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## Who Are Perfect Living Masters?

Rice Lake, Wisconsin, USA — March 31, 2012

<https://www.youtube.com/watch?v=MllhquaOu6M>

Welcome, friends to this afternoon session. One thing I have noticed in all these Masters, Perfect Living Masters, is a great sense of humor, the ability to laugh, the ability to laugh at everything that's around them, even to be amused by the drama taking place around them. Sometimes they enjoy the drama so much they throw a little spice of their own into it, because I have mentioned sometimes the different senses we have, the eight senses in all. The five senses are well known, the senses of perception: seeing, touching, tasting, smelling... Those are five ordinary senses we all have. Sixth sense, which they associate with women more than with men, is the intuitive sense. The intuition is called the sixth sense. They say, "Have you sixth sense?" And sixth sense, if you have more of it, it supersedes the five senses. The five senses can be overridden by the sixth sense. The seventh sense even overrides the sixth, and that is common sense. It is very uncommon though. Common sense is the ability to distinguish between the grain and the chaff, to be able to set your priorities right, to know what is important in life and what is not. That common sense is a very fundamental sense, and we don't employ it too often. But the eighth sense is the most important of all, and that is the sense of humor, the ability to laugh at life, the ability to know that this is not so serious a matter as we take it, that all situations in life can be handled by a two-word mantra, the best mantra, one of the best mantras. Two words. It says, "So what?" Anything happens, "So what?" You will see that nothing really matters so much as we think it is. We blow everything out of proportion, and if we see things in their perspective and the right proportion and have a sense of humor, we can pass by lot of stuff that bothers us so much, and therefore, these eight senses are very good to employ as needed. And don't forget the eighth sense, because I noticed, in the Masters, they had a lot of this eighth sense. They were able to see things from that perspective.

We here have been trying to get to the place from where we are to meditate. Before we broke up for lunch, I suggested that this is a very important thing. Before you start any kind of meditation, locate yourself behind the eyes by the process of imagination, and imagining that you are there. I wasted several years after initiation—I'm telling you a personal experience—without

understanding this point, and I went back to Great Master, and I said, "Master, I'm not making much progress. I am trying the method of meditation you taught me, but I'm not making any progress." He says, "How do you do it?" I said, "I close my eyes. I look in the darkness in front of me, and I repeat the words that you taught me, and my mind keeps running everywhere else, and then I try to hear the sound for a little while, and I hear all kind of funny sounds. And I have now recognized those sounds. Some of them are just my own blood circulating in the veins, and just because I am in a heightened state of attention, therefore I can hear it. I can sometimes hear my own heart beating. I can hear my breathing. I am disturbed by these things. They don't give me anything to concentrate on what you have taught me." He said, "You are making a fundamental mistake of doing all these things without first settling down where you should be meditating, which is behind the eyes." And he said, "When you want to sit behind the eyes, you don't close your eyes and start seeing yourself sitting there. That takes you away from where you are. You should *feel* you are there," and he gave an example. He said, "Raise your hand and raise your finger like this." This finger, by the way. [Ishwar Ji holds up his index finger]. In America I have to clarify. We have to clarify in America. He said, "Raise your hand. Now you can't see your finger, it's above your head. Can you imagine that you are not sitting here but sitting on top of the finger with pure imagination?" I said, "Yes." He said, "Was there any strain on the head?" "No." "Were you trying to close your eyes to see something?" "No." "It's pure imagination that you thought you were up there, not here. It's exactly the same method to feel that you are behind the eyes. If you cannot do it..." He suggested another tip. He said, "Do like this [Ishwar Ji raises his right hand up]. Put yourself on top there and keep sitting there, and bring it down like this, and you're still sitting there. You are not here! Keep sitting here! When you come near here [Ishwar Ji positions his right index finger in front of his eyes], jump inside!"

He was such a great friend of mine, I tell you, who could help in such little details. And then I found that that makes a big difference, that when you imagine you are there, you are half prepared already for the concentration of attention at the third eye center. Otherwise, it takes a long time, just to be there, and you can spend lot of time, and the mind can wander a lot because nothing is happening. When nothing happens, the mind wanders more. If there is something attractive, even if you start seeing attractive lights, you start seeing that you're moving away from this body and having some other experiences, even if you have some interesting experiences it holds you there. But if nothing is happening, you scatter away very quickly. That's why it's very important that the starting point should be *that you be there*. And that's why I did that exercise, and many of you found it difficult to stay there, because there's no practice. Many of you who been initiated have not had that practice.

That's why, can we do it once more so that you realize it's very simple? The principle is first take your body to be a house and not your body. Don't think it's yourself. It's a housing. When you close your eyes, imagine you are sitting on the sixth floor of a house. Imagine that you can see, or feel, where the other floors are below you. Imagine that there is a roof on top of the house, which is your head, and that you are really on the sixth floor, and there's actually a chamber in which you are sitting, and imagine you are at the center of that chamber. Then you can feel that this human-body-shaped house has physical eyes in front of you. You'll feel that the physical ears are on either

side of you, that the top of the head is in top of you, the throat is below you, and you can turn around and say, "Can I...am I behind the right ear?" You can turn to the left and say, "Am I behind the left ear? And I can move around!" You will notice you can move, you can walk, you can go around, you can sit down again. All this can be done in the chamber that's created. Once you can do that, then you be in the center and meditate. It will work. Just try again. Make your body into house. Close your eyes. Go behind.

(Meditation Session)

It's imaginary, no strain at all on the eyes, on the head, nowhere. It's imagination, pure imagination, that you are in the center. Look around. You'll see colors and lights and you will see that there are windows and doors on different sides, that it's not all completely dark. You can see a somewhat lighted window, either on the right side or the left side. See how close it is to you. You can even look outside from there and come back to the center. Use your imagination to be in the place where you think, where you feel. Keep alert. Don't go to sleep. Just explore the area around. Don't think of anything outside. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes and welcome back. Welcome back.

How many of you felt this was better than last time? Good. One more time. Now this time we'll introduce meditation into it. Now you know where to go. Now, those of you who are initiated into the path of repetition of mantra, *simran*, now you will employ the *simran* by sitting at that very place which you just discovered and repeat your mantra. The secret of repetition is, it should not be done to speak, it should be done to listen. That means, make your mind speak the words and you be the listener. That means hear the words, not just speak the words. Remember one very fundamental thing that we have our mind and our soul both sitting together, completely knotted together, but out of them, the mind alone speaks, the soul alone hears. The soul is the listener. The mind is the speaker. All absorption of perceptions by the soul comes through listening, and I'll explain it sometime in more details, how even other sense perceptions are all created into sensations through listening. But the mind speaks all the time, the soul never speaks.

Therefore, the correct method, and to get the best benefit of repetition of a mantra, is to repeat slowly, deliberately, distinctly, and listen to every syllable of it. The more intently you listen to it, the more you are concentrating your attention in the center. So, keep this in mind.

And now you close your eyes, go back to the center, and use the method of repetition while you are sitting in the center, and try to listen to those words. If the mind comes up with any comment upon what you are doing, convert the comment also into the same words so that you can have two voices repeating the same thing. If another commentator turns up, convert that also to join in the chorus of meditation. If you find some other face coming up and trying to talk to you, say, "*Come along, join,*" and make that person also join and simultaneously repeat the same words so that every avenue that the mind has to escape into another thought stream is put back into repeating the words and you listen. Try it this way. Close your eyes and begin.

(Meditation session)

No strain. Take it very naturally. Do it in a very soft way, but enough to listen to what you are doing. Listen to the repetition of the words. Ignore any visual signs in front of you. Ignore any colors, any lights coming in front of you, just concentrate on listening to the words. Let the images go, come and go, in front of you. Don't concentrate on them. Concentrate on the words you are repeating. Listen to them very carefully, with full attention.

Ignore any images and faces that come in front of you. Let them pass. They will go away one after the other. Don't try to figure out whose face is that. Keep your eyes closed till I count five. One, two, three, four, five, open your eyes. Welcome back.

How many of you were satisfied that you were able to do it? Okay. How many of you enjoyed this session? How many of you felt it was too boring and not worth doing? No hands up at all? I am very happy about this. At least you enjoy what you are doing.

These are very, very short sessions I am having with you, because it is just by way of instruction, it's by way of remembering what are the essential things to remember when you do meditation. These are not really regular meditation sessions, which should be for much longer periods. If you came to a meditation workshop, where we have several days of meditation, then you get a chance to have longer sessions of meditation with me. I'll be very happy to sit with you for longer sessions in a meditation workshop, but these are little samples of what is important.

You have heard of astral flying, out-of-body experience? How many of you had it, out-of-body experience? Very good. How many of you would like to have it? How many of you would like to have a little experience of astral flying? Okay, shall we do it now? If you are ready, we can.

All right, close your eyes and put your attention behind the eyes in the dark space that you see behind the eyes, with little colors floating around, the reddish buff colors in front and on the sides some strange colors. Look around and you will find on one side a window which is lighted. It could be on the right side or the left side. If you see two windows, choose the one on the right side. Now walk up to that window and see if you can see the sky outside there. You'll feel that when you walk up there you are a very light person, you're very light bodied. Indeed, you are not being pulled by any gravity at all. You can see that if you hop around in this dark space, nothing pulls you down. Having tested that you can move around without gravity, now go to the window and see if you can go outside and fly. Creep out of the window and you will be able to fly. Take a trip out and you'll see that you are in the sky. You can see the sky above you. Way down below you can see the earth, and you may see houses, you may see other features of the earth below. Try to fly high. Go upwards and see that you don't have to move anything. It's just your will that's flying. Just with your will you can go anywhere you like. Fly high, make a few dives. See how light you are and see the grey sky and the grey atmosphere around. And sometime you see brightness. Sometimes you might see the sky is changing colors. While flying, watch the color of the sky. Turn back now and go back to the window which you can see in the distance. And go back inside the window, and

back to your third eye center from where you started and see how easy it was to have a little flight outside. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Welcome back.

How many of you were able to have the experience of flying? Wow, very good. I am very happy to see that. How many of you enjoyed it? Very good. Now you have noticed that what was done was imaginary. It was not that this body flew. It's your imaginary self that flew. Is the imaginary self really imaginary? Do you just make it up, or is there any reality in it? How do you test that if that feeling that you were flying that you had gone out, was it real or not? The test is a very simple one: how much attention you place on that self. If you placed more than fifty percent attention in that self (you didn't place more than five or ten percent), but if you place fifty percent or more of your attention on that self, this body will become imaginary and that will become real. The only reason why this body, physical body, is more real than that body, and that is imaginary, is the attention we have placed on this body. Most of our attention is on thinking that this body is our self. When we put our attention on that one, that becomes real. And therefore, it's all a game of consciousness and attention. What reality is nobody knows, because we create the reality through our attention. When we focus our attention on the physical, everything physical becomes real. And when you will focus your attention on the imaginary, you will find that it's not as imaginary as you thought.

Not only that, you will find that at the astral stage of experiences—which is truly a further wakeful state and not merely an overlap with the physical—the imaginary sky you went into is an overlap with the physical. It was like the physical. It was imaginary, but it was overlapping and looked like the physical. There was no difference. But when you awake to a higher experience, then it's slightly different from the physical, and the concentration of your attention on that creates that world for you, and you find that world is more real than this. Some of the distinctions will be—of course, you will have no gravity there—you can fly, and you can go long distances merely with the speed of thought. Not only that, you'll find there is luminosity in everything you see, as if everything can be seen without any light. You'll never see total darkness in the initial astral plane. There is always a grey light existing there, and all things can be seen there. People can be seen—they are luminous, they are radiant. Things are seen. Houses are also luminous. Streets are luminous. It's a copy. This world is a copy of that, and that's the real original. We have degraded the experience of the astral plane in the physical plane, which is now our only reality.

The beauty of shift of consciousness to different levels is that at one time we have only one reality. When we move from one reality to another, the lower reality looks like a dream. When we come back to the lower reality, the higher reality looks like a very vivid dream, lucid dream. So therefore, our mind accepts one level of consciousness as the only reality. It can be any level, not necessarily physical. So, if you practice meditation to go to various levels of consciousness, you'll find each level becomes the only reality, and all others look like copies or illusions or a dream, dreams, dreamlike. When you come back to the lower level, it looks like you had a great dream there. So, in spite of the fact that you can have an experience and you know it was very real, when you come into the physical state, you still say, "It was so real, I knew it was more real than this, but

then why is this looking so real now?" That's because the nature of creative consciousness is to make one level at one time reality for us. Otherwise, everything that we experience, all experiences are created. Reality is the experiencer, the consciousness that can experience that. The reality is the self, and all that the self can experience is created, but it looks real outside of the self.

That's the great beauty of creation. That's the wonder how we have been able to use the power of illusion to create reality. If you say, "This is all illusion," nobody will believe you, nor will you believe it, because there is no reference point to check with. And if you are at another reality, you call it illusion—yes, you have the right to say so—but you can't convey it to anybody here. It's like going into a dream state at night. When you go to sleep the dream becomes real, but then you shut off the experience of the wakeful state. You don't even know where you are sleeping. You don't even know you are sleeping. The dream takes over and becomes the reality, and the dream remains the reality till you wake up. The moment you wake up, you say, "That was just a dream." In every instance we think the same way.

Fa-Hien, the Chinese philosopher, had a dream. In the dream he felt he was a butterfly, and he was going around the garden, and he saw flowers with lights in them, such beautiful flowers he had never seen in this world before. And he knew these flowers are real, and they are so unique, none of them exist in this world, and he had that experience. But he was a butterfly, flying around to those flowers. And then he woke up into this state, and he wondered, "In truth, am I Fa-Hien, the philosopher who had a dream that he was a butterfly, or am I really the butterfly who is now having a dream that I am Fa-Hien, the philosopher? How will I make up?" Because at each time that one looked to be more real than the other. So that is the fundamental law of creation, that in order to get an experience which is real, we make the illusion into reality for one level. This is done very deliberately, because if it was only a shadow play, we wouldn't enjoy it. When we go to see a play, we pay a higher price for the show that's more realistic. Only ordinary slapdash comedy you can see for 25 cents in the street, but you pay 150 dollars to see a Broadway show, because the actors are so real. The actors practice that role before they act.

In a movie called *Gandhi*, Ben Kingsley acted as Gandhi, and he, in an interview, told us in India that for three months before the shooting took place, he had to constantly think he's Gandhi. And till he could for... He forgot he was Ben Kingsley, then he began to allow the shooting to be done. So then in the shooting of the movie he *was* Gandhi. The most experienced actors want to get on the part as if they...that part is real. That alone makes for good drama. If that is so, wouldn't you think that this drama that has been created here, we wouldn't all be very good actors? We are very good actors! We are such good actors we had totally forgotten that we are acting. We take it as real. But the role is exactly scripted, and we go according to the script in this act. This world, indeed, is a stage on which we are performing, and we are very good actors. We have been designed to be good actors and we have made sure we cannot be bad actors because we forget that we have come on the stage to act, and we think this is the only reality. The reason for only reality is to make us good actors, and we become very good actors. We play our role so well, well scripted, well learned, no deviation. That's great! That's how the world's show is going on.

But of course, how would you know that this is all an act? Because when you go to another higher level of consciousness, and you discover that the other one was an act and a dream, you cannot then communicate to anybody here. You are in a higher level and you come back, and you can't speak anything, even while the impression of that experience lasts. And gradually it is lost because you begin to feel you are back in a reality. That must have been a very vivid, lucid dream.

So, this whole experience only ends, the single level reality only ends when you reach the top. Otherwise, you are at the physical level—physical level is real. You are at the astral level—that alone is real. With the causal level, mental level where you see images of patterns and designs and colors acting as beings in which souls are residing (they are the forms in which souls can reside in the causal plane—all concepts are being generated there), you take it very real. “This is the real thing! It has always been the real thing, everything else was unreal.” You come back here, this becomes real again and that looks like a very strange experience about concepts. You go still higher and you find that your reality was the soul. Reality was that you were consciousness per se, as individuated unit of consciousness. The rest was all built around you. And then you say, “Now I know who I am. This is the first time I discovered who I am.” And yet, that's the only reality. You can come back and again get into the same thing. Only when you rise above that, from individuation into totality, and you become total, the whole show has taken place there, therefore no matter which level you come to after that, you can have an experience of all levels as realities or illusions at the same time.

That is why these Perfect Living Masters, who have come from the highest level of consciousness, the level of totality, they have said that our journey does not end anywhere less than the totality. It's only in totality that you can evaluate every level of consciousness and know all the experiences at the same time. That is why we all, even experienced meditators, having great experiences, still come into this world and start giving lectures and start giving workshops, and try...start treating this whole thing as real. But the Perfect Living Masters, they are aware at all times of the five levels and they perform their function as if all five levels are real at the same time, and they are doing their work in all the five levels at once. They are not only working in the physical plane. They are taking care of souls initiated by them, or who are now in their care, in the astral plane, in the causal plane, in the spiritual plane, and of course it's all happening within the totality.

Somebody asked me, “If our whole job was to go back home, why did we leave it first in the first place? Why did we have to come down to these levels?” My answers surprised the questioner, because I answered, “We never left our home.” The show is taking place in the home. It's not that we have left anywhere. We have only changed our awareness. It's a game of consciousness, of awareness. We have covered ourselves with different experiences of awareness, and the journey home is not going anywhere, it's to uncover who you are. And as you uncover, layer by layer, you discover that you were always there, and you just woke up from a series of dreams that you had, and each dream created a reality.

So, the path is not like what people think it is. It's not that there's a spiritual journey, that you have to travel somewhere. It's not even a travel within the body from one place to another. It is not a travel in any skies, one after the other. It's not even traveling in levels. These have been generated to help the mind understand it. The mind loves classification. The mind loves if I tell him, "Five points." If I say, "One, one, one," mind never understands. If I say, "No, there are five." "Oh, yes, now I understand, five steps. There are five levels of consciousness, one above the other." And suits the mind. "Ah that's great. I can rise from one level to another." And what if I tell him, "There are no five levels. These are five covers upon ourselves. There is no level at all." The mind doesn't accept it, but the truth is like that. So, to explain the truth, we are using mental images and mental words, because, for a seeker whose soul is longing for the reality and the truth, the mind is in the way. And the mind has to be satisfied, otherwise the mind doesn't let you move. The mind will put questions, and the questioning mind sometimes is a help but mostly it's a hindrance. It's a help when you are looking for an answer and you get an answer and move on and keep the mind aside. It's a hindrance when the mind wants intellectual answers, and logical answers and at some point in explanations the logic fails. The mind puts a total block on any further progress.

Great Master used to give an example. In India, a man was walking in the fields, in the villages. And there are many wells dug there, without any parapet walls around them, so they are at level with the ground. This man, intellectual professor from somewhere, he was walking there, and he fell into the well. And he was moaning and groaning, "Why did I fall into the well? How come I couldn't see? What was I thinking about?" And while he was moaning and groaning in that well, a man, passerby, heard him, and he came, he said, "Oh, I'm sorry you fell into the well. I'll go and bring a rope and I'll lower the rope and you hold it, and you can come out." He said, "Friend, before you bring the rope, first explain to me why I fell in the well." He said, "Don't you think we can go into it after you come out?" He says, "No, I also want to know, how am I sure that you will not leave me and really bring a rope or not? How will you...if you bring the rope, how do I know you will not lower the rope and when I'm halfway up you throw me down again?" He kept on asking these questions, and the guy outside said, "Look, do we have so much time to discuss while you are in the well? Couldn't we talk about these things when you are come out?" He says, "No, I must get my answers first. Unless I get all my answers, I am not going to come out. How can I trust you? You may be just trying to keep me in the well, and make me throw back again from the rope, throw me down again. So, unless you give me all the answers, how will I come out?"

Many of us get caught up in those kind of questions. We don't realize that the mind that is questioning is delaying something that could really give answers to ourselves, that the mind's questioning is not necessarily helping us to grow spiritually. It'll become an obstruction for us, because there are people, my friends, who spent a whole lifetime just questioning. They just have questions, and they are not bothered to say, "Okay, is there such a thing as a leap of faith? Shall I take at least one step to check out what he's saying? Do I have to understand the full passage right to the top before I go?" Therefore, the mind has to be satisfied up to a point where it doesn't become an obstruction on our way on the spiritual journey.

The other question people raise is, that how can we know who is a Perfect Living Master? We want to go on a spiritual path, and we understand that without a master it's very difficult to go. Of course, they have already crossed the stage when they thought that *why do we need a master at all, because if we want to reach God, we have a direct relationship with God?* They say, "God is within us. If God is within us, we are the seeker, the sought is inside us, God is inside, we don't need a third person, a third party to be an intermediary. We don't need an agent to go to God." That's the first obstacle. They don't want an agent, and then they try to find God, and the mind gives them a real ride because the mind takes into all kind of things, gives them even devilish experiences. And they come back and say, "We don't know, we tried very hard, but I think we do need some guidance." That's the one experience—stage of experience—people have had. And once they go to that stage, "No, this should not be done without guidance. I know we can go astray even in trying self-meditation, auto-discovery of ourselves. It doesn't work, we need a guide."

Then they say, "Who is a proper guide?" A lot of people come up and claim, "We are masters. We'll help you." "Okay, please help us, we want to go in." "Have you a check book with you? You know it costs. After all, it's a big journey. You pay for ordinary journeys and come to our workshop, we'll charge you four hundred dollars per person and we tell you how to go within yourself." These people who are doing business out of it... and we get trapped sometimes into that. We think that we have to pay for everything, we have to pay for guidance to go within.

And then we don't realize that if a person is really a master, really a Perfect Living Master and has reached the point of single consciousness, wouldn't he know us better than we know ourselves? If he doesn't even know who we are, if he cannot even understand our longing and seeking, what kind of master is he? And if he has to tell us he's a master, he doesn't know us at all, because he's just like us, trying to profess he is something else, just to convince us, convince our mind. A Perfect Living Master doesn't need to do that. No Perfect Living Master has ever said, "I'm a master," in history. They have said in very indirect ways, but they have experiences, they've given experiences to those who are marked souls for them. And the marked souls couldn't go anywhere, once they discovered that they are being pulled by that person through a means which is only in consciousness and not outside.

Therefore, people ask me, "Do you have a list of masters you recommend for us?" I said, "Yes, I have a very big list. All masters are good. Go to any master. Any master that pulls you, any master that attracts you, go to that master. That master will take you as far as he can go and no more. If your longing continues after that, you will reach another master." The ultimate master who will take you back home will not say he's a master, but he will pull you from within. And there'll be nothing to stop because the pull of love and devotion that arises is so strong it overcomes the mind. The mind has all the questions; the soul has no question at all. The soul's longing is not bound by the mind's questioning. The mind's questioning only retards the way. So therefore, I recommend to people, don't worry about this, "Is he a Perfect Master or not?" If you could know who's a Perfect Master, then you are a Perfect Master yourself, I can tell you that, because Perfect Living Masters do not show at all that they are masters. They act like us. They come to our level.

And why should they do that? Because their means of taking us back home is not in mental discourse. Their means of taking us back home is pure love and devotion. To reach the level of love and devotion, they satisfy our mind by answering questions, telling us how to meditate, telling us how to follow a certain diet, telling us all the do's and don't's, minor do's and don't's, which the mind loves. The mind says, "This must be correct path. He's giving me right instructions." That is not their path at all. That is a means to overcome the obstruction of the mind, and their path is love and devotion.

Why do we say love and devotion? Why not only say love? I can stop by saying love. We say love and devotion because we cannot love when the mind comes in the way. We have a feeling of love, but the mind destroys it. Therefore, love is coming from the beloved, and the beloved pulls us with that love, and our response is called devotion. Love and devotion, when they happen like this, turn into ultimately love. But the devotion of a disciple is a response to the pull of love from a master, and that is the real secret how the masters do their work. They come here, are ordinary people like us, become even more ordinary to make sure that you don't put them on a pedestal. If we... If the master comes and does extraordinary things, we put him on a pedestal, and he goes up and discourses from there. And we can be in awe of such a master, we can be even frightened by such a master, and we can worship that master, we can respect that master, but we cannot love him. Love is something very different. We love a friend. We love somebody who is like us. Therefore, you will notice that the Perfect Living Masters have never come in order to show off that they are different from others. They come to show that they are like us and they can be our friends.

Every Perfect Living Master has these qualities, and they don't come to make money out of this job. They never charge for this service they do. They come as givers, not takers. So therefore, they give freely, and they give their time. They give everything they can to help the people for whom they have come to go back home as smoothly as possible, in spite of the travails that the mind creates. So that's why it's important to remember that if you are in search of a master, you can't find one. Sorry. Whoever says, "I am looking for a Perfect Master," I say, "Sorry, you can't find one." Then what is the answer? The answer is, if you are searching for a master, if you are seeking, master will find you. It's his job, not yours. It's the master's job to find you, not your job. In India they say, "When the chela is ready, the guru appears." They never say, "When a chela is ready, he will find a guru." So, when the chela is ready, a guru appears. How does He appear? He appears through a very interesting process in human events, and that process is called coincidence. It's coincidental happenings in life. It's amazing. When I used to see people coming to Great Master and heard the stories of how they came, they all had remarkable coincidences. Somebody just read a book. Somebody just happened to have another strange coincidence. These coincidences come up, one after the other. The stronger you're seeking, the more these coincidences happen. There's a sign of it.

There's another thing. You have two parts working in your head, the rational part, which is responsible for your thinking, rationally, with your mind, logically, and the intuitive part, in which the mind does not participate. It's a direct function of consciousness or your soul and nothing to

do with the mind. The intuition and the reason, they both work together in your head. Reason says, "Looking at these things, getting the information I have, I should do this." Reason calculates based upon the information it is fed. If the information changes, the reason turned out to be wrong. Intuition does not depend on that. Intuition is a gut feeling. It's a gut feeling, "I know this is going to happen." "How do you know?" "I don't know how, but I know it. It's my feeling. It's a gut feeling. It's my intuitive feeling." Intuition works from a different source in consciousness than reason. But then, intuition has another function. It corroborates the coincidence. Which means, when you have a coincidental experience, you won't even notice it, till the intuition says, "See? I knew that was a message that I had to get. See? That happened because I am on the right path in doing this." When intuition, when intuitive knowledge, and the coincidence corroborate each other, then you're getting the right message, and you will notice it is this combination of coincidence and intuition that has been used by masters to find their disciples.

They still think, "We have found the master." It's like a group of blind people, who are confined to a certain room in which all the walls are flush, even the door. There's one door that's flush with the wall so you can't feel where it is. They are blind, so they are going, groping with their hand all around to see where is the door so we can get out. They can't find the door because it's all looking like a wall. As they go round and round, a guy who is not blind, with open eyes comes inside, and he sees these people are all searching for the door to get out. And having compassion, that this man has really been roaming round, he is really anxious to go out, he comes and holds the hand of this man. He says, "I'll show you the door." The man says, "I knew I'll find you! I found you." The blind man says, "I found the man with the eyes." That's our situation. In spite of the fact that the master finds us through this wonderful process of a combination of coincidence and intuition, we still sometimes feel, "We found the master." Doesn't matter what we say. The truth is that the real finding of a master does not take place till we can make some progress in spiritual meditation, because you could find masters and think that you found them intuitively, and then you find that nothing happens. So therefore, when do you really know that you got a master? You really know you got a master when you have meditated enough, under the instructions of that master, and gone and seen the radiant form of the master, recognized him there, established him in your meditation, and have the company of that master day and night, 24/7, then you have been found by the master and you have found the master.

So therefore, even Great Master told me. He said, "Look, while I am alive you have to do only one thing: go up to that point where you can see the radiant form of the Master. The rest is automatic. Don't worry when you will go to *Sach Khand*, when you will go to the fifth level, that we'll go together. I am fully responsible. You only have to go one step, up to the astral, beginning of the astral level where you can see the radiant form of the Master." If you've gone there, the Master takes control and you have a nice ride to all levels of consciousness in the company of the Master. Incidentally, when you reach that point in meditation to have the radiant form of the Master, you are never alone or lonely ever again. Loneliness disappears forever. Not only that, even with that limited meditational experience, fear goes away forever. Because, because you realize that physical death, or the unknown, are all known out there, and therefore, you know physical death

is not death of the self, it's a change of form. Once you have seen it while you are still alive in the body, there is no fear of the death left. There is no fear of any kind left.

Then, the other thing that happens is the disappearance of doubt. That takes longer. You have to go a little higher up, but once you go there, doubts disappear. You live a life of total certainty. Now imagine, the mind is a generator of doubts. It's supposed to be. The mind is a generator of questions and doubts, and for good reason. If we don't have doubt and questions how will we seek anything? So, for the purpose of being a good seeker, the device works well, that you should have some doubts and some satisfaction to satisfy the mind before proceeding further. You could be duped by anybody. So, the mind has a good right to be skeptic, and good right to get answers. And when the doubts come in, they lead to fear. "I am afraid," because you are in doubt. You don't have a fear if there's no doubt. If you see some danger in front of you, you are not afraid, you are able to deal with it. If you don't see the danger in front of you, you are doubtful if it is here or there. You are afraid. They constantly remind us that fear is of the unknown, that when we don't know what's going to happen, we are more afraid. And that is why the mind creates doubt and then creates fear. When you overcome the mind and go to your own spiritual self through the meditational and techniques that Perfect Living Masters tell us, doubt and fear both disappear completely. You never have any doubt because there's certainty of everything. Everything is so built-in certainty, that doubt is only because of ignorance. The doubt is because the mind doesn't see something and creates all kind of conjectures and leads to fear.

I once had an exercise in a meditation workshop, and I said that, "What are the things you are afraid of? Just list them. Any time you are afraid, write down what are the things you are afraid of. I can guarantee ninety percent will never happen." So, you are multiplying your fear ten times all the time anyway because we are afraid of things that never happen. We just say, "This might happen. This could happen." So, we are creating a fear. So, the meditational experience of going and discovering who you are removes these two experiences from our life here, right now in the physical plane, that you never have a doubt and you never have fear, which makes life very different. And that is why the masters say, "Even if you don't believe in what the true home is like, where we are going, what the reality is, but you will get immediate benefits of meditation right here and now."

When these things change, other things also change. Your anger goes away, gradually but surely, because there's nothing to be angry about. We think there are a lot of things to be angry about, but when you rise a little above you find there was nothing to be angry about, and nothing to be sorry about. There's nothing because everything is going according to plan, according to the script, written up, and the show is going on beautifully on the stage. Where is the scope for anger? Of course, if an actor has to be angry, he should be angry. That's part of the script, but the audience doesn't have to be angry because of that. When we sit in a show and watch an actor getting angry, that's part of his role. We don't get angry with the actor. In this show on this world, we are both actors and audience. We are taking both parts. So, when the actor role is the only one left and we have no knowledge that we are the audience, we get angry. When we discover we are the audience, and the actor is merely going according to script, the anger disappears. It's a very simple

formula that all these things which we call lust, anger, possessiveness, greed, these are created because we take the actor to be a real thing. If we find we are audience, and the acting is merely the script, all these disappear from our life and we look at things very differently.

These peripheral benefits of meditation are enough, according to me, to attempt meditation on the spiritual way. It's a good enough reason for trying out this meditation.

Bulleh Shah said, "What is the difficulty of finding God? Who says it is difficult to find God? Just put your attention from here [pointing outwards] over here [pointing to third eye center], you find God." That's what he says in one of his poems. It's not difficult. Our mind is making it difficult, coming in the way.

Card tricks are for comic relief. When something is very serious, and we can't stand the seriousness for too long, we need a comic relief. Shakespeare used this method in his plays. In the most beautiful tragic stories that he wrote, the most tragic plays, he brings in comedians in the middle of the comic relief, because he feels that a continuous serious exhibition is not good for us. We need to digest the lessons of that, so a little comedy comes in. I thought it's a good idea to learn a few card tricks and entertain people in the middle of a serious thing. Some people questioned me. They said, "These two things don't seem to fit with each other. How could a Master, who is trying to teach this serious stuff to go back home, then suddenly descend to the level of being a card trickster?" I said, "First of all I don't claim to be a Master, so I'm qualified to show you card tricks. Secondly, no matter how serious we are, I have seen people laugh more with the card tricks than in my lectures." I have come to the conclusion—I don't know if it's right or wrong—but I've come to the conclusion people like my card tricks more than my lectures. That's why I introduced this. And one astute observer, who has been observing these card tricks for quite a while, he came to me and he said, "I know what you're doing." I said, "What am I doing?" He said, "You are conveying the same spiritual message in the card trick that you give through your lectures. People don't know it. They take the card trick to be a card trick, but when you interpret what the cards are, you should realize the message is almost the same that we get in the lectures." I said, "You are a very clever man, don't tell anybody that, because then people will not enjoy my card tricks anymore."

We are ready for our dinner and then we'll sit together and have a little more chat. I didn't know the full meaning of the word chat till some wise people from the internet world told me, "There is a chat room." The only chat room I knew was inside the head, where one can chat with the Master anytime one wants. I used to say that we all have a hotline to God inside us. Whenever you want to talk, you can talk. When you pray... What is prayer? Prayer is nothing but using the hotline to God. The only problem is that when you pray you should not ask for anything. If you ask for something, "I am praying, you give me this," that's a business transaction, not a prayer. Prayer is when you pray, saying, "This is what it is," and then leave the rest. If you ask something, it's not prayer. In the Gita, where in Indian literature Krishna talks to Arjun on the battlefield. he says, "The real yoga is to do your action with the maximum skill and expect nothing in return, and you'll become a Yogi." If you expect something, then you're tied up with business transactions in this

world. So true prayer is when you don't expect anything. Our expectations are creating more problem than we realize, and I'll talk to you more about expectations tomorrow.

Thank you.