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## What is Initiation by Perfect Living Master?

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<https://www.youtube.com/watch?v=PpC-X9TLkbA>

Welcome, friends. I am very happy to be here again and to meet all my friends. When I look at all of you, I always feel that you are friends that I have known for a long time. I don't know where it comes from, but certainly I get that feeling that it is not the first time we are meeting. Perhaps we know each other from many lifetimes. It's not always that we have to meet first time. Just because we know only of one lifetime, we think that we are meeting for the first time. But there have been many lifetimes before where we have known each other. And something was left undone, something was left in the middle of our conversation. You come back to complete the conversation.

I am going to talk to you very briefly about initiation by a Perfect Living Master. A seeker once asked Great Master, Hazur Maharaj Baba Sawan Singh Ji, my teacher, my Master: "Master, somebody gave me the instructions on how to meditate. He gave me five words to repeat as a mantra, and he told me that when I make progress with the five words, I should be able to hear the sound current inside. Should I be convinced that I have been initiated?" Great Master said: "Not at all! Initiation has nothing to do with these things. Initiation does not consist of any instructions. Initiation does not consist of any mantra. Initiation does not consist of any direction how to hear a sound current." "Then what is initiation, and how can I find...Master, how can I find if I am initiated?" He said: "The only way to find that you are initiated is to meditate enough to go to the radiant form of the Master within and know that you were initiated." Then before that, you cannot even be sure if you are initiated.

There are thousands of people who can give the same instructions. Indeed, the instructions have been published in papers. You can see them on the internet. The words, the magical words of mantra, have been repeated over and over in books for the last 700 years. They can be seen on the internet. There is nothing magical about words. These are spoken words. Initiation is not consisting of any spoken words, nor does it consist of any instructions. Initiation is the connection that a Perfect Living Master, while in a human body, while sitting with us in a body just like ours,

connects himself within us to a permanent arrangement of friendship within our own consciousness behind the eyes.

Initiation is an act that a Perfect Living Master can perform without our even knowing about it. And once we are initiated, the rest is a formality done to satisfy our minds. The instructions how to meditate, how to follow up on all these things, is really to satisfy our mind. Nothing can pull us out of our mental region, nothing can pull us out of the three worlds of the mind—the physical world, the ethereal or astral world, the causal world of the universal mind—nothing can pull us out of that except the love of a Perfect Living Master, who is already pulling us from beyond that point.

Therefore, initiation by a Perfect Living Master consists of the Master making a permanent arrangement in our consciousness to be present in his form as we have seen him in the physical body, to be present in that form and to be accessible to us in that form at all times through meditation. And that the spiritual journey above a very basic limit, after that the spiritual journey should be in the company of that Master. That is initiation. Initiation takes place when the Perfect Living Master accepts us and says: “Yes, I am now responsible for you.”

After that point when you are initiated by a Perfect Living Master, he is responsible for everything, including this life, any subsequent life, as well as your total journey to your True Home, Sach Khand. He is responsible for that, not you. It's a big responsibility the Master takes. That he lets you have some experience of making an effort or trying to do things is merely to satisfy your mind. It is not a spiritual thing, it's a mental thing. When we struggle with things, it's a mental game, it's not a spiritual thing. There is no struggle and no effort at all in spirituality. It is a lot of struggle and lot of effort in all mental activity.

And that is why the opening stages of the spiritual path, even after initiation, continue to be in the mental stages. These three mental worlds that we are encountering here, most of all the physical world—the physical world has so many distractions. Every year I notice that the distractions grow, and our life is entangled more and more in physical objects, in physical relationships, outside. So, it becomes very difficult for us to untangle ourselves from this and to untangle from the desires and attachments that we have created to physical objects, physical beings, physical relationships. These come in the way of our initial effort to get on to the stage from where the spiritual journey begins. The spiritual journey begins, on the path of the Masters, from behind the eyes.

I mentioned to you yesterday, those of you who were present, that the six energy chakras below the eyes represent the flow of energy and the circuits of energy that run this whole body for us, and through the body they create a relationship with the rest of the world. If we don't have a physical body, we have no physical world around us. The physical world comes into being and becomes a reality for us because we have a physical body. So, the physical body, the experience of having a physical body, is the first step in having a relationship with the physical world.

Why do we have that relationship? For fun. For adventure. We didn't come here to get entangled in anything. We thought that a new experience through a new covering upon ourselves, a new

conscious experience in which consciousness could pick up a new kind of experience called “the physical experience,” would be great, fun. And we could see a world of pairs of opposites, a world of pain and pleasure, a world that contains the ups and downs, and we thought that would be great fun and great adventure. So, consciousness was able to generate a form outside us like a physical body, and the moment we had a physical form and the sense perceptions—which lay inside our inner self, which did not belong to the physical body, but lay inside—once they were implanted in the physical body and through those sense perceptions we began to perceive a material, physical world around us. We saw physical beings like ourselves, we saw things that attracted us, and with the help of another accessory sitting inside us, the human mind, we got attachment to things outside, we developed new desires for attachments, and we got more attached to things outside. All this happened out of a desire to have a great adventure and fun in a new experience land. This physical world was a new experience land for us, and we came for that adventure.

Somehow, we totally forgot that we only came for fun and adventure and we have to go back Home. We even forgot where our Home was. We even forgot who we were. We forgot who we were who had come here to have this experience. Therefore, we tied ourselves more and more into a world which we thought was the only reality. We made sure that this physical world should look as real as possible. Otherwise there is no fun. You can't have fun on the shadows. You can't have the same experience in the shadow. The best way to have fun in a made-up virtual reality would be to make it so real and make yourself a character in that so real that you should feel you are a participant, and not a spectator of the show. That's exactly what we did.

There is an example in literature of a book written by an old author, *The Canterbury Tales*. Chaucer, Geoffrey Chaucer, wrote that book many, a couple of hundred years ago. In that book, Geoffrey Chaucer writes about a pilgrimage that about 40 or 50 pilgrims are making to Canterbury in England. And since in those days there was no transport, fast transport—people had to go on horses, walk on foot, go on carts—and therefore this movement was very slow. And it took many days to reach Canterbury. And Chaucer writes in that book, *The Canterbury Tales*, how, to while away the time, all of us were telling stories, singing songs and reciting poems, just to entertain each other.

Then Chaucer comes up and says: “I was also there.” The author of the whole book becomes a character in that story. And while they come up with some of the finest poems in that book—in fact, that particular book in English literature has been called “the father of English novel.” It's the first time a book was written in England, in English language, characterization was used to describe the characters in the book to show one was jealous, one was angry, one had a different personality. Before that a king was a king, a queen was a queen and a servant was a servant, and all the characters represented the same character. After that book we began to have novels where the characterization came up and each character became different and became more like the real human beings. And that is why the book is very important in literature.

Now of course the book describes different people. For example, there is an attorney amongst them. And Chaucer describes that attorney in these words: "A busier man than him there nos." "Nos" means never was—a busier man than him there never was *and yet he seemed busier than he was.*" Looks like a modern attorney. He talks of the wife of Bath—Bath is a town in England—the wife of Bath: "*Housbondes at chirche she hadde fyve*" (husbands at church she had five) "*withouten oother compainye in youthe*" (that means besides other company in youth) "*but that I need not talk of nowthe.*" He says, "I don't want to talk about her earlier relationships that she had.

These kind of comments had never been made in any literature. So that's why it's a very important book. But the fact that he introduces himself (the author himself becomes a character) is unique. That he says: "I was also walking with them." During the course of these beautiful poems that has been recited, these other pilgrims ask Chaucer: "Chaucer, you are an author, you write great poetry. Come on, let's have a poem from you!" And Chaucer the character says: "I don't know any poetry." He is the author of all the poems. As a character he says: "I don't know anything about poetry." They say: "Come on, we know you are a poet! Come on and give us a good poem!" Then Chaucer, in that book, comes out with the worst doggerel rhyme in the whole book. And not only that it was a bad poem, everybody criticized him in the book.

Question has been asked: "Why did Chaucer, who was the author of the whole book, why did he put himself as a character and get criticized by his own creation?" Theology has picked up this example to compare it with the crucifixion of Jesus Christ. They have said that Jesus was one with his father, was the creator. Why did he come back as a son of the father and get crucified by his own creation? They compare the two. The answer is identical in both cases, that when Chaucer the character is being attacked by the other pilgrims, he is aware, as an author, that he is all the characters, not only Chaucer the character in the book.

Once you know that your source of creation of this world is that single consciousness from which you drew that consciousness and made up the whole experience of this world, you are the author of this play. If you are the author of the play, and then you come and become a character in the play by becoming an individual human being, and you are aware that you are the author, you can place yourself in any role. It'll make no difference.

And that is why when we come and place ourselves in different karmic roles, we wonder: "Why did I pick up that bad karma? Why did all the karma fall on me? Why did I have this role in my life? I could have picked up another role if I am the architect of my own destiny." We forget. You didn't pick up one role, you picked up all the roles! And therefore, your reality is not the character you are here, but the Totality of all Consciousness and Totality of all things created. You are that, in fact. We have forgotten our reality.

A Perfect Living Master, when he initiates us, connects us to a stream of consciousness that leads us directly to our own Home. It passes through many stages, but it never stops till it reaches the point where the Perfect Living Master is operating from.

Now I'm continuously referring to the Perfect Living Master. I talked yesterday that there are many masters who take you to different levels, and they all think they have reached their Home. The nature of experience, internal experience, is such that even if you go one step high, it looks like it's the last stage. Even people who are initiated by Perfect Living Masters, when they go in meditation and they go to the very first level of experience and see the reality of that experience, and they see that everything that was in the physical world was being created from that experience, they think: "That's our True Home. That is Sach Khand. There is nothing beyond that." They cannot see how there can be anything beyond that. It's impossible to see there is anything beyond that, unless a Master is with you who can tell you: "We have not gone to the end of the journey. There is more." And then the Master has to convince us all over again to move forward to a higher level.

Then we go to the next higher level, the causal level. We find that all causes exist right there, the entire mind that we have been using to work in this world, the universal mind from which the single minds spread out is also there. You cannot imagine there can be anything beyond that. There is no way we can even understand that anything more can exist beyond the universal mind of universal creation from where we have come, individuated, and got into this world.

These three worlds look so final that there is absolutely no way the mind can ever comprehend there is something beyond that. And yet the Perfect Living Masters think all these three worlds are the world of the mind. Not only are they worlds of the mind, they are finite, that each have a certain life existence, a certain span in which they live and then get destroyed, dissolved. Therefore, they say the True Home lies beyond the three worlds of this mind.

The True Home belongs where the spirit belongs, not where the mind belongs, not where the body belongs, not where the sense perceptions belong, not where perceptions that we know belong. It has to be beyond that, way beyond that. And therefore, since the mind can never comprehend this, the only way to have access to that is through means other than any mental means. No amount of meditation as we can understand it can ever take us beyond the three worlds of the mind. The meditation that the mind can understand cannot take us beyond the causal plane of consciousness.

On the other hand, there is something else which can take us beyond that. And that is the pull of love, the knowledge that comes to us through intuition, the knowledge that comes and gives us a sense of beauty and joy that is not made up by the mind. These functions belong directly to our spirit, to our soul. It's the soul that has to be pulled up after the mental regions, and the soul can only be pulled up by the power of love that the Master can show us.

So, the real method which Perfect Living Masters use to take us up, which is part of their commitment at initiation, is the method of drawing you through love. That is why we make no progress whatsoever on the spiritual path if we do not have an experience of love and devotion for a Master. If we cannot have that experience, you will never be pulled up anywhere beyond the

thinking mind and beyond the three worlds of the mind. Mind, worldly things here, physical things, sensory perceptions, thoughts, concepts, ideas, you can get all of them, but you cannot go beyond that without the pull of love and devotion, love that comes from the Master and devotion that is a response from us towards that love.

This unconditional love of a Master is different in quality from any love that we have experienced here. And I am not saying this just out of reading of a book. I am saying it after my whole life's experience, 75 years or more after getting initiated by a Perfect Living Master and after spending my whole life and watching all Masters that I have come across in my life, and meeting thousands and thousands of people who are seeking the true path. I am telling you this today that the love that you experience from a Perfect Living Master, who comes from beyond the mind, is totally different in quality than any love that we have experienced.

There is no condition attached to that love at all. There is no judgment involved in that at all. A Master does not love us because of our behavior, he does not love us because of our actions, he does not love us for our mind and our thinking, he loves us for our soul which is marked to go back Home. That's all. When he looks at our face, he is not looking at what we have been doing in this world. He is not calculating how many sins we have committed and how many virtues we have. He has left that to other people in the mental regions to do that. The Perfect Living Master is looking at the spirit that's longing to go back Home and makes a commitment: "Yes, you will go back with me." That's what the look of a Master means to us.

Therefore, when you have an experience, even with all the covers of the mind and the senses and the physical body, with all these covers you come across a man who is also covered, who we cannot see except his body, we can't see except his face outside, and yet he is operating from a level of consciousness totally different from ours, and he is aware of our self more than we are, because he can see that we are part of him in his origin. Therefore, when a Master like that looks at us, he is looking at something much different than what we suspect. He is not looking at our body, he is not looking at our self, he is not looking at our actions, he is not looking at our karma, at all. He is looking at the soul that is longing to go back Home. And he knows that "I have made a commitment: This soul will go back to Sach Khand beyond the mind." That's a commitment he makes. Initiation by a Perfect Living Master is that kind of a commitment. It's a commitment that can be made any time.

I think I mentioned the story of a man, a poor man, and I saw it myself in the Great Master's time. The poor man has a strange feeling of being pulled by the Great Master in his village. There are some satsangis there of Great Master who talked to him about the Master, and that affects him. He is so much affected he said: "I must go and get initiated!" He is too poor to afford even the bus fare to go to the Dera where the Great Master lives, and he starts packing up his little few belongings in a little piece of cloth, tying them up, putting them on his shoulder, and he starts walking. He walks for almost a month he is so far away from the Dera.

Every day he walks several miles, rests there, eats little bit of food that he carries, and all tired, exhausted, he arrives in the Dera in the...about in the evening at sunset when Great Master is just standing outside his door. Some satsangis are standing around him. I happened to be beside with them, watching Great Master come out of his house. The sun was just setting, sending a beautiful golden glow—these are a beautiful scene! And suddenly this poor man comes. He throws his little bag down, that piece of cloth, runs to the Master, falls at His feet, and says: “Master, give me Naam! Give me initiation!” It was a strange scene for us to see. He said: “Give me Naam, give me initiation!” And the Master looks at him and says: “What, once again?” That’s the first time he is seeing him. He says: “What, once again?” And then Master suddenly realizes that none of us have understood what he has said. He said: “Oh, initiation you got one month ago when you left your village. But the instructions on meditation and so on I will give you tomorrow morning”—a great example that the initiation was disconnected from the instructions. Instructions were given to follow while we are in the physical body. To be able to do things that we physically, mentally understand. And therefore, so much of the spiritual stuff that comes to us is designed to satisfy our mind, and not to satisfy the spirit. The spirit needs no satisfaction except the satisfaction of being pulled by love to its True Home. The spirit is longing only for that! The soul of a human being is not interested either in karma, or in the world, or anything.

It got trapped by joining hands with the mind that was given to it as a useful companion, as a useful accessory, as a useful computer. And instead of that it got so much tied up with that little accessory, that little computer began to think it is the computer. The soul began to think it is the mind. And therefore, it began to function as if it is the mind, began to say: “I think, therefore I am.” Instead of saying: “I am what I am, I have a mind that can think, therefore I can use the mind to think,” which is the correct statement. Instead of that it began to identify itself with the mind. The mind made it identify itself with the senses, as if the sense perceptions were our only reality, that we are only very small machines of sense perception. And then, to top it all, covered it with a physical body, gross body, around us, and thought the sense perceptions arise from the body, or the organs of the sense perceptions sitting in the body, that’s where it functions, and we have nothing more than the physical body, and everything else is just illusion, just a imagination.

Look at the trap! It’s a very heavy, deep trap. To reverse this whole process is not easy, because even though we may learn the truth that we are the spirit, we are the soul, and the soul is just covered by the first covering of the mind, second covering of the sense perceptions or the astral body, third covering of the physical body, even though we may understand this we are still having great difficulty to reverse this process. Because sitting in this physical body, and having created a reality around us, the only reality we can experience, with no comparison available to us to compare with any other reality, we sit here and everything we want to do is based upon our knowledge of this reality. We want to do it here. Here and now is our only reality.

Therefore, to go back and discover that what we thought is real is a cover created by ourselves, by our own consciousness, is a tough thing. And then we spend not one day, one year, two years, one lifetime—million of lifetimes we spend believing this to be the only reality. It’s a very very deep impression that we are carrying. Then to reverse it and to believe that no, there is a reality inside

us, and all this creation is outside of the true self that we have...that self is pure consciousness, and pure consciousness has the capacity to be conscious of anything it wants to be conscious of, and that is how creation came into being, and that we can reverse this process right to the origin and get back to the Totality of Consciousness, which is our true nature, true form...it becomes a very tough job.

So, the Perfect Living Masters don't just come and tell us this. Telling is not enough, because we want proof. We want proof that this is true what they are saying, and we are willing to spend the whole life in searching for reasons and proof of what they are saying, and we waste, and we die—never get a chance. Human life, when you look at it as time passes, is very short. In terms of the cosmic time that we talk about, the origin of the earth from the Big Bang, thirteen-fourteen and a half billion years ago, when we talk of billions of years out here in the physical world, a life of 100 years is like a little rising of a bubble in an ocean. A bubble comes up and disappears. Our life is like that. We don't realize how quickly time passes when we get into this entanglement of our mind trying to find a proof: "Is there something real inside? Is it all made up? Is it all imaginary?"

I have had discussions with some of the top philosophers in metaphysics at Harvard University where I was a student. They would call me just to question. And they challenged me. They said: "You talk of inner experiences. You say there are spiritual, inner experiences. How do you know they are not created by yourself—autosuggestion?" They were studying philosophy and psychology and so on, so they knew about suggestion, power of suggestion, hypnotic suggestions, post-hypnotic suggestions. They could say: "You can create anything you want! You can create hallucination, with a few pills you can do it, with a few meditational techniques you can do it, with yoga you can do it—how do you know that you do not create all these imaginary experiences and call them reality?"

I told them: "I agree. It's the power of mental suggestion that creates those experiences, that when I have an inner experience, I know I create it with my own mental suggestion. But the only difference is, I also know that I am creating all this outer experience—and you are all creating the outer experience—with the same power of suggestion. Give me a proof that you are not creating this experience around you through the power of suggestion!" They had no real answer, because once you accept this as the only reality, then you take it for granted, and you cannot apply any argument that you are trying to use an argument for another state of reality.

So that is why it becomes very difficult for the mind. Mind can keep on fighting for a long time in order to get proof that there is something. And then when you want to believe in something, then the problem comes up that are you just having blind faith? Because if it is blind faith, you can be completely misled.

My Master told me, Great Master told me: "Never have any blind faith! There is no scope for blind faith in true spirituality. True spirituality exist in experience, in personal experience, not somebody else's experience. You can't say: 'There is spirituality because so and so, he became very high spiritually!' You must have your own experience in order to believe it." He said: "Living faith is that

which grows with every day's experience. If every day you have a little miracle in your life, it's enough to create a living experience and a living faith. Otherwise, if you are just believing because somebody said something, it's blind faith. There is no belief that can be tested better than by seeing whether it grows on a daily basis or not.

If a belief is based on some statement made by somebody, and we stick to it—supposing somebody tells me God is sitting upside, upstairs in this place, and I believe it, I believe it all my life that God is sitting there—there is no spiritual growth at all. There will be no change in my life, there will be no transformation, there will be no experience coming to me, because I am having blind faith. On the other hand, if I am given a small experience, and I say: “This looks a strange coincidence that's happened today.” And every day those strange experiences happen.

When you want to go on a spiritual path, those strange coincidences multiply several times: *This is amazing! How could it happen?* I am not talking of any internal experience. I am talking of external things that are happening. And we say: “This must be something. It's worth trying.” And little by little you begin to have the experiences outside, then inside, and build up your faith, and experiences keep on happening and they grow. That's not blind faith. That's living faith. That's a faith that grows with time.

The Masters, Perfect Living Masters, have all said: “You must have living faith! In blind belief and a blind faith will not take you spiritually anywhere.” Yet so many of us are just having blind faith in some religious belief, and we think we have found salvation. You can't find salvation just by having a blind faith.

People think that reading of books, reading of books, recording spiritual events that have happened to other people are good enough for us for salvation. You can't keep on reading and think that you are going to reach somewhere. Reading a book, however great the book might be, however holy the book might be, how much of a scripture it might be called, continuously reading it doesn't lead you anywhere. If you act upon what it is saying, if you do what the authors of those books have said, if you follow the instructions that have been given in your practical life, then you'll get something.

It's just like reading a time schedule or a guidebook on Hawaii, and say: “Oh, I have been to paradise!” “Did you go there?” “No, I read a book about it. I kept on reading. I know how to go there!” “How do you go there?” “Oh, there are five flights going. I know the time schedules, I know the route, I read it every day. I read it ten times a day. I have reached Hawaii.” It's like that. People who depend upon merely reading and thinking that they have reached any destination are completely blinded by this.

That is why very often I feel that why is religion doing that to us? Religion was supposed to be a spiritual path. All religions started, if you look back at the history of religion, all religion started with founders of those religions, who said: “The truth lies within you. This body is the kingdom of a living God.” They describe it like that. “It's a temple of a living God. Go within and find out.” They

all say that. And they all talk of a power that exists within us, in consciousness, that creates all experiences. "Go within and find that power." They are all talking of the same thing, and we think by reading all that we have reached there. There is no way that continuous reading will lead us anywhere! And yet, over time, all religions get into a decadent stage where they think that merely reading from those books, having discourses from those books, having more listening to the discourses, is giving us salvation. No salvation comes unless we actually travel the path those books are saying, talking about. And that is all lying within us.

At least the Perfect Living Masters come and tell us: "There is nothing outside." They don't even draw attention to themselves. They don't even claim they are Masters! The Perfect Living Masters have never come and said: "We are Masters." They have said: "We are servants of the Masters." Some say: "We are servants of the servants of the Masters." They've gone to that extent. And they never claim. Why should they claim? They are not trying to prove anything, they are trying to pull the souls with their love, with their unconditional love, and that works irrespective of what they say. And we come to know that their method of drawing us through initiation is the path of love and devotion. Nothing takes us beyond the mind except love and devotion.

Any religion, any spiritual activity that is devoid of love and devotion is a sham, never takes you spiritually anywhere. It can take you into circles into the mental realms. It can take you into different ideas and concepts, and that's all. You stay here where you are.

So that is why initiation by a Perfect Living Master means something very different than we commonly understand it. We just think a set of rules, a set of methods told to us how to meditate. There are thousands of books telling us how to meditate. There are thousands of teachers today teaching how to meditate. But all those teachers are saying the same thing. Perfect Living Masters don't come and say the same thing. They come and say something which appeals to each one of us differently, because they know that our stage of development is different.

When you meet a Perfect Living Master, he comes to the level where you are. Teachers can't do that. Teachers don't know your level. A Perfect Living Master, in a contact with you, gives you example he is your friend at the same level equal to you. That's how it works. Otherwise there'll be no question of love and devotion on this path. The love and devotion is tied up with a sense of friendship.

When a Perfect Living Master initiates us, he becomes a true, permanent friend of ours. We are never alone after that time of initiation. Such a great event! I have, in my whole life, not found any event in human life greater than the event of initiation by a Perfect Living Master and finding a true friend forever. Not for this life. Forever! For...until eternity! Imagine, a human being like ourselves. We have difficulty even in recognizing who he is, because he will never say he is a Master, and he will not show any public demonstration of miracles to show he is anybody other than an ordinary human being like us. In fact, sometimes he will look more ordinary than ordinary people.

And then, in that situation, we have been drawn by a friend. It's the friendship that draws us and then reveals to us who the person is. And gradually we find out he is not that ordinary like we thought. He is all the time doing extraordinary things. Looks ordinary, but all the things he does, all the conversation we have with him, is extraordinary, because he seems to know us better than we know ourselves. It's an unusual experience.

And then, as we grow in our spiritual development, as we grow spiritually, we find and see more and more of him. When we meditate according to the instructions given for our help, we find that he was never outside. We thought he was just a human being like us outside. His real form was not outside at all! He took up that ordinary form of an ordinary friend outside so that he could guide us to go inside to the real Master inside.

The real Perfect Living Master who is going to take us back Home always lies inside us, not outside. The outside person is a reflection of the same Master. If we are creating everything outside of ourselves with our own consciousness, obviously we are also creating the Master with the same consciousness. How can he be very different from the others? When we say that consciousness creates the entire experience outside, and the entire experience contains a human being who we say is the Perfect Living Master, he's being created by the same process as the rest of the world. Then what's the difference between that one being who we say is a Perfect Living Master in a human body in a human form and the rest of the world? The difference is only in the level of consciousness. The rest of the world drags us down to relationships here, and that one being pushes us back into our origin, into our own self, to discover who he really is. It's a big difference!

Even swamis have discovered that, some of the swamis who have not been Perfect Living Masters, but they were great masters in their own right. One of the swamis came more than 110 years to this country. His name was Swami Vivekananda. He spoke in the World Conference of Religions in Chicago, and he made a great speech there. People were affected by that. For the first time they got exposed to Indian mysticism and Indian spirituality, and many people then followed and went to India, investigated, Indians came, then many gurus came, then more gurus came than even disciples were available. Today there are more gurus than there are disciples. So that became a big business.

But anyway, Swami Vivekananda, after two days of the conference, he made a beautiful statement. He said: "All these days I have been telling you that everything around you is *maya*, illusion, it's not real. If everything around you is illusion, then I am also around you, I must be illusion, too. How come an illusion is speaking to illusions and trying to talk of spirituality and reality?" He said: "There is one difference between the rest of the illusion and this illusion that you are seeing as Vivekananda, and the difference is: the rest of the illusion is tying you down with itself and putting you into attachments to itself, and this illusion is telling you: 'Go back inside and find the reality!' That's the only difference."

Therefore, the Perfect Living Masters appear in human form in our experiences in this world. They even say: "Look, we are not outside, we are inside you!" And we say: "Where inside? We close our

eyes we only see darkness! How can you be inside?" They say: "Okay, okay! For your sake we'll be outside, temporarily, till you can see us inside." Good enough. They appear as human in human form outside to guide us to their true form inside. The Master that leads us inside is part of our own Total Consciousness. He is leading us to our own reality. It's not that he is leading us somewhere else. The path to our True Home is not a travel.

Somebody asked me one day: "How far is Sach Khand from here? How many miles do we have to travel? How many kilometers do we have to travel?" I said: "Actually, the distance is not too much. Looks very far, but it's not so much." He says: "How...what...about a mile or so?" I said: "No, no, no, no, very small. It's all inside." "Just a few inches?" I said: "No, no, that's too far." "A few centimeters?" "No, that's too much." "What about a millimeter?" "That's too much, too." "What do you mean, too much? Is it a nanomillimeter?" I said: "Even that is too much."

We are...our Home is where we are, and we have covered ourselves with all these experiences outside. It's not a journey to go anywhere, it's a journey to unravel who we are. It's a journey to remove the covers from ourselves. And when we remove one cover after another, we discover our true reality inside. When all covers are removed—all the four covers of the physical body, of the astral body, the causal body, the mind, the individuation of the soul, they are all removed—we find we were Totality of Consciousness, the only source of all experiences.

There is no journey involved! The spiritual journey is unraveling who you are. But while unraveling we go through so many experiences. They look like a journey, look like a travelogue, just like the physical world looks like a travelogue. Here we travel all over. I am traveling, I'm driving in my car and saying: "What a wonderful thing." Then I sometimes wonder: "Am I driving the car? Is the car moving? Am I moving, or is the whole world around me moving back and I am still at once place?" And it suddenly occurs to me it's quite possible that I have never moved anywhere. The experience has moved around me, and I have begun to feel that I am going around the experience. This happens in virtual reality. You go and see the show, you feel you are moving, whereas there are only scenes moving around you.

So, the creation is so designed as to create a virtual reality, which we take as total, the only reality. Not only virtual, we take it as the only reality, just because we have no experience of any other reality. The only experience we have sometimes, without going into a spiritual path, is going to sleep and having a dream. Thank God we have that, because there is some relationship. If we can go to sleep at night—and every night we go to sleep, and every night we have dreams—at least we have another experience different than the wakeful experience.

Let's compare it. What happens when we go into a dream state? In the dream we take on a body which is not the same body that is sleeping. It is similar. Looks similar. We hardly ever look at that body, and we cannot see our face anyway. In a dream you cannot see your face, and truthfully you cannot even see your face in wakeful state, you have to see in a mirror, which is a mirror image. Nobody can look at his eyes, because we look outside. There is no way we can pull our vision outside and look back and say: "What do we look like?" Even physically.

Therefore, we are constantly perpetuating the self that looking out in a different body in a dream, and we move around, do things, work out karma, have arguments, have fights, have running away, flying—we do all kinds of things. And we follow totally different laws of nature without thinking them to be anything unnatural at all. We can swing from one place to another in one second. It looks natural to us. We can jump from mountains. It looks natural to us in a dream. Nobody questions: “How are you doing it?” And we wake up and we can do none of those things.

And yet, it was the same self that had the experience in the dream with a different form and a different body and different world. Many of the characters are common in the dream. Some look different. Many of the places were the same we see in the physical world, many look different. But we created another world around us, and we met many people. We had argument with some people.

And some people argued with us in a dream, saying: “Is it a dream or not?” And we say: “We’ll check it out.” So, we ask ten people in the dream: “Is it dream or real?” They say: “Of course it’s real!” And when we woke up, we didn’t believe those people who told us it is real, because we found we created them. They were part of our dream. When we are in the dream, we thought they were real, they could validate if it is dream or real, and we checked with them. We want to check. We could pinch our dream body to see if it is real. We could say: “I can touch things. I can taste it. I got a drink. I can drink water.” They are in a dream. They taste the same water. “It is real! The cup is real!” We wake up, there is neither cup nor water nor anybody to validate. And we suddenly discover that we were in a different level of consciousness, that we had gone into a dream consciousness. It was not real, we made it up. But we made it up for a purpose. There was a real reason why we made it up, and the reasons could be many.

There is George, very strong man, sitting here, and he comes, and he hits me, and he says: “I don’t like you!” And in the dream, I know he is big man, I can’t hit him back. In the dream I hit him back. And I say: “Yes, now I am stronger than you!” He can do nothing in the dream. So, then I wake up and say: “Now, George existed in the physical world also. He also existed in my dream. Why did I do that? Oh, I did a reaction to my experience in the wakeful state. I took it out in the dream.” So, there was a certain relationship between what caused the dream to happen and what my real state is.

But don’t we realize that if we can have these experiences while waking and going into a dream. Supposing we awaken further and find this wakeful state, which we thought was the only reality, is also a dream of the same nature, no different than the dream we had earlier, that we have just woken second time. Wouldn’t we be surprised that the reality was so different? But the people are...many of them are the same! Even in the astral plane, even in the wakeful state they are the same people. They are same even in a higher state of consciousness. Wouldn’t it be right to say that the series of awakenings, that we say are rising to different levels of consciousness, is merely rising from different dreams, one after the other?

I gave a talk once to a group which wanted to understand the nature of dreams. I said: "Dreams is the only reality we have. We have no other experience except dreams. Now we have a dream which looks real. When we go to sleep, we have a dream which looks real. When we awaken to a higher level of consciousness, it's also a dream. We awaken further, it's still a dream. We awaken in our so-called True Home, it's a dream, and ultimately, we find there was no one else except one dreamer. So, the ultimate truth was one dreamer called Totality of Consciousness and could dream its way all the way, successively, dream after dream, into any level of consciousness, any level of creation. That's where we are.

So therefore, when we understand that we are tied down to one level of reality and take it to be real, it's because we have no way of validating its reality or dreamlike nature except by waking up. When we wake up in the morning, we do not ask anybody for proof. We don't say: "Tell us, are we awake?" Do we pinch ourselves? Do we say: "Let's test out: are we awake now?" When we wake up in the morning, we are lying in the same bed and we are having our eyes closed. We were dreaming, we are awake, we are in the same position, no movement of the body, no opening of the eyes, and we know we are awake. What happens? How could you be so certain? Supposing twenty people came and said: "You are still dreaming." You say: "No, I am awake." You will know they don't know that you are awake.

Where is the certainty coming that you are awake when you wake up in the morning? How come you'll never want to check up if real wakefulness has taken place or not? You know instantly, immediately on waking up, that you are awake. Reason is very simple. When you wake up, you remember you went to sleep. You remember you went to sleep exactly in the same bed where you are waking up. The whole past memory of the wakeful state comes back to you instantly when you are awake, and the dream becomes a dream.

It's exactly the same thing. When you rise to a true astral state of consciousness, you awaken to a being which was there much earlier than the birth of this body that we call the wakeful state, that you have been there for a long time. You recall all that. You remember that's the state of being in which you have been there for a much longer time. You remember you have had several dreams, several human bodies with different names, that the name that you thought was your name was only in one dream name, and in a previous dream you had a different name, that you kept on having different names, different forms, that even took different forms.

As I said that Fa-Hien, the Chinese philosopher, once he had a dream that he was a butterfly. And he flew in the garden as a butterfly. And he saw the flowers were so beautiful, radiant, he had never seen those colors before in his life. He had never seen light coming out of colors in flowers anywhere in the world, yet he saw them in the dream. And he said: "This is real! This is absolutely real!" And then he woke up. And he wondered, and he recorded: "I really wonder if I am Fa-Hien the philosopher, who went to sleep and thought he was a butterfly, or am I really a butterfly that has now woken up and I think this is me in a reality, and maybe I am now dreaming I am Fa-Hien."

So, he tried to question the whole thing about different levels of experiences that we have. But the same time the answer given by the mystics is: "If you cannot connect with your past at that level, you can never be sure where you are." You could be hallucinating that you are in a higher state of consciousness. You can have a temporary glimpse into those higher consciousness. You can just have a little look into, deep into that stage and think that you got something there. The true awakening into higher level of consciousness implies that you have remembered you were there already there before. And when that memory comes back, no uncertainty remains at all and you know exactly what that is, and you know the reality to compare your dream state with afterwards.

Now, since human beings have descended from Totality of Consciousness, stage by stage, dream by dream, into the wakeful state what we call the wakeful physical state—I call it the wakeful physical state because I call every state "wakeful state." Wakeful astral state. Wakeful causal state. Wakeful spiritual state. When we are in the wakeful physical state, we forget there can be anything else because we switch off, completely, an awareness and memory of any higher state.

We do that in the dream also. When we go to sleep and we are in a dream state, we don't remember what we were in the wakeful state. We even forget that we slept. We even forget that we ever went to sleep. Yet we think the dream world is absolutely real.

And then what do we do? We take a dream and we go to an exotic place and see a big old building, molded building, with vines creeping upon it, and a guide is there telling us: "This building is 1,400 years old." And we look at the building: "That's remarkable!" We look at the sky, and the moon is much bigger than we have seen. We say: "How can...? Moon looks bigger!" "Oh, the moon has been big for a long time. For 1,000 years. You didn't care to see it!" And we believe all that the guide is telling us. We say: "What great time, so much time has passed!" And then we wake up. And we find 14 minutes earlier there was no moon, there was no building, there was nothing. The dream started only 14 minutes ago and ended when we woke up.

In a ten-minute dream, recorded by these sleep and dream experts who have been recording these dreams, in a ten-minute dream a man had 60 years of experience. He knew how he grew up, he went to school, he did everything, and he grew old. And ultimately when he was dying, he woke up. And the total time measurement of the sleep was ten minutes. How could he do that? In ten minutes, how could he see the whole life of 60 years?

The reason was that in a dream you never see everything flowing at the same level of time. You can see flash after flash after flash. In nanoseconds the flashes come. In ten minutes, you can have a million of flashes, and those flashes can create 60 years of experience for you. You never notice that 60 years have not passed. You wake up and the time here is different from us. The time in the wakeful state is different, time in the dream state is different, time in the astral stage is different, time in the causal stage is different, and the timelessness in our True Home is different. Time is totally different everywhere.

So, it's amazing. If somebody wants to just study the nature of time, it's a good study through meditation. You can go to sleep and wake up and go to higher level of consciousness, you get a very good understanding of what time is. You'll find out, for example, that time doesn't flow—we flow—that time is static. Time is like space. We don't say space is now expanding around us. I want to go outside from here to my car. I know the car is standing outside. I am here. I know what the distance is. Time is like that. I know I am sitting here, tomorrow I'll be there, but tomorrow is already there. I haven't gone there. When I go there it's just like going to the car outside. There is no difference.

It's not that something new will happen, that something unusual will happen, because nothing is happened, that there is no future already. Future is opening up as we open up. That's not true! But we think it is true. We think future is totally indeterminate, and that we are making it, or circumstances are making it, or some other powers are making it, and that we will be going into an unknown future, that there are millions of futures, we don't know which one we will take, which track we will take without knowing that whatever track we take, the tracking process, the process of going through choice making, is predetermined and time is sitting right there.

You can go and look what will happen two years ago. Two years later, two years earlier—they are both there. We think the past has gone, it'll never come back. It's still sitting there. We moved. What is this movement called? It's called time travel. The Egyptians recorded: "We are time traveling." We say: "Wow, they were great people!" And I say: "Don't we realize we are doing the same thing?" We are all time traveling. Otherwise we would never know what's happening the next second. How could we know what is happening in the next second, in the next minute, if we don't travel on time? Time is already there, all events are already there, and we travel on them.

That raises these big issues of predetermination and free will. I touched upon them yesterday. And therefore, the experience that we are having because of ignorance of what is lying ahead of us in time, and ignorance of what is lying ahead of in space, gives us the feeling of free will, because the choices look real, and we make choices that the choices and the method of choosing are predetermined is unknown to us. But the moment we can see that, we know this is exactly how we will choose.

Free will acts freely completely in a predetermined way. Now there is a contradiction in this, that the free will is free. How can free will, acting completely free in your mind, choosing your choices completely freely (what you think is freely) without knowing how you make the choices, without knowing the nature of consciousness, without knowing the nature of the mind, how it functions in making choices, without knowing what the genetic effect is in making choices, without knowing what the environment has caused you to have preferences in making choices? Without that knowledge you are thinking that you have choices and you are making a very free choice that you are acting so freely. Are you really acting freely, or are you bound by the preferences already built into your head to choose only a certain way? You find out through meditation that the preferences that you think are totally free, you can choose whatever you like—when you say "whatever you like," whatever you like is predetermined—and therefore you choose exactly and

looks like free will. It looks completely like free will. It's an actual experience of free will. It's a great experience! It's a wonderful experience to think that we make our destiny. We choose our future without knowing that we are choosing freely on a predetermined path and which can be seen earlier. Other people can see it, not only we can see.

I told some of you about my experience as a young man. I was joining the Indian Navy, and after the Navy interview I came out and I met a man with a turban on his head, and he was saying: "Good luck, good luck!" And I said: "Why are you speaking in English? You can speak to me in Indian language." He said: "Do you have a piece of paper?" I said: "Yes." So, I've just come out of the interview with my little bag and my papers, so I gave him a piece of paper, and he looked into my eyes and began to write something on it. And then he folded the paper, he said: "Hold it in your hand. Fold it, double fold it, hold in your hand. Do you have another piece of paper?" I said: "Sure." "All right, now write any number between 1 and 10!" And I said: "This is an old trick. As a child even I was trying it, telling people: 'Write any number between 1 and 10!' Everybody wrote 5. It's the middle number. And he is expecting me to write 5. I'm going to call his bluff off. I'll write a different number!" So, I wrote '3'.

He said: "Write the name of any flower!" I knew the most common flower in that part of the country is the rose, and that he thinks I'll write the rose, instantly I will react and write rose. I must write the name of a flower this guy may never have heard of. Now, the interview was in a different state. I was from Punjab, the interview was in Uttar Pradesh, it's a different state. I'll write the name of a flower that doesn't even exist here. I'll write an unusual flower, beautiful unusual flower from my state! So that flower was chameli. So, I wrote "c-h-a-m-e-l-i," chameli. I said: "That will call his bluff off!"

Then he says: "Write your date of birth!" I wrote "1926." He said: "You've written the year of birth. That's not your date." So, I wrote the date "November 26" after that. Normally we write the year after the date, but I wrote the year first. He said: "Now open the little paper I gave you before you wrote all this." So, I opened the page. It says: "3, chameli, 1926 November 26," in the same order in which I wrote. I was completely stumped!

First of all, it was the first living proof for me that what I thought was my free will was not that free—if he could read it beforehand. He didn't read my mind as I was thinking. He read it before I thought. How can that be? And while I was still wondering—and I said: "You have really amazed me!"—he said: "Shall I tell you more?" I said: "Please, go ahead!" He said: "When I asked you to write a number between 1 and 5, you said: 'Everybody writes 5. I am going to call his bluff off.' And wrote 3." He told me my thought process! "And when I asked you to write the name of a flower, you said: 'Everybody writes rose. I am going to write the name of a flower he doesn't even know!' And you wrote chameli. When I asked you to write your date of birth, you wrote your year of birth, and then I had to correct you and you wrote it. Is that correct?" I was completely stumped! I said: "I can't believe—how can this man know?" I said: "Look, you are my guru! Come and teach me how you do this! How do you, how have you learned this!?"

Then he explained to me. He said: "Everything is predetermined, including the process of thinking and choosing. But we don't know that, what is fixed. So, we think it's an actual process in contemporary present going on, and contemporary present has absolutely no time at all in it."

He explained something very interesting. He said: "What is the future is prewritten completely as much as the past. There is no difference between the two. If you can read somebody's past, you can read somebody's future." I didn't understand in the beginning, till he explained to me the nature of past and future, which I am going to explain to you now, just quoting that man. Credit to that man.

He said: "What is your concept of time? What do you think is time? We all think time means past, present, future—past is already gone, present is going now, and the future is still to come." He said: "Is that what you call time?" "Sure, everybody calls that time." He said: "Let's see the present, first of all. How much time is there in the present? Present is now, isn't it not? By the time you said 'now,' it was past. Before you said, it was future. Where is present? Before you could say 'now,' the word 'now' was in the future. The moment you uttered 'now,' it became past. Who do you call, what is the present then?" He said: "Present has no time at all. Not even a nanosecond."

It occurred to me that we think we are doing everything in the present. I never knew that we are doing everything in no time. Time is flowing. I can experience it. I know I said "now" in so much nanoseconds. Every word I speak I know how much time it takes, and it's in the present. What does he mean that present has no time? "Now has no time whatsoever, not even zero time," he said. "It's completely the meeting point of the past and the future." He said: "There is no time that you can call now. And yet, you cannot exist anywhere except in the now." He said: "Do you realize you are living in no time right now? And you think you are living in time? Where are you living?"

I said: "Let me try to understand what he is saying. Where am I living? Now has no time, and all I am experiencing is now. All the time I am experiencing now, I never move from now, I have never gone earlier than now, never gone further than now...and he says now has no time! Where am I living?"

He explained: "You are living in the past. You are living in a memory. When you say 'now,' it just passed, but you call it 'present.' You say: 'This is happening now,' you are talking of the last five minutes that happened in the past. Everything you call 'present' is 'now,' and everything is without any time in 'now.' All of it is in the past. So, what you call present is really past." It's a big metaphysical jolt to me, that such a thing I never...it's so obvious what he was telling me. It was obvious that now has no time, and yet all the time I am thinking I am living in the now, in the present. Therefore, I am not living in time. I am living in past.

He says: "Let's see what future is. At least you know what future is?" I said: "Future is things that are still to happen, still to come." He says: "No. Supposing you lost the power of hoping for things, you lost the power of fearing things, you lost the power of anticipating things. Supposing there was no such word as hope, anticipation, fear. Would there still be a future?" I contemplated upon

it. Future is being created by these three activities of the mind. It didn't strike to me before at all that if we don't hope for something there is no future. If we are not afraid of something, there is no future. If we don't anticipate, all these three things are anticipation. Hope is a positive anticipation, fear is a negative anticipation, and anticipation is a neutral anticipation. We are anticipating that this will happen, and it happens. And that's the only future we know of.

He said: "Do you know: Hope, fear, anticipation takes time? Therefore, since anything that takes time is in the past, they are all past. All your future is past." He said: "You didn't realize that what you called past, present and future, the past was past, the present was past, the future was past. You have no way to live in the now or in the future, you can only live in the past."

Big enough sermon to me. It was already overwhelming, but he overwhelmed me further. He said: "There is no way the human being in the physical state can live in the past, except through memory. You can only recall and relive what is in the past. You cannot live physically, consciously in the past." And he said: "Do you know, what you think is a real living around you is just a replay through memory of something that has happened."

Big lesson! Very deep metaphysical lesson. We don't even seem to realize it. It looked so obvious to me when he explained to me that the nature of time is not what we think it is, and therefore we are living in memory. But it's coming so sharply, it passes so quickly that we have created a notion of past, present and future and think time is flowing in that direction and that we can't go backwards, and the physical state of time is where we are out of control, completely—we have no control over this movement through time. We have no control over the pace at which we are traveling through time. We have no control over the knowledge that we get. It seems to be prerecorded, and therefore, it's a replay. If it is through memory, it has to be a replay. How could you remember something that never happened?

Therefore, when it is a memory function that is creating an experience of now, past, present and future, it's a function of memory, obviously it has happened somewhere, therefore you can recall—memory means that. Memory does not mean it is creating something new. Memory means it's already been recorded. Where was it recorded? Here we are living a life on a daily basis without realizing that we...just a replay of something recorded? And if it is recorded, it has to be predetermined. It's like a movie. Movie is shot somewhere, put in a film, and a projector puts it out, and we see and watch it carefully: "Now, what's going to happen? Now, what's going to happen?" And we think it's still going to happen something, anything can happen—it's all prerecorded. The same thing will happen.

I remember a poor villager in India, a boy who went to the movies first time. He saw a movie in which there is a train that passes, and there is a pond of water, and a girl just is about to take her clothes off to dip into the water. And just before she takes her clothes off, the train passes in front. And then, by the time the train is gone, she is already in the water. He never sees her nude. The man went ten times to the movie: "One day the train will be late!"

We are living that life, without knowing it. We are living that life, and we don't even realize it. We don't realize it's a program shot earlier. Where was it shot? Not here. There is no way you can shoot it in a "now" which is timeless. It has to be shot where time can be stopped. The astral plane is the plane you can access in meditation and see that's where it's shot. The whole show is shot there and programmed. That shooting is not a complete shooting. It's only packaging some scenes and put together.

Then you have to tie it up with cause and effect to make it a real story. That is taking place in the causal plane, which causes all shootings of every possible scene by a virtual reality. They are all shot together, packaged into little video tapes, into little discs, and—I am just taking example, there are no real discs, but—causal discs, a causal disc containing whole lifetimes and they are all stacked there. Every possible kind of scene that you can shoot, every possible kind of life that you can create, has been shot at the causal level by virtual reality, packaged. And then the soul with power of consciousness comes and picks up any CD you can pick up, any DVD you can pick up—it'll make up your life.

We come and say: "Oh, that looks very good! That seems good." Somebody says: "This one is good." We pick up a DVD, start playing, and we are in the astral region. As we play, we are in the physical region, and we are thinking: "Oh, this future is unknown to us," without knowing the DVD is playing. And it happens that we are actors like Chaucer in the DVD play. But this body of ours is not our real self. It's a character in the play. And when we want to see ("Is everything made up by us?") we forget that the body, through which we are trying to say that, is also made up by us, in the same way that everything else... How can you sit in this body and see everything around you and say: "Is it made up?" when the body itself is made up? You have to go to some other place to be able to see where is everything else made up, including your body. And that's not this level of consciousness, not this level of wakefulness.

When you go to a higher level of wakefulness, and then you will see this body was created dreamlike, and it is patterned on the CD or DVD we picked up in the causal plane, that we picked up our entire destiny. And then it was very strange. We, coming from our True Home, there is no time space there at all. There is no mind there. There is no thinking there. And we just come for adventure, and we come into adventure land, and as we enter the adventure land, we are given great/good equipment. Use this for all your adventures, it's a great costume to wear, called the human mind, the thinking mind. We wear it: "Wow, that's great! Now we see time and space and we see cause and effect." And suddenly something has opened up. Now we can play a DVD.

Okay, we pick up our DVD with our minds intact, and the DVD rolls out and says: "Now you are born here, you are doing this, and this is because of your past life." When was the past life there? We just got in! We came in where there could be no past life—there was no time. No, the DVD says: "Nothing can happen without a past life." So, there is a past life. And you check up: "Was there really a past life?" And at the level of the DVD you go back—yes, you had a past life. You had many past lives! And we go and see all the past lives, infinite past lives, each one creating the next one.

And we say: “Any future life?” “Oh, yes, your actions will now create future lives.” And we go into the future: “Terrible. What is this law that’s creating unnecessary past lives, unnecessary future lives—I didn’t come for that!” And we see: “Oh, this is called the law of karma.” It’s a great law. Nothing can happen without cause and effect. Therefore, you created all the causes, one cause leading to another cause to another cause, and all are leading to different effects, all the way down, forever. When did it begin? Infinity. When will it end? Infinity. We just came in and we created infinity? Yeah, that’s the deal. You got a very nice DVD. It contains the entire time frame.

And now you play it. Don’t play it here, because here you will know it’s a DVD. We’ll send you another area. Go to sleep, and the dream will work in your head, and you will have nice dreams about this DVD. So, we go to sleep and we wake up, and world looks absolutely real. We go into second sleep and we think we are awake. That’s where we are right now. We don’t know this secret. We don’t know this reality. And I am speaking to you in a dream state about a reality that’s wakefulness. How can I speak about it to you? How can I tell you in a dream, as a dream character of your own dream, how can I tell you to wake up? Because you programmed it, you picked up the DVD with this provision in it.

If somebody came first time into the dream land, into the causal region, and said: “Let me see what kind of DVDs are there?” They say: “Well, the best type of life of...form of life that you can have is the human life.” “Why? Why is human life so good?” “Because you have come from a state of consciousness where there was real Will. You could create any kind of DVDs, any kind of experiences, any kind of adventures that you liked. True Will that could create existed there—you are part of that. You have individuated yourself from that Will, the Great Will without which nothing was created, the Great Will under which all DVDs will play, the Great Will under which all life will exist—you are participating in that.

You liked that Will, didn’t you?” “Of course! That was free! It was real free will!” “Okay, we’ll give you a copy of that free will. And that’s existing nowhere else except in the DVD which takes you to human form. You go into a human form and you will have the same experience you had when you had real Free Will. You will have the experience of free will. It won’t be real there, but since you made it in the original Will, it will really be still free. You won’t know it! You will think that *I am acting freely in the play*, whereas you acted freely in writing the play. That was your Free Will that wrote the play. In the play you will have no Free Will, but you’ll think you have free will.”

“Good enough! I don’t mind. I don’t mind what will happen with the free will.” “Oh, with free will you’ll feel you have choice. You make your own destiny. You can do what you like. And therefore, that’s the best life. That life, which will be called the human life, will be called the best life, because it is the only life that we will create in the entire spectrum of forms of life in which you can have the experience of free will. No other life—not even angels, not even gods. They will have full knowledge of the DVD, have no free will. You will have, because of ignorance. We’ll make you totally ignorant of the future. And you’ll see sparkles of it once in a while and wonder: ‘I’ve got some prophetic eyes, I’ve got some special means of seeing the future, a little glimpse of it—you’ll

have really no knowledge of the future. Future will unfold as if it has never happened before. And you'll feel you have real free will." "Great, I sign up the deal—and come back into this physical world in a human form."

And then I notice that the human form is remarkable. That play that I signed up for, the free will play, is leading me to believe in past lives, future lives—they become real for me. Because while I am here using my free will, the free will is acting as if I am making decisions on my actions. I am doing actions that my mind, with part of its special resonance called conscience, is telling me: "This is good, this is bad." Whole moral system is being set up inside me, and I am doing good things, doing bad things. The mind says: "Don't worry, bad things are better! They are more pleasurable. They are more interesting." And so, I say: "No, no, no, no, I want to be a good person!" "But how will you have joy and pleasure in this created world. It's only created world!" "Okay, I'll do bad things also!"

And then, suddenly, we find the next chapter of the DVD opens up: "You did so much bad, so much good—here is your new life. Here is your new life." Third life: not in the same form! No longer human. Now we become trees and animals and insects and dogs and cattle and horses, and round about to cover just one set of karma we have created, and then we come back again as human. And we are told: "Once more you get a chance now. You want to end the play or go ahead?" "I don't know anything about the play. First somebody must explain to me."

Meantime I keep on doing good and bad, good and bad, coming back again through this whole cycle. We have been trapped in this cycle for so long! It's difficult to realize how many times we have gone through this cycle and totally forgotten who we are, totally forgotten how the whole show was set up, why it was set up.

And here comes an arrangement that we made before we first came into the DVD, that if we don't like the play, if we don't want to be there, is there any way, is there any key we should hide somewhere, we can open the door and come back? And not everybody wanted that. Some of us wanted. Some of those who wanted the key are sitting here right now. They are the seekers who want to go back, who want to say: "We are fed up with this, we've had enough of this! We want to find who we really are and go back Home! We want to go back to our real Home, not through the cycling of new homes like this!"

So therefore, we made an arrangement of having a key. The key was that we will, in the course of our experiences, meet somebody like us who will be able to talk to us about our True Home, who will be able to guide us to our True Home, and we'll call that person a Perfect Living Master. Good arrangement made way in advance. And now we think: "Oh, it was great! Accidentally and coincidentally I met a Master." No, you arranged it much ahead of time. Because you didn't want to be trapped forever.

And the little communication agent that was given to us, that little equipment that was given to us, called the human mind, the thinking mind, we used it for a while to think. It was great to think

and create time and space. Without thoughts there is no time and space. We thought, we rationalized, we used logic, we interpreted sense perceptions of the next form of our body. And, ultimately, we used the same mind to understand things of the physical universe we created in the physical body. We are using it wonderfully. It is a great asset to be able to communicate, to be able to think, to be able to understand, use logic. What better instrument did you want? We got a very good instrument called the human mind.

And then gradually we began to rely more and more on the mind and not use it as a instrument for us. Instead of using the mind to think what we want to think, instead of using the mind to communicate what we want to communicate, instead of using the mind to understand what we want to understand, we began to tell the mind: "Tell us what we should understand! Tell us what we should do!" The random thinking of the machine began to tell us what to do. Today we are trapped. Not only did we misuse this machine, not only did we allow the mind to become our master, we said: "We are the mind! We are no more than the mind."

The conscious power of our souls, which was given to power everything, to make everything alive and conscious—even the mind became conscious because of us. The astral system, the sensory systems, became alive because of our consciousness. The body became alive because of our consciousness. All these became subservient to a thinking mind and thinking: "There is no difference between mind and soul. We are thinking, therefore we are the self. That's our self." The biggest blunder we ever made. Perhaps the only blunder, because the rest follows from that. When we made a blunder of identifying ourselves with the mind, and thinking "we are the mind," the mind dragged us wherever it liked.

There is a little story told in India about a little fellow called Aladdin. You have heard of the story called Aladdin and the lamp? That story is told in a spiritual context. They say that Aladdin was a little boy, and he went, and he found a lamp. And he rubbed the lamp and a big genie appeared. First, Aladdin was very shocked and afraid to see that big genie, till the genie said: "I am your master...I am your servant, I am your slave! You are my master! Command what I should do!" He couldn't believe that such a huge genie has come up and says that the genie is the slave, and little Aladdin is the master.

He said: "Go and build a house for me!" Within seconds the house was built, and the genie came back: "Yes, master! What next?" He said: "Go and make a big bridge on the river!" Within seconds the bridge was made, and the genie came back: "Master, what next? What is the next command?" He gave a few more commands, and the genie was so fast and quick, he lost all commands. He didn't know what to do. He said: "Genie, do what you like!" So, genie said: "Now come along, I'll take you where I want to!" So, the genie began to take Aladdin where the genie wanted. Genie became the master, and the little Aladdin became a slave, following the master.

And one day a friend of Aladdin came and said: "Aladdin, you used to be very happy-go-lucky fellow, used to be great guy. What's happened to you? You look so sad!" He said: "Well, I rubbed a little bottle I found, and I found a big genie, and the genie said he was my slave. After I gave him a

few commands, I ran out of commands, now he is giving me commands and I am following him. I've become a slave." He said: "That's terrible to hear that. I'll give you a remedy, a short remedy to handle this situation." He said: "What is that?" He said: "Next time the genie says: 'Command!' don't say: 'Do what you like!' Command the genie: 'Go and pull a large tree or a pole, wooden pole from outside from the forest, and bring it here!' So, genie says: 'Yes!' He'll bring within seconds a big pole. He says: 'Now dig the pole in the center of my room!' So, he'll dig the pole in the center of your room. He says: 'Master, next next!' Say: 'Genie, go up and down the pole till I give you the next command.' Put the genie on the pole! He'll go up and down, up and down. When you need him, take him off, use him! When it's over, get on the pole, up and down!"

The context in which they said is that we have been trapped by our minds. The mind is a genie, it's very powerful. He drags us everywhere. Instead of being dragged by the mind, we should tell the mind: "Bring a little pole inside our head, and use the power of simran, of repetition, to go up and down this pole! Keep on repeating these words, mind, till I call you for next job!" Make the mind keep on repeating the words in your head! When you need to use it, take it off and say: "Now, mind, do this thinking for me! Do this work for me! Do this writing for me! Do this communication for me! Done? Go back and go up and down the pole!"

The answer given is: Take control over your mind! Take control over the random thinking of your mind! Don't allow the mind to think randomly! Take control! Now, when you have this kind of experience and you realize that what you call a Perfect Living Master, who comes into your life and tells you all this stuff and directs you how to go there and helps you every step to go through that—every little difficulty that you encounter, the Master has gone through the difficulty personally as a human being, and tells you: "This is the way to go back!"—we should know that's your own arrangement that you made.

Initiation by a Perfect Living Master means he has come to recognize you and say: "You are one of those marked sheep! You got this agreement. I've come to take you back Home!" That's the initiation by a Perfect Living Master, not the rest of the paraphernalia which has been attached to satisfy our minds, and to keep the mind busy in simran, going up and down the pole and letting us go back Home and not interfering in our spiritual journey.

I'll talk to you more later on, after lunch, and enjoy your lunch now!

Thank you!