

## We are Operating as Unit of Consciousness in the Body

Sebastopol, California — February 21, 2015

Welcome, friends, to this second day of our three-day program in Sebastopol. I am very happy to be here and to spend time with so many co-travelers on the spiritual path — the path of the masters, Perfect Living Masters who have traveled and teach us how to travel to our true home, Sach Khand.

I talked yesterday about the way we can travel within ourselves and reach the inner regions and discover how this world is not the only place which is created. The creation goes way beyond it. There are several other worlds which also exist at the same time. And this particular world, the physical world, has come into being for our experience because we are in a physical body. It's a physical body that creates a physical world. If we are not in a physical body, we go into another world. It's not that there are many worlds, but the worlds look different as we go deeper into those worlds depending upon what cover we have upon our soul. This cover of the physical body is what creates our physical self and a physical world around us — and all our connections. All our connections in this physical world are because of our physical body. We have relationships. We have experiences with properties, experiences with matter, experiences with energy, experiences of various kinds, all in the physical world because we have a physical body.

When we die, we leave the physical body behind. Then another body takes over which is inside this physical body. It overlaps this physical body. We shed the physical body, and therefore all material things also disappear and show up their true form which is an ethereal form from which matter has been created and looks like physical matter. We see the ethereal part of all things that we can see here. Then we discover that it is not the whole of that ethereal world or inner world that is being reflected here, but only a very small part of it. The inner world is much vaster, much bigger and has many more experiences which are denied to us in the physical world. The main reason for that is that we are confined to the experience of this physical world with our physical sense perceptions, which we think are built upon our body (the eyes to see, the ears to hear, hands to touch, the skin to have tactile experience, nose to smell...). These experiences, which we are having in the physical world are all confined to the sense perceptions that we use on the physical body. These sense perceptions look like they are coming from a brain from a physical self, from physical matter, but when we leave this physical body, when we die we discover that those sense perceptions do not come from the physical body but from the inner body (the ethereal body) and all sense perceptions

belong there. When they are confined to the physical body, we use them only very sparingly and very little of it. When you leave your physical body the sense perceptions become very strong and clear because that is the source of all perception. That is a great experience. Therefore because the power of perception itself increases the world itself enlarges and we see a lot more of that inner world. We call it astral world for simplicity and say sky world and it looks like a world where we can build houses in the sky, because there is no gravity. In the interior world in the astral plane there is no gravity. You can fly with that body very easily. It's normal. You can go anywhere that you like. You can build houses in the sky. You can build houses on the surface of the planet, the different planets that you can use there, so it's a very different experience from here. And people live very comfortably and have been living for long periods of time. The average age of a person in the ethereal world, in the astral world, is anything from 1,000 to 3,000 physical years. And that's a long time compared to the time we have in the physical world. So you can get time to see a lot more in that body than you can see in this body.

This experience as I mentioned yesterday can be obtained by anyone. By not dying but pretending to die. By dying while you are still living. Now how do you pretend to die? Well, one of the great rishis of India, Maharishi Ramana, he discovered the truth about himself that this world is not the only reality — by pretending to die. He was very sick, and he felt that he was going to die, and his servant who used to attend upon him had gone away for some errand and he felt a little frightened “that I am going to die and there is nobody here to take care of me.” And then the thought occurred to him: “Why am I afraid of dying? What is death after all? What will happen when I die? My body will become stiff” — and he stiffened his body — “and I will be not able to breathe” — so he stopped his breathing — “and I’ll not be able to do this” — and he pretended to die and suddenly he discovered that his thought process by which he was questioning became more clear and louder. He said, “How come when I pretend to die I seem to be more alive?” And that was the starting point of his journey into discovering inside himself, that the reality is not this world but inside.

But instead of saying “pretending to die” let us say “dying by way of simulation.” That means we copy — imitate — what death is like. When people die you see that they lose their awareness from their extremities and eventually they lose their awareness of legs and arms and lose their awareness of their torso. They are still talking, and when they lose their awareness of the face and the head, they are dead. Ultimately and even clinically, they say the clinical death is when the brain dies, so therefore it is only the head that dies last, which means that life force itself, our

consciousness itself, is operating from the head and spreading out from there throughout this body and making the body an experience of ours. This is our self. And from the body we get experience of the world outside. That's how the connection is.

So we can pull our attention from outside, pull the attention from the extremities of our body, bring them to our head, and we will lose awareness of our body — it will be like dying while living. And you will have the experience of the inner body. It is not very difficult. Because we are dying to some extent every night when we go to sleep. We forget our body. We go into a dream state. And in the dream state we don't know where our body is lying, where we are sleeping, and we are having a totally different experience. When we wake up in the morning we discover, “Oh, that was just a dream and this is our real body.” It is a similar experience if we were to be unaware of this physical body and open up and awaken to our inner self, our astral body. Once we are able to do that, we discover many more things. We discover that this physical body is a temporary experience of a cover upon ourselves and lasts like a dream. It is no different. In the dream we also have a body. When we are having a dream and we walk about in the dream, we have a body. Now you might notice that the body you have in a dream carries the same self as the self that is in the wakeful body. Self has not changed. Only the experience has changed. You will notice that during the spiritual journey, the self will never change. It will always be the same self experiencing different kinds of bodies, different kinds of worlds, different kinds of experiences, ultimately leading to the experience of our true home.

I also mentioned yesterday how this practice can be done. The only thing that prevents us from doing it easily is our own mind, scattered mind, which runs around to all the places where we have got our attachments...and therefore we have to pull that attention back to our own head, to our own place behind the eyes from where we at this time feel notionally that we are operating as a unit of consciousness in a body. So once we are able to withdraw that attention, we are able to open up that experience. I also mentioned that the same process can be used further within that other body. Because that body has the same shape. It has a head. It has extremities. Although it can fly, it doesn't have wings. You can fly without wings, a similar body like this. But you can withdraw your attention within the head of that body and become unaware of that and open up your reality of being in a formless — well, not a form like this body but a different kind of a form in which you can call it combination of light, so you can call it a combination of awareness of yourself and what is around

you. That causal body from which all things are caused is the greatest experience that people are able to have during this system of meditation.

People have tried this meditational system of withdrawing bodies, dying while living, dying twice while living, and have been able to reach that state. And by exploring that state where you'll find that your own causal body is your own mind and is your own thoughts which had been creating a form that is a body. There is no difference between what we think is our mind and what is our causal body. Except that the mind functions slightly differently depending upon what cover we have. When we have a physical body, the mind functions like a physical mind. We call it *pindi man* or a physical mind. When it goes into the astral level, it behaves differently. And we call it *andi man* or the astral mind. When it goes to its pure self it becomes a causal mind or the mind that causes all things to happen. So it's a great experience of mind starting from here.

We have experience of the mind at all levels. But it is covered and has different types of experiences and different types of knowledge. It has knowledge of the scientific kind over here, empirical knowledge of an outside world...spends a lot of time on it. It understands how the world functions, how the galaxies are created, how time is created. It understands these things sitting here in the physical world. In the astral world, it has different kinds of studies. It goes way beyond the studies that we do here. The same things are there. We have colleges. We have universities. We have research labs. We have everything there in the astral plane where we can produce very quick results in our studies — not have to study so hard for long periods of time like in the physical world. The *andi* mind or the astral mind can pick up, say, go to a library...I never normally go into such detail about life on the astral plane, but I am giving you a few examples. If you want to, in the physical world, pursue a scientific subject, you go to a library in the physical world and pick up some books from there. You study them. You study page by page. You study over time and then you come to know and the mind grasps what is the scientific subject, what you have learned from it. In the astral plane you go to a library and you pull out the book. The book is not of pages. The book is of the very knowledge that you are trying to have. In an instant you can pick up the whole of the knowledge which you would spend several months and years to read over here. That knowledge therefore it hastens the process of acquiring of knowledge through that mind. And when you go to still a higher level — after astral — causal level of mind, knowledge is already there. You don't have to pick it up. You *are* the knowledge. You are everything...you are total knowledge.

How can you possibly understand that we, confined to a body, think ourselves so small? We think that we are just a small being, a little human being coming to a huge vast world and we would be here for a little while and then we will go away. Do we realize that we are creating all these experiences ourselves? We are creating these worlds ourselves from our own causal mind and the causal mind has all the knowledge and the capacity to create. It is creating something which is fundamental for our knowledge here: Space and Time. We can do nothing in this world without space and time. We can't even think about it. There is no way we can think of a situation which is without space and time here. The mind cannot function...cannot produce a thought. Every thought requires space and time. And where are these created? By the mind. But not here. In the causal plane.

And you can have an actual experience of that happening. That means you see the creative power of your mind at the causal plane. All of our meditation techniques of withdrawing our attention and going within can take us right up to there. Of course we can have many pitfalls on the way, because these stages of experience not only contain every pleasant thing but also some unpleasant things. For example at the astral plane we have all the heavens that we have ever heard of. All the gods that we worship and have different names are also there in the heavens. We also have experiences of hells there. The hells are there. The good part, the bad part. Everything is there.

So sometimes if you are not guided properly, you can go into a negative territory. Therefore, I have always recommended to people if you want to do meditation seriously and have these experiences always do under the guidance of a perfect living master, so that he can protect you from negative experiences even within meditation. Also protect you from negative experiences right here in the physical world. Negative experiences exist everywhere right up to the causal plane. So that is why it is important to have the guidance of somebody who knows, who already knows the whole thing. And can therefore guide us what to avoid and which route to take. So in the causal plane we are able to find the cause of everything.

It is the greatest experience. We find the universal mind there. Then we discover the mind that we are employing in the astral plane and the physical plane is merely a unit. A point of view of that universal mind. We think we are all different minds here, but they are all participating in one universal mind. That is a great experience by itself. Then we can say we are all one, because the source of our thoughts, the source our communication, the source of all we are all doing here is one.

One universal mind. I ended this research up to that point, because I said meditation takes us only up to that point. Because beyond that there is no time there is no space. There is no way that you can utter a mantra. There is no way that you can have a body to close your eyes. There is no way that you can speculate on something, you can visualize something. There is nothing of the sort.

Therefore, I said yesterday I would tell you today how you can go beyond that. Because although so long as we identify ourselves with our mind we think that the soul and mind are the same. We take the causal plane to be our true home. Because we think the mind and the soul are the same. Because sitting here we have so much identified our own soul, our power of consciousness, our power of giving life we have identified with our mind. We say I can think therefore I am. I think that is me. That is not true. We are the conscious power which makes the mind alive. We are the conscious power that makes the astral self alive. We are the conscious power that makes this body alive. We are the life force. The soul is the original powerhouse which is enabling these things to become alive.

So that is why we discover this only with the help of a Perfect Living Master who has experienced something beyond the mind. And the experience beyond the mind is what? The experience of your own true self, the soul. The soul that is empowering all these things lies beyond the mind. It is not part of the mind. It is using the mind, using the astral body, using the physical body to have a series of different experiences. But the soul itself which is our self lies beyond the mind.

Now to step away from the world of the mind, the three worlds of the mind: the physical, the astral and the causal and go into our own true home where we know we are the soul requires a different technique altogether. It is a technique which we call being pulled by a force. There is no way to push through because the mind ends there. Only the mind can push — the mind has ended. To be pulled...and the only thing that can pull us is that what belongs to the soul, that has always been with the soul — totality of soul, totality of consciousness. And that power is called the power of love. It's only love that can pull you beyond the mind. Therefore, all other methods that we think of, all other methods that can be written down or recorded that this is how we can go within, all systems of meditation — they end at the universal mind stage. But if you want to go beyond you have to be pulled by such a strong current of love that cannot hold, that overrides your mind and can pull you. Such a love comes from a Perfect Living Master who has identified himself in totality of consciousness. He can't pull us if he has just reached the stage of discovering his own soul. He has

the power to pull us because of his soul power. One soul can pull another soul. But the big power that can pull us all the way to our true home is one who has identified and become one with totality of consciousness. That is a person we call...that's a human being who has reached that consciousness, that awareness, and we call him a Perfect Living Master. Therefore, the ultimate method — I can't even call it a method — the ultimate way, the ultimate path, is to go on the stream of love. And that pulls you. There is no way to push yourself with love.

Did you know there is no way to sit quietly and say, "I love somebody." That would be an attachment, not love. When do you want to put your attention on something and say, "I love it," that is called an attachment. Because in the attachment you are always aware of your self separate from that that you love. Where there is separation, it is an attachment. Whenever you say to another person, "I love you," remember what is your consciousness saying at that time. What is your awareness? I and you. There are always two. You say: "I love my house." Who are you? I and my house. "I love my cat." "I love my dog." "I love all these things." There is a separation between I and what you love. That doesn't happen in true love. These are attachments. Because the ego, the "I" is present in all these attachments. So long as the "I" is present, it cannot be love; it is an attachment.

But when you have true love, you forget the "I." The "I" is not in your awareness. The beloved, the one that you love is in your awareness. And therefore the ego takes a backseat. The beloved takes the front seat and you can only see the beloved. That is true love. This kind of true love is not easy to experience, but each one of us has the capacity for that. So long as we have a soul, we have the capacity for true love. And what is coming in the way? If we have all the capacity for true love of that kind and we can love to the extent and put our egos away, what is coming in the way? Only one little accessory that we added onto our consciousness is getting in the way, and that is called the mind. The human thinking mind. It is the only obstacle to our experiencing pure true love. It comes in the way. The ego is brought back by the mind. And true love turns into an attachment. If we could keep the mind aside, if we could bypass the mind, then anyone could experience true love right here. And anywhere else. Because the soul is always with us. But when we meet a person whom we call a Perfect Living Master whose true love pulls us, our mind fights even that. Our mind creates doubt. How can you be sure? But something is going on in your soul...it's being pulled. Ultimately that very love starting from here — and going all the way to the top of the universal mind — keeps on getting pulled. That pull is not coming from any of these levels. It is coming from

above. Therefore, when we cross from the region of the mind to the region of pure spirituality, pure spirit, pure soul, it is the love from that side that is pulling us up.

So what can we do about it? If it is the only question of being pulled by somebody, is there something that we can do? Yes, we can, because love has a second component, and that is devotion. When somebody loves us we are devoted to that person. The devotion is also a form of love. The devotion is a response to love. Devotion is a response to true love. We can start that right from here. Every time we experience that kind of love, and we generally do that with Perfect Living Masters — we can also do it with other people too — but when we have a pure love experience, pure love and we are devoted and we respond by devotion, then we are already practicing that which will help us to be pulled when we reach the causal stage. It does not mean that we have to wait until we go there and then we are able to find that experience of being pulled by true love. If you start from here... true love can start pulling you right from here. That is why there are some people who come to these Perfect Living Masters, and they experience the love of that master. They are thrown overboard, which means the mind is thrown overboard. And the mind cannot accept what is going on, but the love is so strongly felt and their devotion is so strong. They never meditate, and they cross the stages and go within. Don't think that meditation is a necessary step. The love and devotion is the step. Meditation gradually encourages us to have that kind of experience. But by itself it does not take us anywhere. Supposing you have a chart written of how many hours you will meditate and how much you will do for simran repetition, how much you will do of this one and that part of meditation and how many asanas you will do and how many sadhnas you will do. You prepare a whole chart and keep on doing it for your whole life — you will go nowhere.

I will tell you a true story. There was a friend of mine. His name was Hera Singh. He has passed on so I can tell his story. Otherwise I wouldn't. He lived in a little town in India. He had a foundry and he had a house next to his factory. He was initiated by the same master that I was. And we were both co-travelers on the same path. And then Great Master died, in his physical body. Other masters came. He used to invite any master, of any lineage. He said, "My master is Great Master. All these other masters I am inviting are also followers of the Great Master, so I don't see any difficulty in inviting anybody." So different masters would come to his house. Great Master also used to come to his house and give discourses there. So he had a big house, and he had a big compound where he used to put up a tent and have discourses of masters.

So once a master was visiting him and I had a friend of mine from the United States, and we were both visiting India. And I said I will introduce you to this friend of mine. We went to his house. The master was giving a discourse. Master interrupted discourse and received us, and we were very happily having a conversation. And some people were there who knew me earlier, they were asking me questions about the spiritual path. I was giving them answers as best as I could based upon my experience. Then this friend of mine takes me aside, and he says, "I have a question." I said, "What is your question?" He said, "My question is that we both have been initiated by the same master. I have followed the instructions of that master. He told me do 2 1/2 hours of meditation every day, and ever since I was initiated I have been doing 2 1/2 hours of meditation without fail. He told me to avoid meat and alcohol and lead a good moral life. I have followed those instructions very rigidly. I do it every day. I have had no experience to be able to justify what I am doing. Can you tell me why?"

I said, "What makes you think that I have an answer to this question? You could have asked this question from Great Master when he was alive." He said, "I did ask him." I said, "What answer did he give?" He said, "He smiled and said continue your meditation with love and devotion." I said, "Then...?" He said, "He died and then other Masters came. Every Master who has come to my house and whose dera or ashram I have visited, I asked the same question. They all smiled and said, "Continue your meditation with love and devotion." I said, "Then you have got the answer." He said, "No, but I have been doing it." I said, "Look, do you think I give the answers to people when they ask such deep spiritual questions? Not at all. I am like a parrot. I just repeat what I am told. Great Master's words I keep on repeating and people think I am saying out of my own self. So I can't give answers to your questions. I have to consult Great Master. If you want to have an answer from me I have to consult my master, Great Master Baba Sawan Singh. What he says I'll tell you. He said, "Go inside and check for me and tell me what he says." I said, "He's not available like that, just to go in and find out. He's a Great Master. It takes time. He said, "How much time will it take?" I said, "About six months," because I was supposed to come back to the United States, and my next visit was scheduled for six months later. So I got some reprieve for six months.

After six months I went back to him. And I met him. I said, "I got the answer." I said, "The answer was the same answer they gave. All I found out was you were doing mechanical meditation for years, and the element of love and devotion was missing. You did not add that ingredient, the most essential ingredient to your meditation. You thought it was a mechanical exercise, that you just sit,

close your eyes, wait for 2 1/2 hours and follow diet and then you go somewhere. You don't. Now add a little love and devotion. He said, "How do you add love and devotion? I said, "Do you love anybody in this world?" "I love my friend, I love so-and-so." I said, "Why can't you love like that? Just visualize your master. Do Dhyana. Do visualization of the master. Talk to him. Say: "Master, I forgot to talk to you all these years. I forgot to express my love to you that I've been watching all these things in my life because of you." And then talk to him on a daily basis. Express your love in any way that you want. He is a friend of yours. He is sitting there inside you all the time. It is not your mind in the words of simran and repetition that is going to get you anywhere. Talk to the Master. Express your love and see what will develop." I said, "I'll come and check out." He said, "When will you come back again?" I said, "Six months." I came back. After six months I went back and met the same man. He said he had made more progress in six months than in 40 years.

I am bringing this actual case to your notice because when we meditate, don't forget: Ultimately what is going to pull us up is love and devotion. Because that is the essence of our soul. Our soul itself has this essence of love. It's built above love. And when something is built above love, it only means it's love but it is only experiencing love because it's built of love. So it separates to create an experience of love. If you were to ask a simple question: why did the creator, when he was one, create so many, the simple answer would be: to experience love which was his essence. The creator by himself was love, and he created the universe by which he could experience love. Very simple answer. But that's the truth. The separation — the manyness — has been created for the experience of the essence of our own totality of consciousness, which is love. Of course I mentioned yesterday that love and intuition and the ability to appreciate beauty and experience bliss and joy are inherent essences of our soul, of our creator, of our consciousness. And that is why these things come automatically from our spirit. They don't come from mind. Even when we have a feeling of love for somebody here, another person, another human being—the feeling of love—it is not coming from the mind. You cannot create it by thinking about it. It comes...very often you destroy it by thinking about it. Very often you create doubts about it, but if you didn't think, that pure love would come for an instant and you would know that you could know it's not coming from the mind. It comes from your soul. These experiences — intuitive knowledge, sudden gut feeling, that something has to be done, that something has to happen — that instant knowledge that you get intuitively is coming from the soul, not from the mind. The mind never has time to think about it. When you think about it, it becomes mental. When you take time to do things, then it is not the soul, it is the mind. We have to see the distinction between the soul and the mind. Eventual journey

beyond the mind is pure soul. So therefore, none of these techniques which we are using only to take our mind up to its universal state will work beyond that. Love and devotion works, which we can start from here and get a jumpstart towards our true home.

So if you want to make your meditation really successful follow this simple tip which was given to Hera Singh by Great Master and all the masters. And from Great Master's instructions I shared with him was continue your meditation with love and devotion — those were the keywords. Love and devotion is the key thing. Love pulls us and we are devoted. That's what actually operates. If there is no pull of the love, then we can't be devoted. We can't be devoted just on its own. There has to be something pulling us. That is why a Persian mystic said, "*Ishq awwal dar dile maashooq paida mishawad.*" That means love is first born in the heart of the beloved, not in the lover. The lover comes into being because there is a beloved pulling him. That's true. Unless there is a pull from somewhere you can't express anything in the terms of love. You can't have love. So that is why it is the pole of these Perfect Living Masters. They come here with only one mission. Unlike any other teachers. Unlike any other masters. Perfect Living Masters do not come to make us better people. They do not come to improve the condition of the world. They do not come to improve societies. They do not come to create new religions. They do not create new societies. They don't come for societies at all. They come to pick up the souls that are ready for them at that time to bring them back to their true home. Single mission. Their mission is to pick up the marked souls who are already in their list, because these are human activities, they are physical activities where they appear physically. Therefore, it is not that one physical human being comes for everybody. It's never happened like that. He comes for those who are marked on his list, and he will go anywhere he likes to pick up those marked souls and take them back home. Now in order to take them back home, he goes through the same process of going along with us. We need teaching. He says: "I will teach you something." We need struggle. He says: "Now struggle on this." We want to work hard to get something...okay, work hard. He goes on along with us...he goes on along with our minds so that we ultimately develop love and confidence in him. Yes, something is going on, but eventually all he is doing with is to pull us with his love. And it is his love that ultimately pulls us to the true home. It takes us even beyond the mind. It takes us home.

So that's the big distinction between these Perfect Living Masters and all the others, who are trying to do other things. The Perfect Living Masters know there are hundreds, thousands of people who are doing other things. Thousands of masters are trying to make us better. Thousands of masters

trying to teach us how to live life differently. Thousands of teachers who are telling us how to use our minds and thinking capacity differently. But there are very few who have come only to pick us up and take us back home. They pick up their marked souls. And the marked souls...it is said in most traditions...it is said many are called but few are chosen. Many are called by these people who come, these Perfect Living Masters. Many meet those masters during their life. But the few who are chosen are the ones who will be taken back by that human being in his inner form to the true home in that very life. What will happen to the rest? What will happen to others who have come to that master, even got initiated and even became a follower of that master? They will come again, because they cannot complete the journey. They are ready to an extent. Ready to be accepted by a master to come on the spiritual path. But not yet ready, have not done enough of the preparation which we like in this physical world to do in order to go back to our true home in the same life.

Therefore, I have sometimes referred to this distinction between those who are chosen and those who are called as List A and list B. People have liked that nomenclature: list A and list B. They write to me emails: "Am I List A or List B?" I might create some list C also. Anyway, the point I am making is that our readiness takes time in this physical world. In this physical world we have been trapped for a long time. It is not that we have just come and just going back. We have been here for a long time and in different incarnations and different bodies — in different types of bodies. And we have been here for a long time and depending upon the law by which the recreation of our being comes up again and again — we reincarnate again and again, the law which we call the law of karma, the law of cause and effect, that law which prevails to create these experiences for us, that operates to create our being in a physical body here. We do not come here just by itself. We come with a package called a destiny. A *pralabdh* or a destiny from which we are born. The destiny contains all the essential ingredients to be alive. It contains date, time, place of birth; date, time, place of death. That means these are important things for life. And, it adds on so many relationships, so many accidents, so many...this kind of food to eat, this kind of person to meet, and this will be the diseases you will have, this will be the cure you will have, these are the people you will meet, this the kind of spiritual yearning you will have...so on and so on till you die. That is the *pralabdh*. That is the destiny we are born with. If that is not there, we can't be born, we can't be here. So this *pralabdh* or the destiny which brings us here is pre-determined, and we come with that. And then in between there are gaps. They look like time gaps. It is almost like that we stretch some little points here and there...and make available to us an experience unique to human beings called free will. In those spaces we get opportunity to make choices. There are not too many. If you look at your life, you

never decided where to be born. You never decided how to be fed by your mothers. You never decided how to go up and go to school. They were all decided by other people. Other conditions, circumstances decided everything. Most of your life was decided like that.

So about 80 percent of life is already pre-fixed. Little little gaps that come where there gives you a chance of using your free will. That means making a choice between options that are offered to you. Those are the few areas where you deliberate with your mind. Should I do this or that? Should I do it or not do it? And that is the time when you are not only using a method of choosing but you are also deciding is it good or bad. If this free choice was not there there would be no morality. Morality exists because of free will. The experience of free will makes you consider what is better and what is worse? What is good and what is evil? And that is why the experience of free will in these little gaps of life. They create a moral code for you. It is filled in generally by an outside source — the society, laws of the country where you are. Those have said what is good and what is bad...and you adopt them.

Sometimes you don't adopt them. Your own ideas...sometimes you defy them. But you always have a moral code. It could be a one of conformity with external societal norms of society. It could be different. You could be a non-conformist. But in either case you are able to make choices good and bad. And you know in your mind when you make that choice. Do I think it was a good choice or a bad choice? Mostly, one would expect, one would make good choices. But one doesn't. We make a lot of bad choices knowing they are bad, because they are more pleasurable. It looks like some bad choices look more pleasurable than the good ones. And what happens, we get into a temptation. And we are tempted to go after the pleasure, and we make bad choices and carry something in the second part of our mind called the conscience. Oh, that was a bad thing we did but nobody knows. But conscience knows. And you develop a guilt and carry it with you. You make a good choice. I helped somebody, it was so good. I felt happy. It was a good choice. These are all being registered on your mind continuously. And become the basis of your pralabdh of the next life.

This is where you are creating karma. You don't create karma by being born somewhere, having an accident, or getting sick. That's payoff of the old karma. But you are now creating the new karma only these little gaps where you are using free will, free choice...and that is where you are able to create karma good and bad. If you are creating what you think in your conscience it is good, you will be rewarded in either the same life or next life. Or in some later life. If you yourself feel this was not

good what you did, you will be punished. In this life, or the next life, or later life. That is how the system works. It's been working forever. And works so well, so beautifully. It sustains the permanence of this universe. It sustains the permanence of this world, because we are constantly making good and bad choices. We are constantly back here to get rewarded or punished. There is no way to get out of this. Some people think if we did all good things and be very very good — charity, good work, help everybody — then we will get out of it. No, you'll be rewarded...in another life. You will become big kings...you will become...with power, you get some other things. Or you will be able to go to a heaven for the time for which you are justified by your own decision making. Therefore, by making good or bad choices you don't get out of the system. In fact you get more and more into the system. The more choices we make, the more we get caught up in the system. That's how we are caught up for so long in the system. No way to get out of here. Therefore, it is not the good karma or bad karma that's going to get you out of it. But it is rising above karma. Rising to a state of being where we find that the karma is created at the lower level which is the mind, the causal mind. All karma is created with the mind. All karma is stored in the mind. All karma is paid off in the mind. All karma, which gives us a feeling is good or bad, is stored in the mind. All conscience is stored in the mind. The whole thing is happening in the mind. So everything is operating from there.

Supposing you don't have a body — you still have a karma. But you are in an inner body where you can see the future. In the astral body you can see what you are going to do. It's like a ride. You go to Disney World and get on a ride, and you can't say I'm going to change this...in midstream. The ride will take place. Life in the astral plane is like that. Everything is already set based upon what: When did you make a choice? What kind of things happened there when you were in the physical body? Some people don't realize that the experiences in the higher self — so-called higher self...I don't call it a very higher self but so-called higher self when you are in a body higher than this, a body that has a longer life — that's the astral body, that the astral body itself can make decisions. It makes no decisions. The decision making takes place here. Because this is the only form in the entire creation, a human form, which can make a decision on so-called experience of free will, that the opportunity is there to decide this or that. The only other place where this kind of free will truly exists is in totality of consciousness where the whole play was laid out — of which we are a part even now.

So when we make these decisions, we are making it consistent with the decisions that were made in totality of consciousness. We never depart from it. People say, "We want to live in God's will." You

are living in his will. You can't get out of it. How could anybody get out of it? Otherwise, it's not God's will. But God's will is your will too in your own totality. You are part of God. Therefore, when we make these choices and have these different experiences and we create these new worlds, the *pralabd* is the destiny we come with. The *kriyaman* karma or the new karma is being created in these little gaps. But we make so much karma. We are so good at making quick karma. Karma is not made by action. Karma is made by intention. Karma is made by thoughts in the head. You think of something, karma is there, whether you act upon it or not. When you act upon it, it is double whammy — then you get more. But the karma is created in the mind. So we create so much karma. There is no way that the computer system that calculates how much to put in your next life can ever put all of it into one life. So there's always a surplus. Every life we have created a surplus of karma which could not be accommodated. And that surplus goes on into a reservoir, in our own account, a reservoir we call the *sinchit* karma or reserve karma. A reservoir of karma that could not be put back into any life form. But it's always available to be put into a life form.

Supposing you want to do no karma. Can you ever live a life of no karma? There is a way of living in no karma. That is actually...a lot of people taught me in this country when I came to the United States. They were using an expression — if I followed that it would create no karma. And that method was: Go with the flow. You must have heard of it. Go with the flow. When you go with the flow, you don't make that conscious decision. You go with coincidences and circumstances. Whatever they say, Go with it! When you are not making a decision between options...going with whatever is in front of you...then you are going with the flow, you don't create karma. Supposing I had a whole life of going with the flow, then no karma. Plenty of it is in the reservoir to create a life for you. That has been happening for many people who have been trying to find a shortcut to heaven, short cut to their true home by saying we lead a karma-less life. They don't know what the reservoir looks like. Now, the reservoir is a big danger for all of us. We are trapped into it. We can't get out of the system of karma. And therefore when a Perfect Living Master initiates us from a power that is beyond the mind — if he initiates us from a power here, it doesn't touch the reservoir at all — but if, when he initiates us, if he initiates us from a power beyond the mind from our true home, at that time he pulls us and says, “Okay, you are marked to go back to that true home,” and “I am responsible for you.” These are the disciplined promises that a Perfect Living Master makes at the most wonderful time for a human being — of initiation. He says: “I take responsibility to take you back home. I have found out you are ready, you are fed up with what is going on, you are ready to go home, and you made an arrangement with me from inception that when you are ready you

will be taken home. I am going to take you back home. I promise.” And at that time if the decision is made by a Perfect Living Master, from the highest point, in his awareness at that point, the *sinchit* karma is completely destroyed. It cannot be used for any rebirth.

Then how can you be born again? Supposing you are on the list B...or list 2...the second list where you are not going back in the same life, you still have to come back for another life. *Sinchit* is gone. Then how will you get the karma for the next life? It will be based purely on the karma of this current life. And nothing from the past will be used up at all. Which means that in most likelihood, in almost all cases, the next life is better than this life. Not only that, the conditions for meditation, for spiritual journey, for spiritual thoughts will be much better in the next life. So it will be easier to complete any courses that you are doing towards going to your true home. Initiation, according to me, by a Perfect Living Master is the greatest moment of our existence. There is nothing greater than that I could ever think of. Yet I can also think of one other...one other event, which would pretty much match that one, and that is having a *darshan* of a Perfect Living Master. What does *darshan* mean? *Darshan* means looking at a master and saying he is a master — just looking at him and going away. That one event of physically looking at the face of the Master...looking at the eyes of the Master...guarantees that you will be ready for initiation later on. So that is another very good thing.

My dad, who was a disciple of the Great Master also, when he heard this, he said the best thing that I can ever do for my friends whom I love would be to make them have a little look at the Great Master. By hook or crook. He said if I could just bring them to look at him that will be fine. And that's all that is needed, because I am guaranteeing that they are going back home one day. So therefore, *darshan* is amazingly beneficial. And, if the master happens to look at you, in your eyes, and you are not on the list, the *drishti*, what we call *drishti* — we distinguish the two...*darshan* when you look at the masters face and *drishti* when the Master looks at you, looks into your eyes — he guarantees that you will be initiated, if not in this life, the next life. *Drishti* is much more powerful. That's another great event. These are great events that determine our whole course of spiritual journeys. So that is why we give so much importance to *darshan* and *drishti*.

There was a...I'll tell you a little story. Stories also break the monotony of this heavy subject. A true story, a true story of a veterinary doctor whose name was Dr. Isher Singh. He was a veterinary doctor working in a state...Kapurthala State...small princely state very close to the dera

where Great Master used to do his work. And he was very keen to discover a Perfect Living Master. He met many masters. He learned many things from them...studied many books. And one day his neighbors, who were muslims, they told him they were initiated by a master who was living on the bank of the River Beas. And it was only about three miles downstream from the main road...Grand Trunk Road...three miles downstream. And if he went he could meet Master. He might get the answers of which he has been searching for and couldn't get earlier. So he used to take care of the prince's horses and camels and all animals. He used a bicycle for himself. In the evening, one day after finishing work, he took the bicycle and went down along the river. And he went down three miles: no master, no dera. Another few miles: no master, no dera. Nine miles (three miles never ended). At nine miles it was dark, nightfall had come. There was a ferry bridge, a temporary bridge they created over the river — the people would cross over. There was one village on the other side of the river so they could come to this side. The ferry bridge had been dismantled. So only the ferry could take you across.

And he said, "I am looking for a dera, an ashram where I understand a master lives." The ferryman said, "You are on the wrong side of the river. He lives on the other side, and that's not so far away from the road." He said, "Oh, my God, I didn't understand which side of the river to go. But anyway, can you take me across the ferry? So I will go walk back up now and reach the dera on the other side." He said, "Don't go there. It is a very wild forest — there's no road or pathway — with thorns and hundreds of big bushes growing all along. You won't be able to ride your bike there." He said, "Doesn't matter. I will carry my bike on my head. But I have to go. I am so keen to see this man who has been recommended to me by my neighbors."

So the ferryman warned him, but he was so insistent he took him across to the other side. And he carried his bicycle. He got thorns tearing his clothes, ultimately scratching him, but he didn't care. Showed how keen he was to see the master. He carried the bike, and he'd lose sight of the track. He would go near the river and many hours later he reached the little hut on the bank of the river where the master was living.

And there were just two rooms in that hut. And there was an elderly lady and she came out. He knocked at the door and she came out. And she began to swear at him and curse him in such bad language. And saying: "Is this the time to come and disturb the master? Don't you have any sense? Get away from here!"

He said, "This must be Bibi Rukko who was a disciple of Jaimal Singh, disciple of Swami Ji, disciple of this man. She has had so much exposure to three Perfect Living Masters and she is so angry. These masters can give us nothing," and he was so disappointed. He came back home.

He met his neighbors next morning. He said, "You are wrong. The Master is no master. I saw a lady and she was so angry, used such foul language. If the lady, after spending so many years with the masters still has not gained anything, her anger has not even gone away, what would I get from that Master?" And those neighbors laughed at him. And said, "You don't know these Masters play games. They play tricks also. Don't think they are just biased people sitting on the stage, give you discourses or give you some serious business. They play games with us. He played a game with you."

He said, "How could he play a game? He said, "Did you go to meet the Master or the woman?" "I went to meet a master." Did you meet him?" "No...how could I meet?" He said, "That's the game. He put the woman in front of you and tested you how keen you were. You came back. You should have waited and said, 'What does the Master mean by putting this woman?' Next time you go, you will find this woman most loving woman and most courteous that you have ever seen. That was just a one time show for you."

He couldn't believe it that this could also happen. Next time he said, "I'll make careful calculations when the master is here and when I can see him." So he found out that the master was working as a civil engineer somewhere far away and would come only on weekends. And used to give a discourse at about 5 o'clock in the evening and an early morning discourse in the morning and go away to his work. So he decided to go and see him on an evening meeting at 5 o'clock.

So he knew that there was land around that dera which belonged to a rich landowner who was his client. He used to take care of his horses and his animals. So he called that man, the chief. He said, "Chief, I want to come and visit your land and then I need also to go and see that master there. At the end of your land there is a master on the riverbank. The chief said, "Oh no, I'm not going to see that man." He said, "Why not?" The chief said, "I've heard whoever goes there never comes back. I am not going to go with you over there." He said, "Come on Chief, you can't be frightened by these kind of stories. Let's go! We'll see him from a distance. How about that? We won't go near him. Nothing can happen to you." The chief agreed only on the basis that "if we stand at a distance with our horses and then I'll come back."

They agreed to go, and they both went. And the chief and Dr. Doctor Isher Singh...they took their horses and the master had just begun his discourse. In those days he used to hold a book in his hand and read a few lines and interpret them...what they meant. They went and stood there and the master was having his book in his hand. And he found two people standing there with their horses. So he put the book down and beckoned to them: "Come." The Chief said, "He's calling you." He said, "He's calling you, he doesn't know me." He said, "I'm not going." So they decided to find out who the master was calling by separating themselves. Chief said, "I'll go there...you go there. Let's see who is being called." So Chief took his horse and went on one side, Isher Singh on the other side, and Master saw what was going on. He looked at Isher Singh and called. So Isher Singh went. There were about 20 people sitting for the satsang...for the discourse that evening. So Isher Singh went and sat in the back. Master picked up the book. He looked at him again. He put the book down. "Come in front. Come sit in front."

So Isher Singh stepped and sat in front. And Master gave a discourse from that book. Isha Singh was so impressed. He said, "This is the secret. The secret is in the secret book he has in his hands. That's the whole thing! Now that's what's making him a good Perfect Master, because he has a perfect book in his hand!" So when the discourse was over, he said, "Master, I have a request." He says, "Yes, what is your name? He said, "I am Dr. Isher Singh. From Kapurthala. I take care of the animals, and I came with the chief. Chief has gone away. He didn't want to see you, but I have a request." "What is your request?" "Can you give that book to me?" Master said, "No, no, no, I cannot give the book." He got convinced: "This is it. Master is not willing to give the book." He said, "Master, can you give me the book just to read?" He said, "No, I read it all the time. Haven't you seen?" He said, "Master, can you give me the book for tonight? I'll sit outside you're hut and read it tonight and give it back to you in the morning." Great Master said, "Sometimes in the middle of the night I wake up and I read this book." He said, "Master, I have 75 bucks in my pocket. Here, I want to give you 75 bucks. Give me the book." He said, "No, even if you give me \$1 million bucks, I won't give you the book."

He was so convinced the whole secret was the book. Of course the book was available in the market for two bucks, which he learned next day from the neighbors: "You can buy the book for two bucks." Master was playing such a great trick on him. Isha Singh told me himself. He said, "Had the master given me the book I would never have gone back to him. I would have been reading that book all my life." So Master did a great thing by not giving him the book. So then later on he discovered that this

book is easily available. This was just another trick played by the Master. He said, "I didn't know there is so much mischief in these spiritual teachers, that and they can do these kind of things."

But anyway, he then decided to go all prepared. And he went, and he said, "Master, I've come back. Not for the book. I've come for initiation. I understand from my neighbors everything about this path. And that initiation is very important, and give me Naam, give me initiation." And the master said, "Have you broken your right arm?" He said, "Is that a requirement for initiation?" He said, "No, it's not a requirement. It just so happens that in your case, in your destiny, initiation comes after you break your arm and it is healed. Then you come back to me and you get initiated." "Master, why would I break my arm?" He said, "You know, you ride horses. Sometimes you can fall from a horse." He said, "Master, why would I fall from a horse?" He said, "Accidents happen to everybody. That's not a big deal. When you fall from a horse, and you break your arm, and it is healed, come back to me, and I will give you Naam, I will give you initiation." He said, "Master, I don't understand it, but I'll come back."

He went back to the palace in Kapurthala, and his wife, Maya — her name was Maya — she said, "Where have you been all day? The prince has been calling you all day. So many messages have come. Must be something very wrong with some of the animals or something. He has been calling again and again. Run to the palace and see what is happening."

So Isher Singh ran to the palace. And there the Prince was sitting there. He said, "Isher Singh, where have you been all day?" He said, "I went to see a maharaji." "What Maharaj? I am the only maharaj. There is no other maharaj." He said, "No, no, no, that's a guru...that's a master." He said, "There are no masters. Don't get into this. You are an educated man. Don't go after these things. Anyway, let me tell you why I was calling you. Only today I've got two new horses. Arab steeds. The best horses from Arabia. They just arrived this morning. And I was going to ride one of the horses. I said no, my doctor must be with me, my Isher Singh must be with me. We'll ride together. You'll ride one horse and I'll ride the other. That's the inauguration everybody is waiting for. "Your majesty, I am not going to ride a horse." He said, "What's happened to you? You are riding horses with me every day." "No, that guru told me I'll break my arm." He said, "You are such an expert rider. How can you break your arm? Don't go after these superstitious thing." He said, "No, please forgive me." He said, "Look, keep my face at least. Everybody has gathered here to see us take the horses out. Come on... you'll sit on the horse. We'll both ride the horse together. You'll get off immediately. I'll ride on. Is

that fair enough? He said, "That's fair enough." So the prince got under his horse, and he put his foot in the stirrup as he sat in the saddle, the horse bucked out. And the horse was new. There were little small stones outside. The horse tripped and Isher Singh fell under, the horse fell over him and multiple fractures of the right arm. He said, "I knew nobody could change the guru's words."

And he broke his arm. It was in plaster for much longer than normal. Normally three weeks or something. For six weeks in plaster. At the end when the plaster was removed, there was calcification of the shoulder and the elbow. And he couldn't even raise his hand. But he went back to Great Master. "Master, I broke my arm. I have come for initiation." He said, "Okay, now you raise your right hand right up to your ear." He said, "Master is that a new condition?" "No, it is not a new condition. I told you when you break your arm and get healed, then I will give you Naam. It is not healed. If you can't even raise it, it's essential. In the method of meditation that I will teach you, it's essential to put your right hand on your ear. If you can't do it, then wait until you are healed. He says, "Master, this is a calcification. It's solid calcification. There is no way that I can heal it." He said, "When your horses break their legs, how do you heal them? When they get calcification? Do you shoot them or can you heal them?" He says, "Sometimes I can heal them, but that's very painful treatment. I put that acid...a little turpentine oil and that strong acid...then mix and then allow the acid on those broken places. Gradually the calcification wears off...dissolves...and the horse can go, but it's so painful. Master, when the horse has been given the treatment he hits the ground...makes a hole in the ground. It's so painful. He said, "Why don't you try it?" He said, "Master, I'll die." He said, "No, no no. Reduce the dilution of the acid. Put more turpentine oil...less acid. Try it out." So Isher Singh tried. He went back. He tried. Ultimately calcification disappeared. And he got initiated. The fact that he underwent all this, he realized the value of that initiation. If somebody can just go and say, "Give me initiation"... "all right, here it is," we don't value those things like that. Some of these great...great...disciples have had experiences like that. They had to get initiation with that experience.

But then he heard that the secret of getting initiated by a master is to have the darshan of a Perfect Living Master. That is from where I started the story for you. Therefore, he said, the best thing I can do for my dad, who doesn't believe in any living master, who believes only in the book called the *Guru Granth Sahib*. That's the only guru. He can't believe in a living guru. I want to bring him to have his darshan. That's all. So he tried very hard to persuade his dad to come and have the darshan of this man. The dad said, "No way. I'm not going to see any of these fake people, these pretenders.

There is no guru who can be human being. Guru has to be a book." There were a lot of fights, but he could not persuade his father. Then one day he said, master plays tricks, I should play a trick. So he told the Great Master, he said, "I believe you are going on a train to some other station outside."

"Yes, yes, I will be catching a train tomorrow to go to New Delhi." And he said, "Can I bring my dad by hook or by crook or by trick by telling him we have some work with the stationmaster there. And then, will you give him darshan?" "Sure, bring him. I'll give him darshan."

So next morning Isher Singh tells his dad, "Dad, I have a little work with the stationmaster at the railroad station, would you like to come with me and we will just go and meet the stationmaster."

"Okay, I'll come along." So the dad took his horse and Isher Singh took his horse and they both rode to the station. And he said, "Dad, would you hold my horse for a while and I'll go meet the man and come back. He said okay. So he held the reins of Isher Singh's horse, along with his, and Isher Singh ran. The train was still about 10 or 15 minutes to come on the platform. So he ran to Master who was standing there with a lot of satsangis — a lot of followers. "Master, I have been able to bring my dad up there, in the upper part of the railroad station [you had to go steps down into the Beas station]." So he said, "I brought my dad. Will you come and give him darshan?" "Oh, certainly!"

And they both ran. Imagine...the Great Master with his white beard he's running along with Isher Singh to give darshan to the dad. When they reached the top, the dad had already gone. He suspected that there was something going on and he left Isher Singh's horse there — and he left. They couldn't have darshan. Isher Singh said, "My dad is very clever. He must have suspected that you were here, because some satsangis were coming in to look at you. He must have suspected and ran away. He said, "Look, I gave you a promise. Isher Singh, you bring your dad to me — that's your job. I will give him initiation. That's my job." Isher Singh said, Initiation? My dad doesn't want to look at him. Where is the question of initiation?

But anyway, everything failed. One day, early morning, his dad was sleeping. Isher Singh brought a rope — a long rope. And while the dad was sleeping, he tied him up on the bed. And he was a strong man. He had arranged a horse cart. They call it tonga — a horse cart — where the horse pulls the cart. He picked up his dad, who woke up and said, "What is going on!" He said, "I am going to take you to the Great Master." He said, "You stupid mad man. Is this the way to take me to the Master? You think I will follow a master because you carry me tied up in a rope?" Anyway, he said, "Bapu" — that's what he called his dad—"dad, you keep quiet now. This journey is not going to end until you are there in front of the Master. And he put him on the cart screaming. All the neighbors came out.

Isher Singh was a very respected doctor there. They said, "Doctor, what has happened?" "My dad has gone crazy, and I am taking him to a mental hospital." And he said, "I am not mad. My son is mad. I am not mad, my son is mad." And they all said, "Take him quickly. Take him quickly."

And he — dad crying, screaming, the ropes hurting his hands and his legs — and that is how the scene was with Great Master sitting in front of his hut saw a sight, a horse cart coming with a man tied up on top and Isher Singh riding a horse beside it, man screaming. And when they reached there, Great Master got up. He said, "What's going on?" Isher Singh said, "You told me I should bring my dad and you will initiate him. I brought him." He said, "How can you act like this? You mad fellow, Isher Singh, how can you do this to your dad? And the dad said, "That's what I've been telling him." He said, "Take this gentleman inside, put some balm on his injuries. Is this the way to treat your father?" He scolded him. And they took the father inside. And Isher Singh was still standing outside. After a while Great Master comes out and says quietly to him, putting his finger like this, he said, "Now you go away. Come after three days." So Isher Singh said nothing will happen in three days with my dad. Nothing will happen in three months even. Maybe Master doesn't know how strong the views of my dad are against Living Masters.

Anyway, he left. After three days, Isher Singh was coming back on his horse. And he sees Great Master sitting on his armchair outside that hut. And his dad standing in front like this (hands folded) He blinked his eyes. Is that my dad? Then he comes, and his horse dirtied that place very close where he got down. The dad took his shirt off to clean the place. He said, "You bad man. What kind of man are you in front of Great Master? You're dirtying the place." Isher Singh said, "Are you my dad? Are you the same person?" He said, "You never told me about him. Do you know he is the very Perfect Living Master that the *Granth Sahib* speaks about. He is the very person about whom our scriptures are speaking about. You never told me. Look how lucky I was — only this morning I got initiated from Him." And Isher Singh was surprised at the things that Great Masters can do.

Anyway, I was telling you this life story and a true story that I had experienced, and this great man, Isher Singh, was a great example of his love and devotion. That I couldn't find too many like that. I spent many years with him. I was working in the government and in Punjab, Chandigarh...I was in a top position as chief secretary of the state government and Isher Singh would love to come and chat with me about Great Master. I was so busy he would wait outside the room. I felt so sad...such a great man has to wait outside and I am busy with my files and I am busy with meetings and so on.

Every moment I would get, he would get in for just a word or two. I would sometimes keep a little tea ready for him. It was just a simple little tea and run away, but those orderlies, the guards outside my office, they informed my wife that there is a man and he comes and disturbs the sahib, he disturbs the big boss and he comes and gets in all the time. We tried to stop him but the sahib doesn't care and he is actually creating irritation for the man. And my wife found out. She said, "This is so bad. I like Isher Singh, but he should not disturb you like this." So, when I would go home, he would follow me. And my wife said, "Get out, Isher Singh. I know all day you have been disturbing my husband. And I am not going to let you in. I said, "No, no, no...I never got time in the office. I'm going to spend time now." And she wouldn't let him come in. Then he discovered that my wife is very fond of pakoras. You know what are pakoras? They are fritters...Indian fried fritters...and he found that out. So when he found I was about to leave the office, he would go first and say to my wife...call her by her name and say, "Come on, I have the pakoras for you." "Come in, come in, doctor." So doctor would be there by the time I reached home.

What affectionate kind of things those were. I am just reminiscing now of the beautiful disciples of Great Master that I've met, and he was one of them. And I'll tell you some more stories tomorrow. And tell you how love and devotion are the secret, and I have seen that with my own eyes. I've seen those with that love and devotion, what they got, and meditation was secondary for them. But those who are believers in effort in meditation, have done a lot of meditation of other kinds, they think no, it is a better way of doing something. They put all of their effort on the mechanical side of it. But if you are doing mechanical meditation, please add the real ingredient of love and devotion from now onwards and you will see the difference in the results. Thank you very much for joining me this morning, and I'll take up some questions today and see you again in the afternoon.

Q. How did making your deal with the Great Master effect your daily life with its ups and downs? Do you only experience positive karma or no negative?

A. No, my daily life continues to be the same with its ups and downs. When you go on a roller coaster — have ever had a ride on a roller coaster? It goes up and down — you can't say you only enjoy the up and not the down. When you have that kind of experience with the Great Master, with a Perfect Living Master, life is like a ride on a roller coaster. And you find that the ups and downs are both enjoyable. And you never say I only want positive. You enjoy the positive; you enjoy the negative. Your attitude towards it changes completely.

Q. Is this path really as simple as you make it sound?

A. The only other guy who made it simpler than this was Bulleh Shah who said, "*Rab da ki paana, etho putna te othey laana.*" He summarized it: "It is not difficult to find God. Put your attention from here [points outside] to here [points to the third eye]." That was a simpler statement than what I make. It is a simple but difficult path.

Q. What is the origin of love?

A. The self. Totality of consciousness. Our own true self. Our totality of self is the origin of love. It's love itself and that's the origin of love and that's the origin of all experience of love at all levels including here.

Q. This morning you said creativity is of the mind. Can't the soul bring creativity and art to and through the mind? Can't art be divinely inspired?

A. The answer is creativity is of the mind. Because creativity as we know is in space and time. We have no creativity if there is no space and time. The soul, the self, lies beyond space and time. When it does create...creativity through the mind...of course the power of the soul itself makes the mind alive and can be creative. So mind is the creative agency that we use, although the power to make the mind function is of the soul. But creativity is still a function of the mind.

Q. In other talks you have mentioned that Perfect Living Masters can have marked souls that are on the A list or the B list. Is it possible in one lifetime for a marked soul to be initiated by a Perfect Living Master from that Master's B list and then while the Perfect Living Master is still alive in the physical plane, be initiated by another Perfect Living Master from his A list?

A. The answer is yes!

Q. For people who have never had any kind of spiritual experience, despite years of meditation, is it a good idea to try some psychedelic drugs that may induce some spiritual experience? Maybe that will give them a taste of what lies inside, then help in their meditation.

A. The psychedelic drugs — LSD, DMT, the Mexican mushrooms — they all originated in 1962 and '63 at Harvard University. I was a student at that time in that University. I was in touch with two professors who started this — Richard Alpert and Timothy Leary. And they were trying this and set up a yoga center. Fifty students enrolled in that yoga center. And they were all trying to see how much spiritual experiences they can get with psychedelic drugs. And they tried different kind of drugs. And they isolated the LSD from the mushrooms by sending it to Switzerland and getting it extracted from there. All that I was watching what was going on there. And I met those professors also. And I checked with them. They said we are trying to see if there's something beyond physical perception and again have other perceptions with these drugs. And the drugs did give them other perceptions. They could see things. They could hear things that they could not see with these eyes and ears. There was a friend of mine who had also come from India. And we were studying together and living in the same apartment. And he was invited by one of these guys who was a member of that group. So he told me, "You also come and join. There will nice party...lot of girls there...lot of boys there. Lot of psychedelic drugs there." I said, "No, that's not my type of life and nor is that my kind of party, so I am quite happy with what I have." He said, "But you say your master is a great master. He is very powerful. How much power does he have that you are afraid of attending a party?" And that sort of challenged me. How can I be calling my master great and I am fearful of something? I've always claimed that the masters made me fearless, and I am afraid of going to a party? I said, "No, I'll come." And they told the host, who was a Pakistani guy, they told the host, "We are bringing a guy...a tough nut to crack...and you have to make sure that he takes alcohol and meat and leads a modern life. And he said, "Don't worry. I have made many such people straighten out into our American life. And don't worry, I will no non-vegetarian food there. I will have no soft drinks there. Only alcohol and meat will be served in the party."

So I reached that place. I sit down and three or four of those members of the psychedelic group were sitting there. They were discussing what had happened to them during that day's experience and the earlier yesterday's experience. They were talking of how they were able to see the pink color of the wall. How they were pulled out of the body and they were pushed to the wall. They were explaining their psychedelic experiences. And I also introduced them: "Yes, it can be done and you feel that this is being pulled and the colors changes." And they said, "You too?" I said, "I have never taken a drug." "Then how do you know all this?" I said, "These are very simple things. Anybody can put their attention on some of the energy centers and get the same experiences. It is a physical, energetic thing. The heart experience...the experience at the heart center can give you

most of these experiences that you are talking about.” They said, “Are you sure this can be done without drugs?” “I’m sure.” They called everybody: “Come on, come on, here, here!” So everybody gathered around me sitting on the floor. I was sitting, expounding on this, that there is a way to turn on without drugs. And they said, “We will invite you to our group to give a talk on this.”

And the man was shouting, “Come on, have drinks, come on, and they said, “Keep quiet. We are listening to something. And then they said, “Quickly bring some cheese pizza or something. Get some soft drinks. The man will not take any of these, and we are listening to him. The whole party turned around, and everybody forgot about the meat, forgot about the alcohol and that friend of mine from India said, “Your Master is truly great, that he could do this.”

But the point here is that these professors...they did try these drugs and found there was something beyond. But they could not get what was beyond from psychedelic drugs. They could get psychedelic experiences. They could not discover who they were at all. They were able to discover what they can visualize...what they can see...what they can experience. But they had no idea what the self was. They even found out that the self was not here in many experiences that I shared with them. But there was nothing compared to what one can get through meditation and through going on the spiritual path beyond the mind. There is nothing like that. Of course, as you know, Richard Alpert went to India. And Neem Karoli Baba initiated him in India. And he got more experiences in India by meditation than he ever got through psychedelic drugs. And he wrote books about his experiences. And he changed his name...his master changed his name to Ram Dass. And you can see his books: Ram Dass. He was Richard Alpert, the same professor. Timothy Leary. They were both expelled from the University for these experiments. Timothy Leary went to Hawaii. Then he went to another island in the Pacific. And he set up a new church called the Church of the Boo Hoo. Because he said that the sublime and the ridiculous are the same thing. Which was a new concept he started from those experiences. But they did not find anything of a spiritual nature from the psychedelic drugs. So I don't think it's a good idea to be on a spiritual path and instead of getting guidance from a Master — “I am not getting experiences, what should I do next? — to go and try psychedelic drugs. Not a good idea. My suggestion would be if you are not making progress, go to the Living Master and get direction — “This is where I'm stuck” — and he will guide you how to move forward.

Q. When we go into our meditation chamber, how do we quiet the mind?

A. We cannot quiet the mind. We try. We can't. There was a friend of mine — again true story, again in Harvard University. The friend was studying philosophy. He was studying philosophy. I was studying economics and other things. The philosopher friend called me up one day and he said, "I have found a way to stop thinking and quiet my mind." Since I have never seen anybody able to do that, not even myself, I thought it was a great event for me to find out how he does that. So I invited him to my apartment. I said, "Will you come over? We'll try a little experiment. What happens to human consciousness? What happens to your body and your self when the mind doesn't think, if it's totally quiet? I want to see that! And I've never seen it before. So he came over. And I said, "How do you quiet the mind?" He said, "There's a special asana. I put my legs in this position, then I fold my hands like this, then I put my head here and then by my willpower stop the mind from thinking." And I said, "How long can you do this? For how long can this last?" He said, "Maybe about half an hour or so." I said, "If you can do it for one minute, for sixty seconds, I will believe you can do it forever. Let's try for sixty seconds. You do this particular asana and particular method and when you are ready, tell me and I will test out what happens to a person who doesn't think and quiets his mind." So he said okay; he got ready. I said, "When you are ready, I will clap like this. When I clap, stop thinking. After sixty seconds (I'll be watching the watch), after sixty seconds, I'll clap again, and you can start thinking. Then we will sit and evaluate what happened to you during your sixty seconds. It will be a very great study for me."

So he came; he did that; he got into the position. I gave the clap, watched my sixty seconds going. After one minute, I gave a second clap. I said, "Now start thinking." I said, "Yes." I said, "Were you not thinking for sixty seconds?" He said, "No." "No thought came to you?" "No." I said, "When I gave the first clap, how did you know that's the time to stop thinking?" I said, "It's not a making up of a theory. I want you to remember with your own recollection what actually happened. When I gave the clap, what was happening in your head?" And he said, "I do remember. When the clap came, I said, 'This is the time to stop thinking.'" I said, "That looks like a thought to me." He said, "But that was just a couple of seconds...two...three seconds." I said, "All right, let's eliminate those three seconds. Now we will say the experiment was only 57 seconds. After that happened, how did you know that when I give the second clap you can start thinking again? Remember what actually happened." "Ooooh, I remember. After that I said, 'And when he gives the clap again I can start thinking.'" I said, "That's a continuation of the same thought. I said, 'After that what happened? Did you at any time lose sight of the fact? Did you ever stop thinking that when I clap again, you will again start thinking?'" He discovered that he was thinking of that all the time. He said, "Oh, my God, I

was thinking more in these sixty seconds than ever before.” I said, “This is an illusion we create for ourselves that the main level, main channel in which we think stops and the higher level keeps on thinking all these things, and we think that the mind has stopped thinking. Mind has several channels to think about and one (that's what I was mentioning yesterday) when we are doing our mantra, our repetition of simran, our mantra, there is another component of the same mind commenting upon it and talking about it and thinking of other things while the words are going on. If you take two of them together, third one jumps up, each one with a finer and thinner voice than the lower one.

This is the nature of the mind. Nobody can stop thinking. Nobody can totally quieten the mind. Because if you quieten the mind to the extent it doesn't think, you'll die. Mind will die. You will die. Everything below it will die. It doesn't happen like that. What we actually do in meditation it's not how to quieten the mind or to stop thinking of the mind. We decide how to bypass the mind. We decide how to ignore the mind. Which we can learn because attention can be put on the thoughts. Attention can be put elsewhere. When we are concentrating our attention on the sound current within, the mind is still there. Mind is still thinking, but you shifted your attention to such an extent, it becomes very far off and can be ignored. And you are concentrating your attention on the sound which pulls you up. Therefore, the technique of quieting the mind is merely the technique of ignoring the mind and not being drawn into it. So when you can do that it is as good as quieting the mind. So don't think it's necessary to completely stop the mind from thinking in order to quiet it. You just begin to ignore it. Put it aside and put your attention on something else. The sound current is the best thing to do. When you can listen to the sound that's more easy than putting it on simran or putting it on ordinary thoughts. Sound is very good for ignoring the mind.

Q. How can one fall in love with the Satguru? I'll take it in two parts. How can one fall in love with the Satguru?

A. Answer: You cannot. Only Satguru can fall in love with you. Then you feel the love, then you fall in love with him. If no love comes from Satguru, you can try as hard as you like, nothing happens. There has to be a pull from the Satguru. There has to be something happening in your soul — inside. There has to be something tickling inside, and you don't know what it is. The mind can't read it, but there is a pull. You like to go again and again to meet the same person. You miss that person. If that happens, you'd fall in love with the Satguru.

Q. Is it all destiny and good fortune?

A. Absolutely, very good fortune. It's the best fortune. It's the best fortune. You say that if you have done really good work, and then only after so many years, so many eons, so many lifetimes do we get a chance to have this wonderful experience. You don't know how many karmas we have done... good, bad, all kinds, with desire to escape from them that we find a Satguru come to our life when we are ready. In the *Guru Granth Sahib*, it says "*Kirat karam ke vichre kar kirpa melo ram.*" "I have been separated from you for so long, please give your mercy so I can now see you." So you will find this is indeed a matter of very great good luck whoever is able to be ready for spiritual path and a master picks him up.

Q. What are the signs you are to be with a particular Satguru?

A. The signs are that you are to be with a Satguru. The signs are you are ready. What are the signs? You feel yourself: "I have had enough of this experience. This is not my world. I can see I don't belong here." These feelings should first come. If they don't come, you're not ready for any Satguru. But if you feel that "I am fed up of this place, I have had enough of it, I know this is not my true home," then you are ready. When you are ready, Satguru will appear in front of you. If a guru appears and he is not a Satguru, he will still take you towards a Satguru. And ultimately if your desire and your wish and your secret seeking in your heart and soul is for your true home, a Perfect Living Master will come in your way by coincidences and will take you back home.

Q. Would you please talk about the day-to-day life in the astral region. Do people get married? Have families? Does fear go away?

A. Yes. Everything that is here is also in the astral plane. Except that your destiny there is known to you in advance. That you go through life there: the type of partner you want; the marriage you want; the ceremonies you want to have or not have: live-ins; married; everything is there. Relationships are there. The main difference, which is a very big difference, is you don't make choices there. Here the life is of choices. I don't like you. I like that. I like this. You don't have that. It's all set and you go through it. But the events are all the same. All the events that take place here also take place there. Fear does not go away actually till you reach the causal stage. The astral stage you can still have fear.

Q. Does eating a non-vegetarian diet add karma to our soul?

A. First part: There is no karma on the soul at all. Karma is only on the mind. Soul is not affected by karma. Soul does not carry any karma. Only when the soul identifies itself with the mind it begins to have the same experience as the mind and begins to be participating in karma. The day you separate yourself from the mind, and you can see the mind separately, you'll see all karma is carried on the mind. Nothing on the soul. Soul was not made up of the stuff to have karma. Karma is also in time and space and is based upon the experiences of the mind. Therefore it is only born by the mind not by the soul.

Q. I know it distracts us during meditation but does it lighten our karmic load?

A. This is a question about non-vegetarian food, that why do Masters say that you be a vegetarian. How can this food be such an important factor in making a spiritual journey? The truth is, it's very unimportant. What diet you take cannot lead you to going to your true home. The diet cannot make you go spiritual. Being vegetarian doesn't mean you are spiritual. There were very sinful evil characters who were vegetarian. With no known notion of spirituality, they are vegetarian. And there are some very kind souls who are non-vegetarian but do not practice meditation. It's not the diet that is connected with spirituality. There is a group, a Zen group in Japan. I went and met them and they had a little conference there. I attended their conference. The Zen group says the particular rice they ate carried all the spirituality. A grain of rice — they gave me a grain of rice— eat and you get spiritual! We could carry this whole idea about diet to be connected with spirituality to that absurd extent. Then why do Masters say be vegetarian? The answer is two parts...in two parts: First, what kind of food you eat effects your power of concentration of attention. What action you do in life affects your power of concentration of attention. This path requires the attention to be concentrated behind the eyes. So whatever favors — conditions — with which you can concentrate your attention better are good for this path. If you kill a man and come back and say: Can I concentrate the attention the same way? Impossible. And you can measure it. Supposing you are reading a book. To read a book you need to concentrate your attention on the book. Supposing you read a book at an average speed, particular book at an average speed of one minute a page and you kill a man—carry that affect of killing of the man on you—come back. It will take a long time for you to read one page. Why? You cannot concentrate your attention on that, which you could concentrate normally. If you kill an animal, it is still affected but not to the same extent as a man. Even if you pluck an apple, it is still effected, but not to that extent — it's

unnoticeable almost. But don't forget. In this planet, in this physical world, we live by extinguishing some life or the other. Nobody is living on stones and bricks. Nobody is eating that. Even vegetables have life. Actually vegetables and plants have the same soul we have. We extinguish some kind of life in order to survive. Not only us human beings. Every one in nature. All living things are surviving on other living things. That seems to be a pattern of survival, of extinguishing life to be able to survive. But when you are on a spiritual path, and you want the power of concentration of attention to be at its best, it is good to avoid food that is arising from killing of life higher than the minimum that's required. Which means be vegetarian. Vegetables are the least. What varies in them is the degree of consciousness visible in them. Trees are also conscious of some things. And...they're living.

There was a great doctor in this country, Doctor Baxter, who worked on plants and their consciousness. In California actually. I got an opportunity to visit his lab. I had to get permission from the government to visit this lab. It was secret work he was doing. And there I found that he would put electrodes and he would put all method of measurement on the plants to see whether they react to certain things. One day (and he would disconnect those electrodes when he would go home). One day, by mistake, he left the electrodes connected to a plant which was tall plant in the corner of his lab. And his assistant was a girl there working stayed late, and about 11 o'clock at night a man who worked in the next-door lab came and tried to molest her and to attack her. She screamed and ran away. Next day Dr. Baxter comes and just sees a reading automatically going on of that plant. Sharp movement of his emotional self on the chart—on the electrocardiogram. And he said, "What could have happened? I just left it overnight." Then the girl confessed: this incident happened. The recording was exactly at that time, almost as if the plant saw what happened and expressed it's reaction to it. But the plant couldn't speak, couldn't do anything. It could feel it. Therefore, he came to the conclusion plants have not only sensitivity and some conscious ability, they have emotions also. They can be effected by good and bad emotions. More recently they have done work elsewhere and found that things that we thought was completely stationary like plants, they also show emotions. There was an Indian doctor, Dr. Jagdish Chandra Bose. He got a Nobel prize for his work on the effect of, the sensitivity of plants. And he also was able to discover many other things. But the man was able to establish how the plants are like living things. They are living, but the visible degree of consciousness they exhibit is less. As we move on to the birds and the animals and human beings, they are more visible. Depending on the visibility it has been described in some scriptures as the active five elements. That there are five elements and that there are plants

have basically have one element, the element of water. The rest are minute elements. And then as we go to other snakes and serpents and bees and fowl and birds and animals it keeps on increasing. Ultimately the mammals have four of those elements and human beings have all five. The fifth element of intelligence or ether is in human beings. So on that basis there was determined the level of visible life force in them, visible consciousness of this. So on that basis they have also determined that if you extinguish life at the lowest order it's easier to concentrate your attention. That's just a scientific principle to do better meditation.

But there's a second aspect of it. The second aspect is Isher Singh had to go through breaking of his arm to get initiation. It was just a little test how keen he was on it, how ready he was. And if I am asked, "Can you become a vegetarian to get this huge gift," and I say, "Let me think about it," I'm not ready. It's not a question of what the value of food and spirituality is. It's a question of some little condition laid down just for checking our own readiness, how deeply interested we are in it. And if a master says can you be vegetarian, can you avoid alcohol, can you do this and we say let me think about it, we surely are not ready, because either we don't know what we are getting or we are truly not ready for it and we have to wait. So the second part is it's just a test how ready we are. Both ways, it's good to be vegetarian. But merely being vegetarian is not enough, I must tell you that. Even from the point of view of diet. If you are vegetarian and a glutton and eat so much, it will interfere in your meditation. You must have light meals also. If you eat vegetarian food and are angry all the time, it will effect your meditation. Don't think that merely being vegetarian is taking care of everything. So you have to be taking care of all the other things around you to make your meditation and your spiritual work successful.

Q. Last Question: If the soul resides at the third eye, why do we tend to feel our intuition at the gut or heart levels?

A. Nobody has ever the felt intuition at the heart level. It's always in the head. You can call it, "Oh, I feel it in my heart." The word heart has been used in these expressions to show the intuitive self and not the thinking self. People have divided that which comes intuitively as coming from the heart, that which comes by reason is coming from the head. They call it head and heart, head and heart. Nothing to do with these physical organs at all. Nothing to do with this heart. It has nothing to do with intuitive knowledge. And it is just a manner of speaking that we have been using. How it arose? How did this manner of speaking arose? Because many of the yogis who practiced the art of

going to the energy centers, they found that a lot of these experiences could arise from the heart center. And therefore they began to call it the heart center and it comes from the heart. It's not. Intuition never comes from the heart. It comes from within the third eye center where we are at the wakeful state.

Thank you very much. I'll see you later at 3 o'clock.

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

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