, and I could guess that you are doing well. "I once saw you sitting in a sparkling throne. Question: Do you see any reason to tell me what you called me for?" Obviously, I called you, "Let's go home together." That's the only call I ever make. Anybody I call... I'm not calling you to see more of the world, to see sightseeing here... I want you to have sightseeing inside. There's a lot more to see. You want to go to amusement parks? There's much more amusement at astral plane. You are tired of being here? I am calling you. Let's go home. And I'm also saying let's go home, not alone. In company. That's the beauty of initiation by a Perfect Living Master. The beauty is you are never alone.

Great Master used to say that this journey towards our true home is like going to the airport and catching a flight. Master's waiting at the airport with both the tickets. Ours and his, and we fly together.

The only part that we have to perform is going to the airport. And what does it mean in actual meditational terms? It means going to the third eye center enough not to be aware of the body. You will see the Master, radiant form, inner form there.

Also, people have a different opinion about what is radiant form. The word radiant has been used and people think that Master must be shining, sparkling inside. Well...it's not a sparkling that lights are shining outside. Sparkling... It's not sparkling. It is that you can see the Master inside in total darkness. Master can still be seen. But, so can you be seen. You are as radiant as the Master. The astral plane... Everything has its own light and its own shining thing. So that is why we call, just a... You see the physical form of a Master? Inside you will see the real form of a Master, which is a radiant form.

Once you find that, you are never alone. Ever. Not only you are never alone, you will never know what loneliness is. That disappears. It's important to emphasize this point because most of us are lonely. Even with the company we are lonely. We feel that whoever is with us doesn't fully understand us. Our relationships in this world are so skin deep. Then sometimes thoughts can match. Mostly they don't. But souls are running separately. We can't even know each other's souls. But once you go in, the connection with the soul becomes so strong. What happens even in the physical world when we are pulled by the love of a Master? It's not a connection with the body. It's a connection soul to soul. And once you see the Master inside, then you go together. Therefore, not only for this questioner, I say it to anybody, that if I call you, I call you to go home together with me with the blessings of my Master, whose power enables us to do this. So, I hope you will respond to my call and we'll go together. Thank You.

Okay, I will explain to you a little bit about initiation by a Perfect Living Master. The word initiation in English means to initiate something, to start something. So, initiation by Masters has been long used as a term to say let's start something new. What is the new thing? Starting our journey back to our true home where we belong. So, initiation is the start of a journey back to our true home with a Perfect Living Master, not alone. When a Perfect Living Master initiates us, it is a little different from how other masters, other gurus have come and taught us. The other gurus come to teach us how to meditate, how to go within ourselves. A Perfect Living Master initiates us and says: "You have been picked up because of your pre-planned program to go back home. I have come to take you back home." It's very different. "I have not come to teach you meditation. I have not come to teach you anything. I have come because your soul is yearning to go back home. I have come to take you back home." That's the meaning of initiation by a Perfect Living Master.

Perfect Living Masters operate even as physical human beings from the true home. It means they are aware of totality. They are aware that everything seen here is part of totality. They're aware of the soul. Not only their soul. Every soul around. They're aware of how the mind is functioning, how the mind has been added on. They're aware how sense perceptions are the body we are wearing, a costume we are wearing. They're aware the physical bodies are only costumes we are all wearing. This awareness in a Perfect Living Master is not sometimes. All the time. 24/7. And they... It doesn't go away ever. Nor will it go from anyone else who reaches the same state of awareness. It's something unique. We all have that capacity. We all can be in that state. If you go to your true home, you will have the same thing a Perfect Living Master has. Nothing less.

Therefore, it is our own soul programming that when we are tired of this experience with the three bodies—mind, senses and physical body—when we are tired of this experience, they will appear and take us back home. So, the role of a Perfect Living Master is very simple. He appears on this planet... can appear in many places where seekers are waiting and ready to go back home. When a Perfect Living Master appears as a human being—the human being has his own karma, destiny, ups and downs—he carries the same ups and downs. He is born like an ordinary human being and lives like an ordinary human being. But the awareness reaches a point where he can then take them back home because he operates from there.

Perfect Living Master initiates us. Our journey is ended actually. Mind doesn't believe it. Mind thinks it's begun. So, Masters say okay, then you start. Our mind says, "What shall I do now? Now that you have initiated me, what shall I do?" Then to appease our minds, to satisfy our minds, they say: "Do this. Do that. Do meditation. Don't follow this rule. Do this... they set up rules." All unnecessary. But very necessary for our minds. Our minds are indoctrinated with the thought that unless you do something you can't get it. So, we struggle. We work hard. And because our mind is so trained, therefore they give a homework to the mind. Meditate, do these things and go in and check it out yourself. Mind says, "Yes. I'll verify if I can see with my own eyes." "All right, work hard. Go and see something with your own eyes."

This has nothing to do with the role a Perfect Living Master has come to perform to take us back home. Once initiated, he's bound to take us back home. That promise is never altered. But we can't see it. So we have to deal with the mind. He has to deal with our minds and temporarily becomes a teacher like other teachers. Begins to teach us how to meditate. Teaches us how what to do. Helps us how to go to different stages of experiences that can happen on our journey back home. So, initiation by itself by a Perfect Living Master is very different from just being taught how to meditate and find your way back. But we don't see that that way. Therefore, he gives us these prescriptions of working with your mind. That is why people say: "I have been meditating so hard. I'm getting nothing." You go to a Master and say: "Master, I've been working very hard on my meditations. I've got nothing." He said: "Very good." What is good about it? Good is you discover the uselessness of meditation. That it's only an exercise for the mind to find out the mind can't do something.

The mind does not believe that it cannot do anything except with experience. So, it's all to give the mind an experience that no matter how hard you think, no matter how strong your effort, this is not a path of effort or hard thinking. You've done plenty of thinking. You've made so much effort for so many things. That's the way of the mind. You got used to it. You want to use it the same thing in spiritual practice. Go ahead, do it, till you find it doesn't work there.

Then what works? What works is the pull of the Master. The pull of love that comes to us, which we try to hide by argument with the mind. "I don't know if that's true or not." And sometimes the mind can create fear. The mind creates doubt and doubt creates fear. "Maybe it's a devil that's calling us." We can't be sure. Religion has put us so many ideas in our head about devils and hell. And we are always

afraid. A religion which is supposed to give us faith and understanding that everything can be found with the help of somebody who is already advanced—we don't follow that. We are more afraid, and we are trying to avoid that hell and avoid all the punishment that lies if we do something wrong. Maybe we are doing something wrong leaving our religion.

Many people think that to follow a spiritual path of discovery of your self means abandoning your religion. Absolutely wrong assumption. Following a spiritual path is actually practicing your religion and really finding out what you were taught. But we don't try to find out our scriptures. Founders of all religions said go within. We go to church. We go to temple. We go to mosques. We go to synagogue. We don't go to... go within ourselves. We try to worship outside. We give a donation outside. And we come back home. Sunday mass we have attended. Our temple. Tuesdays we go on temples...we're finished. We've done a Friday mosque. We set up dates just for external things. All external. That was not the purpose of religion at all. But we made it like that. And those who are operating the religions, they are operating like businesses, like big businesses. It's not... It's lost the real thing. Discover yourself.

Now I want to tell you very clearly. If you want to follow the spiritual path I am talking of, you do not need to modify religion at all. You just practice what is taught. You will find the truth is the same. That is the truth that has been originally taught by religion—to find the truth inside. There's no conversion is required. I feel very sorry for somebody coming and telling me: "You know I used to be following...I was Catholic, raised Catholic and now I have become a Radhasoami. It's a new religion? Now I have become a follower of Sant Mat. A new religion? That I left one and got another. We make it a new religion. I used to go regularly my Sunday mass and now I go regularly to Sunday Satsang. It's just a shift of one religion to another religion we are making now? You don't have to shift anything. Stay in your religion. Practice it. And practice discovering of yourself. It will never interfere with your own religious...any religious rituals you have. Just follow the rituals for the sake of the priests and the pastors. Now they would starve by the way if you don't follow them. So, continue with that thing. There's no harm. You are used to it and very often your friends want to do it. Your family wants to do it. Do it. People write to me. "My family is believing in these rituals outside, and I want to go to the truth. Should I give up the rituals?" My answer is: "No, don't give up the rituals." Because if you give up rituals, your family want you to do rituals, peace will be so disturbed you'll never be able to meditate. So, follow the rituals. Do everything that the family is doing, your friends are doing, and quietly find your way inside. This is not something that is part of any ritual. It's a discovery of your own self. The meditation, the techniques of going within, the being pulled by a Master are all within you, not outside. So that is why, remember that once initiated by a Perfect Living Master the journey to our true home is guaranteed. We sometimes make it a little longer journey by still being tied down here.

Why are we here? Why did we come here in the first place? If we were so happy sitting out in our own heavenly place, what was the need to come to a place from where we try to run back now? The answer is simple. That this looks real. We created a reality to have a deeper experience of a different type. And when we go back home it will be like a dream. When you have a dream at night it looks real while you're dreaming. And so many questions can be asked. Why certain things are happening. When you wake up, they are all forgotten, because we say it was a dream. It's identical to that. But we did not want to

create merely a dreamlike experience. We wanted to create a reality outside of our true reality, a reality that we should experience as real.

That is why we shut ourselves off completely of our awareness of our true home. Shut ourselves completely of our awareness how the mind is working inside, how causation takes place. Shut ourselves completely from how sense perceptions work independently of the physical body. We shut ourselves off from this knowledge to make this real. And we have created a reality here. At one time we have only one reality. I am talking to you in this reality. If I knew it's not real, why would I talk to you? Who am I talking to? When we go in a dream state and we see ten people and we are talking to them. Those ten people are dream people. I am also dream person in a dream. We take it very seriously. When I wake up, neither ten people were there, nor was I talking. It was just a dream sequence that happened. Same thing happens when we go to true home. The whole series of levels of awareness, levels of realities was created from there. We did not create shadows, we created realities. And we experience one reality at one time except at the top. At the top all realities are simultaneous because it's total.

Some people have not been able to understand where we are ultimately going when we reach our true home. What does it consist of? Our true home does not say we have come to a great island, leaving all these behind. Each one disappears as we go higher. At the top they all reappear as if they are creations. So, all the creations and the creator, the totality of everything is our true home. Imagine what kind of experience that is. We are aware of this, aware of that, aware of everything in the true home. There's no separation. There we understand the oneness of consciousness, the oneness of the entire creation. This entire creation is taking place in one consciousness, not outside. Our true home contains everything including what we [are] having here. There's nothing outside of it.

But when we are here, we're separated into one small slice of experience with which we created differently in order to appreciate others' matters. So, this is very difficult for our mind to understand, what our true home is like. So, we just make it like a story. Storybook... We are going from one place to another. We make it a journey. There's no journey involved at all. When we go to a higher level of awareness, we don't perform a journey. We just wake up. When you wake up you don't... You're not making a journey to wakefulness. You're sleeping at night, you wake up, there's no journey involved, just change of awareness. Similarly, all these levels we're talking about, where we can become unaware of one level and open up another, are merely waking up at different stages. And that is why no journey's involved.

But when we are tied down to this reality, we try to understand everything according to the rules of this reality, so we call it a journey. "Our journey back... We're starting from here and then we'll go...." And that also caused some problem for me. Because when I was young, my mind worked better when I was 8, 9 years old than at 80, 90 years somehow. I suppose that's natural. You lose some of your clarity when you're older. But at 8 or 9 years old I used to wonder what is this spiritual path they are talking of? What kind of journey is it? So, I asked the elders please explain to me what is the spiritual path. They said spiritual path is... They gave an example, that our true home is like an ocean, ocean of life, ocean of consciousness, big ocean. We are drops separated from the ocean, and have been swung away, far

away. So individual drops are struggling to find the ocean. And after a long journey's struggle we go and merge in the ocean. That is the spiritual path.

And I thought to myself: "As a drop I am enjoying myself. Sun shines upon me and makes rainbow colors, and I sparkle as a drop. They are telling me work hard, struggle, to go and merge in an ocean, lose everything I have, and the ocean gain nothing by one more drop. What a lose-lose game this is. I'm not going to follow this kind of spiritual path. I want to retain what I have. I lose what I have to get nothing, and the big ocean gets nothing more than a drop. What kind of spiritual path is this? I can never follow it." But I was wrong. So were they wrong who tried to explain the path to me. The truth was a little different.

The truth was I was always the ocean, never a drop. Always the ocean. I was a drop in the ocean, never left the ocean. I never went some anywhere away. Remained in the ocean. Only in awareness contracted my awareness to feel I am little drop in the ocean. This spiritual path is: expand my awareness to discover I am the whole ocean. That made sense to me. Here is a glass of water. One glass of water, full of drops. How many drops are there? Depends on the size of the drops. I can make them very small drops, put them... I say there are a million drops here. According to the size there can be a million drops here. There can be trillion drops here. No limit. I can keep on changing the size and make more drops. They all remain in the same cup of water. No drop is escaping. What is making them million, trillion, so many? Reducing the size of the drop. If I increase the size, they become big. "Oh, we are big blobs! Those little ones don't know." They become bigger ones. "Now we are really most of the water. We are part of the ocean. Big part." When this whole glass becomes one, it's the same drop that was the glass of water to start with. Only its awareness was contracted to have a slightly different experience of the many. That's the beginning.

Why was one turned into many? This first question... If there is only one, how can you have individual souls? Even immortal souls. Why should we have so many if there is only one? The answer is very simple. That one was love. They say God is love. I hear it over and over again. God is love. I agree. That oneness is love. But not a lover. Because if there is only love, there is no lover. Not a beloved. If there's many? Love and beloved. So, realize the love, one love, becomes an experience of love by having the many in the one. That's the truth.

The truth is that the many souls that were created were to have an experience of what it really was. So, there is a reason for every step of creation. Every step which we have devolved even to this point to be human beings, there's a reason for it. And a very good reason. And all the reasons become clear when we are back in our original state, step by step, stage by stage.

I might like to add that on this spiritual path one cannot hurry. Because we have been here in this kind of reality for a very long time. Not only this life. We have had previous lives and will be having more lives. Why are lives created? Did we come for all these lives? Or did we come for one life? Our plan was to just go have a little dip into experience of physical reality [and] get back. How come we got trapped here? We got trapped because of our attachments to what we were experiencing. Desire and

attachment create our continued existence here. If we just have a good time, enjoy and go back, we don't have to come here. But we don't do that. We not only get attached to people and to things, we try to make them our own.

Imagine a person saying: "I have got some very nice jewelry. It's mine. Nice, new house I bought. My house. Better than yours. And, I'm making things mine." When death comes, nothing is yours. This is not for some persons I am saying... for everybody! Nothing goes with you when you die. And all you are saying is mine, mine, mine. Nothing is yours. For a short-term use something is given to you in a particular form of life, particular human life. Given to you. Enjoy. Have a good time. It's not going to go with you. That's not how our mind works. Mind says, "This is mine." And once you say it's mine, death tries to take it away from you, you come back to recover it. It's very simple. These attachments that we make—and try to make things our own, not that we are using them, we are possessing them, and they are mine, and ours—makes us come back again and again over here.

So, Buddha said that we are only come here because of our attachments and desires. Others have also said. Imagine yourself, that what is making you come here? Attachments. When we are dying, people don't know that at death you are moving from one state to another, but your attention is on the things that you are leaving behind, the people you are leaving behind. "Oh, I could have finished that work—I couldn't. Oh, I should have taken that with me—I couldn't." Those thoughts are the birth of the new life for you. Your own attachments bring you back.

Attachments and people bring you same area, same people where you have to deal with the same attachments again and again. So that is why it's not easy to get away from these attachments. The mind has been trained for these attachments for a long time. Some people say... some yogis I met sitting in the mountains... I say: "Yogiji, why are you sitting up in the mountain? Why are you not sitting in the city?" "No, I am practicing detachment." I said: "By going to a mountain you are practicing detachment? Do you miss anything?" "Well, we do miss some things, but you know we are separating ourselves from our desires," the yogiji said in the Himalayan mountains sitting in the hills. "Oh, we are trying to get away from it." I said: "Isn't it true that when you miss something, you're still there?"

See when your thoughts are there, you've not detached yourselves at all. Our mind works like that. I remember a story somebody told me. A Buddhist monk and his disciple, a younger monk, they were going on a journey and they had to cross a small stream of water or river or something. An old lady was trying to sit on the edge. "I want to go to the other side." The young monk, he said: "Lady, I can carry you on my back." And he carried the lady on the other side and dropped her there. The senior monk was very surprised that, "We are not supposed to touch a lady and what had this guy done? They walked several miles and then he said to the young monk: "Monk, you carried that lady in the water. That's not proper for us. We should not do this." The young monk said: "Master, I took the lady from one side of the river to the other side and left her there. You are still carrying her in your head." That's how we carry things with our head. We do not get rid of those things. We get so carried. And especially when somebody says: "Don't do it," the mind says: "I *will* do it." Nature of the mind. That is why somebody was telling, "Don't..." When you want to raise your children, don't tell them: "Don't tell a lie." They will

tell a lie. If you say: "Always speak the truth," it's better. It's the same thing, said in different words. Don't use too many don't's. A young man who was giving a talk in Delhi sent me a video tape of his talk. During that talk he's expressing the same point about don't's mean that you'll do it when you say don't. He said: "I will give an example." He told the whole audience: "Close your eyes." They all closed their eyes. "Don't think of your mother. And don't think you have a picture of her in front of you." And he said: "How many of you saw it?" All of them saw. "I was telling you don't." That's how the mind functions. When you say don't, you do the very thing you're asked not to do. Especially on the mental level. So that is why, when we try to practice detachment—we are trying to say to the mind don't get attached, don't get attached—it gets more attached.

The only way to overcome an attachment is to be attached to something else. I give an example of my own experience of going to United States of America and I saw a certain pizza. It's called Shakey's Pizza. I liked it very much. And every time I say I want Shakey's Pizza, I said: "I am getting attached to it. I'll have to come back in another life for Shakey's Pizza." So, I said: "I am not going to be attached." So, I closed my eyes: "No more Shakey's Pizza." Every time I said that, more pizza came in front of me. But then, after some time another Pizza Hut opened up. I forgot Shakey's Pizza.

What happens here... Detachment cannot be practiced as detachment, but you can achieve detachment by getting attachment somewhere else. The somewhere else can be your own Master—a big role a Master performs. By pulling us with love, eventually we get attached to the Master within ourselves. Detachment comes automatically outside. In the beginning we say: "Oh, we can't get rid of this. We can't do that." At the end we say: "Nothing matters except that. Nothing matters except that." Detachment becomes automatic. So that is why that kind of detachment which comes by attachment within yourself, that stops your reincarnations here, that stops your rebirth here.

So, these are some facts we should remember, that the ultimate escape from this trap which we have created ourselves by attachment is to be attached to something inside. And when you have the experience of pure unconditional love of a human being (very rare to have pure unconditional love of a human being, very rare to experience but you will always experience with a Perfect Living Master) that pulls us inside.

We have had love with so many people here and what happens? After a time, the same love becomes into hatred. The same love becomes indifferent. They say: "No honeymoon lasts forever." People... Couples come to me. Young couples. Please bless us. We are going to get married, because we are soul mates. We are just alike. We have checked it out. We are made for each other. I say: "Okay, blessings, blessings. Get married." So, they are very happy. Get married. Enjoying. And a few months later, they come to me. "We are in divorce court." Separating. I say: "Why?" "We knew from day one we were not made for each other." I say: "Day one you met me. You didn't say that." It doesn't last. These are attachments. An attachment... Don't forget the difference between attachment and love. An attachment is: "I love you." Attachment. What is the awareness in your head? "I" and you. Which is stronger? "I" than you. An ego game. Most of these expressions we hear all the time. And people have to repeat, continuously repeat so that it becomes a fact. "I love you. I love you." I hear all the time.

People telling this. And what they love is “I” more than you. If you actually fall in love, you have no time to say I love you. The beloved becomes part of your thought, part of your inside. The “I” is pushed back. I once tried to examine: is there something that can push a mind back, or the ego back? The only thing I discovered that can push the ego back is love, true love. Pure love pushes the ego back.

So, the love that comes from a Perfect Living Master is very different. Because there is no expectation involved. There’s no judgement involved. A Perfect Living Master loves us if we love him. He loves us if we don’t love him. He loves us if we hate him. He loves us if we kill him. That’s the kind of love that we get from a Perfect Living Master. It is very difficult to find amongst ordinary human beings. But that’s the difference, that’s what pulls us, and keeps us pulling more and more. Automatically when that happens, detachment occurs of other things. So that is how we make progress on the spiritual path. And sometimes I feel that is a big role a Perfect Living Master performs on the physical plane. Otherwise... People ask me very simple question... If God is inside us, if our true self is inside us, why do we need an agent outside to tell us that? Why do we need an agent outside to help us? If the whole thing is inside us, why do we need a third party outside to help us?

Well, there are two reasons. One, there’s no third party. It’s our own projection that we have created to go inside. Secondly, when we go inside, we discover we created it, though it may look like an outside party when we start here. This division into inside and outside, this division into the many is only part of this creation created for that purpose. But when we realize the truth: the whole thing was inside us, nothing outside, including the Master. Why we need one in the physical plane to take outside is because if we don’t have somebody who can say “no” to us, we’ll always follow our mind and not our soul.

Mind speaks in us. People say: “I hear the voice of God in me.” I said: “Let’s check it out. It’s the voice of your mind.” Because when you want to do something which God says no, mind says its okay for once—it’s all right. The mind is guiding us. People sometimes say: “We are being guided by ascended masters in the Himalayas.” They never went to the Himalayas. I was posted there. I worked very hard in the Himalayas meeting all these ascended masters there. None of them know anything about their disciples. They are trying to find something of their own. But you see this is all mind speaking. All mind’s creation that comes up in these thoughts. It’s not God’s voice.

God created himself in two forms so we could have a duality here. And there’s the negative and the positive. The mind is a negative entity for us. It only becomes positive if we take it in and it enjoys pleasure inside—then it becomes positive. The mind likes pleasure and it is seeking anything kind of pleasure outside and will not leave the pleasure outside until he finds alternative pleasure inside. So, meditation at a certain point creates that situation where you have more pleasure inside than outside. Automatically detachment takes place and then the mind becomes a friend of yours in our journey to our true home.

These are very fundamental things on our spiritual journey, but they become clearer and clearer as we move towards our goal. But here they are just thoughts. They are just ideas, concepts. So, they are not understood fully till we can really go home. I would suggest please do not have any blind faith on

anything. No matter what. Have a living faith, a faith that grows with your experience, a faith that today you say: "I saw it, so I believe it. I can see a little more. I believe that also."

A question on that statement... That if you see something, that's not faith, that's experience. How do we have faith? Faith takes place by indirect experience. The indirect experience can be: I go to the Master. He says something which I've not seen but when I come out, I see something which I connect Master is showing me. I've not seen what he said, but I've seen something else, a steppingstone. Most people who follow these Perfect Living Masters, they have so much external evidence. Improbable things become probable and they happen. And we say this could not have happened. The coincidences are so remarkable. And specially after meeting a Master a coincidence happens and we say: "That's the connection."

That itself is a small proof of there is something. Step on that, and then go. The next step will come. So continuously we are having evidence outside and inside of the truth that the Master is teaching us. Therefore, believe what you know. Also don't disbelieve somebody else saying it is possible. Because we haven't had it, we can't say it's impossible. So that is why build your own experience and build your faith on your experience. Faith is necessary. But your faith it may look blind because it's not the one step that you have seen. It's the next step. But the one step you have seen makes a living faith, and every day the faith will grow up and become stronger and stronger. Eventually faith gives lot of benefits to us. Because it builds us to go more and more within, the more faith we have. Patience and faith are necessary on a trip like this to our own true home. I get emails. "I want to see the radiant form ASAP." So, I said: "Do your meditation ASAP." This is language. We are so tied up with so many things here. We have to break them slowly. And we have to gradually move forward. So, there's not a case for hurrying up. It's a case for gradually developing this and you enjoy. Enjoy each step of the journey. And that will be very useful.

On faith somebody told me a story. I'll end this session with that story. It's from India. Two boys went to a beach. It's called the Juhu Beach. Some of you might have seen or been to India, in Bombay, Mumbai. Two boys went. One had five rupees in his pocket. The other boy was his friend. The boy with the money said: "We are going to have ice cream. There's nice ice cream vendor on the beach." As they walked on the sand, there was a holy man sitting making some sand homes, sand castles—you know, we build sand castles—and he was making very beautiful sand castles. The boy with the five rupees stopped there and said: "I love this sand castle. Somehow I want to get it." So, he told the holy man: "Can you please give this beautiful house made of sand to me?" He said: "Do you have the price to pay?" He said: "How much is the price?" He says: "Five rupees." "Yes!" He gave the five rupees, got a ply board and took the sand model home. Other boy said: "We came for ice cream. You wasted your money on sand and what a kind of guy, foolish guy you are. What will sand house do? Ice cream would have made us happy. This is making me sad. We got nothing."

But this boy who was complaining so much at night had a dream. In the dream he felt he was flying in the sky. And as he flew in the sky, he saw houses lit up with light. And as he was flying across, he saw a house exactly like the house that was made of sand that he saw earlier. And he said this: "The man, that holy man, was making those designs from heaven, and I am seeing that very house." And as he

approached the house, he saw his friend's name written outside. He said: "I am surprised my friend got a house in heaven for five rupees," and he woke up, and he ran to his friend's house. He said: "Yesterday I was complaining why you wasted that money. Today I am willing to give you ten rupees for the same sand house." He said: "No, that's mine. You want to get yours? You go to the same holy man."

So, this boy went to the holy man on the beach and said: "I want to buy that house." The holy man said: "Do you have the price to pay?" He said: "Yes! Five rupees I have." He said: "No, the cost is five thousand rupees." He said: "What kind of inflation is this? Yesterday was five rupees, today it has become five thousand?" The holy man said: "No, that boy felt, had faith in the house, liked it and got it five rupees. You are coming after seeing it. When you get things after seeing it, the price is always very high, and you get a bargain only with faith."

Thank you very much. I'll see you tomorrow 11:00 o'clock.

<https://youtu.be/Ek2FmLb7VQc>