

With Free Will You Can Seek To Go Home

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Friends, I am very happy to be here in Toronto and to meet all of you. The reason why I am here is because I want to meet all the seekers, my fellow travelers, co-travelers on the spiritual path. I am an old guy. I will be 87-years-old in November and probably I am the last surviving disciple of the Great Master Hazur Baba Sawan Singh. I just come here to share the love and grace of that Great Master with all of you. That Great Master's love cannot be described. If we can call it anything, we can call it totally unconditional. It is the beauty of the saints and the mystics that they will give us unconditional love which is the secret of all spiritual paths. The spiritual path begins with the spirit and ends with the totality of our consciousness which is our true home. It begins in Para Brahman and ends in Sach Khand. The Great Master said repeatedly, his path starts from Para Brahm and ends in Sach Khand. The rest of the stages of creation which lie below are merely steps we have to go through but belong to the negative power we call *Kal* or time. The literal meaning of *Kal* is time. Time is a function, time is not a being, *Kal* is not a being, *Kal* is merely a function, a creation in which we can place events. This was created just to have events and so that, souls, which are consciousness, units of consciousness could have an experience of events or they could have experiences. All these three worlds that were created after that, the causal world of the mind, the astral world of the sense perceptions and the physical world of material things, they were all created so that we could have different experiences. They were not designed that we have to come here and live permanently. They were designed for short visits. They were meant to be like adventures. We were supposed to come, have an adventure and go back home.

Somehow we got caught up in these experiences and by a subtle principle that time, *Kal*, initiated namely, that you will function in these experiences only in time and space and follow the law of cause and effect. That everything you will experience here in these three worlds will have a cause and every cause will lead to an effect and this gave rise to what we call the law of karma. The law of karma is what traps us here and what keeps us here. The other thing is that we forgot where we come from. We forgot our true home and therefore we got ensnared by the experiences in this physical world, experiences in the astral world and experiences in the causal world. In the material world we have been given a material physical body. This physical body with all the other things functioning in it, including the senses, the mind and the soul, has tied us down with material things. We have begun to desire and attach ourselves to material things and that has trapped us and then we do what is called free will actions. We say we have choices to make. So we make choices. We think we have free will and the very belief that we have free will creates karma, creates a deed, an event which has its reaction. If we do something good, which also our mind determines to be good, we are rewarded for it. If we do something bad, which our mind says is bad, we are punished for it. So this business of punishment and reward keeps us here because we have to stay for either. If we do something bad, we cannot get out of here unless we are punished for it; if we do something good, we have to stay on here till we are rewarded for it. So it's a big trap. It's a big trap of karma which follows this law of cause and effect and this takes place in time and space. This time and space is really a very big trap for us because we take this to be the only reality and we have been given these wonderful gifts. This

human body is the most wonderful gift. I will explain to you later how this is the most wonderful gift given to any living being.

But next, we are also given an astral body, or a body consisting of sense perceptions, which make perception divided into seeing, touching, tasting, and smelling as separate functions. It divides perception into five functions and then we have been given a mind which has the capacity to perceive without dividing into five. Perceptions into five senses, and the mind has been given the ability to think, and thinking is one of the great features of the human mind that the human mind thinks all the time. It never stops thinking, and because the mind is always thinking, it creates something we call doubt. The thinking mind relies upon its own logic and if something does not fit that logic it creates a doubt and when there is doubt in the human mind it is followed by a fear. So, doubt and fear are created by the human mind and since we identify ourselves with these three things which have been given to us as gifts, we identify that we are the physical body. If somebody says, 'who are you?' We say, 'we are the physical body,' and then we think the sense perception that we have are ourselves. We are experiencing them and thinking is so strong that we think that, 'because we think therefore we are.' So we identify ourselves completely with the mind. Something given to us as a gift has not been properly used. We were supposed to use the mind to think what we want, what the spirit wants, what the soul wants, but now the mind thinks randomly on its own and tells us what to do. Instead of being Masters of a slave, we become slaves of the slave, and therefore, the mind has taken control and is trying to lead our lives, which has been a very big trap because we lead a life of doubt and lead a life of fear and insecurity. This is only because we follow the mind, if we understood this, that the mind is not ourselves, our soul is the self. If we were able to distinguish between the two and have an experience of the separateness of the mind from the soul, we would have no such problem.

One of the teachings of the Great Master was how to understand the nature of the mind and figure out how can we control it, bypass it, ignore it or do something so that we feel we are souls, we are not the mind. The soul is consciousness, soul is what gives us awareness, soul is life, without soul we can have no experience. Without the soul the mind cannot function. Without the soul the senses cannot function. Without the soul this body cannot function. Without the soul this material world cannot come into being. Without the soul the astral world cannot come into being. Without the soul there would be no causal world. Without the soul there would be nothing. The soul is empowering all these experiences, and therefore, we are the soul, virtually the creator of all our experiences, virtually empowering these accessories given to us and making them function so efficiently. But we do not think like that, we identify ourselves with the body, with the sense perceptions and with the mind. What is the effect of this misidentification? The misidentification prevents us from being who we are. It prevents us from knowing who we are and the question of going home to where we belong does not even arise. We circulate in the law of karma by doing good and bad things. We circulate in this time cycle and there is no end to it because we can circulate in many forms. Human form is only one of the forms. In our ancient Indian literature they have recorded that there are 8.4 million species of life forms; they are not the number of life forms, they are species of life forms. Out of those 8.4 million life forms which we call Chaurasi lakh (84 lakh), out of those 5.6 more than half belong to the plant kingdom. The plants have the same souls that we have, there is no difference and then there are

insects and then there are fish and fowl and then there are mammals and then there are human beings and angels and so called gods and goddesses running the universe. All those are in the last category of the four hundred thousand species. Human beings are one of those four hundred thousand species at the end of the list of 8.4 million.

We, in the last category, come up and yet we are the most unique species ever created. We are the species where we have the feeling that we make choices. No other species can make choices. The plants don't make choices, animals don't make choices, they live by their instincts, their instinctive reaction leads them to do what they like. It is only human being who says, 'shall I do it or not do it? Is this better or that is better? Is it right for me to do it or not right? Should I fall to temptation or should I not fall? Should I do something bad or not do bad?' These questions, which opens up alternatives to choose, they make us choose and once we choose we are trapped by the law of karma by the actions good being rewarded and evil and bad being punished. So we are having an experience of free will and are trapped by free will. So, then if free will is a trap then how do we say it is a unique good thing? The good thing about free will or experience of free will is with our free will we can seek. We can seek to go home. No other species can do that. What about angels and gods living in astral and higher planes? They have all the knowledge of where they are. They don't have free will. How do we have free will? It can't be a real free will because if it was real free will then god won't have no free will, the creator would have no free will, it's a direct contradiction that there is an all-knowing god who also knows what we are going to do, who also knows what our decisions will be and at the same time we are making a decision. Then to be consistent, the god must have real free will and we think we have free will because we are ignorant what we are going to decide and once we decide we decide the same way god has already willed. But, the experience is that we are making the decision, and because of this strange feature of free will as an experience and not as a reality, we have an advantage over all other species because we can experience and feel we want to go home. We are tired of this mess that we are in, this is not the place that belongs to us. There is far more unhappiness than we expected. There are some moments of pleasure and pain but the unhappiness was real. We were lonely here. We couldn't even compensate for the loneliness by making all the friends in the world. We could not compensate for our loneliness by having relationships. There was no way to overcome it, so these things arise in us, and then we say, 'let us seek something real, let us get out of it.' It is the seeking that comes up that makes us different from all others, and if you are a seeker you will find. Every seeker finds. Every seeker will find whatever they seek. If you seek your true home you go to true home. There is no question.

Seeking is such a powerful thing, and it is said in all the religious literatures, 'seek and you will find.' It is the seeking in your heart that leads you to find, but the seeking need not be shouting in the street for something. Seeking has to be in the heart, in your minds, seeking has to be talking to your higher self within yourself and saying, 'I don't want to go on with this, I am tired.' If you are not tired, you don't have to seek. If you are enjoying this world don't come to me, go out, because I am not saying something for those who are having a good time in the world. I am saying this to those who say, 'I am fed up.' Those who want to go home. Once a guy came to me and he said, 'I am having a good time, I have plenty of money, I have a nice car, nice house, good family and I am enjoying my life. Why should I go up on the spiritual path?' I said, 'you

don't have to, in fact you should not, you go and have a good time. That's what you are here for.' After a week he came back to me he said, 'I am suffering so much, emotional pain with all these disturbed relationships and all the pain I am suffering.' So, eventually he conceded that he was also unhappy. So, sometimes people look happy but go and stay in their homes for a couple of days and you will see how much unhappiness there is. Some are unhappy materially, poverty, sickness, they make them unhappy and some are rich and living in great style, celebrities and others, and we think they must be happy. I have stayed with some celebrities, and in 1-2 days I could find how unhappy they were. Their emotional life is racked, they have so many problems in their relationships and they cry, 'all the money we have cannot buy happiness.' Which is true, that all the money in the world cannot buy you happiness, so when we look at the situation we are in, that we are seekers but then we don't know how to seek. We are seekers, we are crying in our own heart to go back home, we don't know how. Then comes Yogis, Mystics, Sadhus, Holy Men and they tell us to meditate, and we close our eyes to meditate, and we see nothing but darkness. And what good is that? Closing your eyes and seeing darkness? How will that take you to your true home? It doesn't. So therefore, we said that, 'there must be something else,' and this proves to go home just by closing your eyes and meditating doesn't seem to be working. People have closed their eyes and done meditation for years, they have not gone anywhere.

In fact, when I hear stories of people, 'we got naam, we got initiated so many years ago and we haven't had any experiences.' And I say, 'this is strange, why didn't you check it out? Who initiated you? A Master, a Perfect Living Master? Why didn't you get hold of him? 'Master, what's this teaching?' If you don't succeed in an ordinary class, in a school and you fail, you can't be failing all the time. You want to do something to study and get out of it and pass. How come you can fail for years and years on a path which you have been instructed what to do? And then you are satisfied and saying, 'OK, I have been doing my duty but I have seen nothing.' How will you go to home if you have not made any step inward and why haven't you questioned the Master? The teacher who taught you how to meditate, why don't you question him? And then they say well, 'it is very difficult to meet the teacher. It is very difficult to see my teacher, my Master has died, my Master has so many followers it wasn't possible to meet him anyways, I couldn't put this question to my Master.' I said, 'but who told you to go to the physical form of the Master? The Master didn't initiate you physically. How does the Perfect Living Master initiate a seeker?' He doesn't initiate outside, he initiates inside. That means people haven't understood the meaning of initiation. They have been initiated for years and years and they are still thinking that the Master is outside. The Master by initiating you has placed himself inside you. You may not see him for a while but that doesn't matter. The truth is the Master is inside you and not outside, that's the difference. All other teachers are outside, the Perfect Living Master is inside you. Therefore, if you are initiated by a Perfect Living Master, you have the Master with you all the time inside. Therefore, the questions have to be put to the Master inside and not outside. If you can put your question, your complaint, your crying to the Master inside, that's worthwhile because Master is there, is hearing you, listening to you and will take care of you. But, if you don't ask him inside and only think that that the Master is outside, 'he is gone, or I can't see him, or he is too far away,' then you don't get any answers and you remain outward. *Baharmukhi*, like the Great Master would say, *Baharmukhi*, that you don't go within, you have to go within to get all the answers, including answers from your own Master.

So, when I see people tell me they have been initiated for a long time and they haven't had any success, it bothers me that how could this happen. Because, I have seen people who followed the simple instructions of the Master that they were able to achieve something. When they were not able to achieve, they went back to the Master, they did something, Master said 'go within,' talk to me there. They were bit afraid, they were little afraid that, 'if we go inside and talk to our guru or Master he might just be our mind, maybe our mind may imagine, he is the Master answering and all the answers are being given according to what we want to hear. How will we be sure that the Master is really inside us and listening to our conversation and giving us the right answers?' The Master, at the time of initiation, gives a very useful device for that and I think all Perfect Living Masters have given that device. They say in the process of meditation you should use a *Simran*, a repetition of words, those words may be ordinary words, may be unusual words, but when the Master gives you certain words to repeat at the time of initiation they are no longer ordinary words. He empowers them with his own power. He empowers that when you repeat those words no negative entity, no negative power can come near you. That's the power of those words, the words themselves don't carry power, it is the initiation by a Perfect Living Master that puts the power in those words. If you have those words to repeat, and you are asking questions from Perfect Living Master inside your head, and you repeat those words, your mind cannot form the image of the Master at all, and if you get an answer at that time with the words being repeated, it is the correct answer from your Master. It is a very good check given to us, it's a very nice system that we can avoid negativity to come from us. We can avoid negative entities coming near us, we can avoid the mind coming to answer our questions, because the mind itself becomes the negative entity. So, that's why we have the arrangement in the initiation, one must not stop that, 'OK, I have got initiated now one day I will go home.' That's like religion. Religion promises you that you now follow this and one day you would go to heaven. When you die you will go to heaven. That's religious promise. Master's promise is not that. Master's promise is go now, when you are living, go now, when Master is living. Therefore, there is a big difference, we should go now, preferably go now when the Master who initiated you is still alive. Take advantage, because if you are confused about something, about his inner form, you can go check it out. The Great Master advises his disciples, I was amongst one of them, he said the best thing a disciple can do after getting Naam, after getting initiation from a Perfect Living Master, is to do meditation to the point where he gets the radiant form of the Master inside. Once he gets that, the Master is always with him in a form that you can see, talk to, and have the same presence which you like to have in the physical world. So therefore, once you have that, even if the Master dies, passes away in the physical body, you feel that he has not left you, that he is still with you. So, this is one of the great gifts that we can have the radiant form of a Master within us and can access that radiant form by simple few steps of meditation. And we can always check, is the mind making up a face or it is the actual Master? I understand that the Master's face which we see in a *Dhyan*, or our contemplation or imagination, cannot be made up by the mind or by the negative power. Especially the eyes and the forehead of a Master can never be made, if you feel that a Masters come to talk to you in mediation and you repeat the Simran, repeat the words he has given for repetition as Simran, you will see that the eyes and forehead will disappear. The rest of the face and body will remain. There are some checks very clearly indicated to us, how we can be in conversation with our Master at all times, even though we may in the beginning have to imagine the form of the Master. Even that imagination can be double checked, if this only mental or if the Master's

presence is there. So, that's why I say this very important that we should do enough meditation, enough Sadhna, enough effort, to reach this radiant form of the Master, after that relax.

This is the path, the path says come to the radiant form of the Master and then relax. After that, you do nothing. Just go with the Master. He will take you everywhere. He will take you right to your true home. He will take you stage-by-stage, through every stage, he will take you back to Sach Khand, which is our true home. He will make sure that you don't think every stage to be the last stage, because many teachers, many Masters, who are not Perfect Living Masters think every stage is the Sach Khand. They take you to the heaven in the astral plane, says you have reached Sach Khand. It looks so different from the physical world that very easily it can be mistaken for Sach Khand. Some take you to the next stage and say Sach Khand, but these are all within the realm of time, space, and mind. And these are not the Sach Khand, but looks like that because we can't see anything more. A Perfect Living Master wants his radiant form as being experienced by you, will take you stage-by-stage and convince you at every stage, 'this is not it, let us go further, let us go further,' till he takes you beyond the mind to Para Brahm where the spiritual journey starts. The spiritual journey starts from Para Brahm, beyond the Brahm, beyond the mind, because there is no mind to interfere, there is no karma to interfere, there is no karma at all in the soul. Karma is born entirely by the mind. The mind creates karma, the mind suffers karma, the mind gets rewarded by the karma. Soul is just dragged along because it identifies itself with the mind. If the soul knew who the soul was, would not have any of these problems even sitting here but since the soul has identified with the mind, it tied itself up, gave such a big hug to the mind it liked so much, that we don't distinguish between the mind and the soul. But after we leave Trikuti, the third stage, and go beyond to Para Brahm, there is no mind. Mind has been left behind. For the first time we realize that we are souls and this is the nature of the soul. The soul's light and knowledge is such it knows everything and it is full of love, it is full of joy and beauty and bliss we talk about. It is the soul by itself that has these powers. The soul does not think, the soul does not need sense perceptions, the soul does not need a body like this but the soul can love. The soul can have bliss, the soul can have total knowledge without thinking, these three features of the soul are with us even now, right here, when we have intuitive knowledge without thinking. It is the soul's knowledge when we feel joy and beauty. What we totally see is the soul having that experience, not the mind. When we have experience of love in this world, we love somebody; it is an experience of the soul not the mind. But when I am say 'love somebody', I am not referring to when you say, 'I love you. Do you love me? If you don't love me, I don't love you.' Not that kind of love, which are attachments, there is a fundamental difference between attachment and love. In attachment you say, 'I love you.' Think of the words: *I Love You*. What's the mind saying at that time? 'I Love You,' who comes first? *I*, the ego comes first and then, *You*, come at the 2nd place and '*Love*' is an attachment to that being, person, thing, house... I love my house, I love my car, I love this person or I love my children, I love this thing. All these are attachments, in the attachments, the experience in your consciousness is of the 'I'. That 'I' am being this and if the response is not good enough, we reject that love, that's not love that's attachment. What happens in true love? It can be true love for a person, it can be true love for god, it can be true love for the Master, in true love you forget the 'I', the 'I' takes the backseat and 'you' takes the front seat. The beloved replaces the ego of the 'I' and that's true love. It can be there, it can be in spirituality, it arises from Para Brahm, above the mind, that love doesn't come from the mind, in fact if you have an experience

of love for a person in this world and you think too much about it, that love disappears. Thinking cannot create that love. None of the worldly experiences can create that love. The love comes straight from the soul, therefore, when you realize that you are the soul in Para Brahm, then you find that the love was flowing from there all the time and that is why this path, spiritual path from Para Brahm to Sach Khand, is a path of love and devotion. It is not a path of meditation.

Meditation is used to only cross over the negative regions. Meditation has no effect after that, what has power is the power of love, the unconditional love of the Master pulls you up and why do we say 'love and devotion'? You always say do your meditation with love and devotion. What is the difference between love and devotion? Love is the one where the beloved is placed in front and you forget the ego. The devotion is the response to that love, we don't know love because we have been calling attachment 'love' all our life. Therefore, it is the Master's love that comes to us and when we respond to us, that is devotion. Devotion is a response to love and they both go together, love and devotion. So therefore, when we talk about meditation being useful only when if it is accompanied with love and devotion, we are talking of going beyond the mind to our true home and love and devotion takes us to Para Brahm and above. People have been doing mechanical meditation for years, I meet them, some of them are my own colleagues, some of them were initiated by the same Master I was initiated and they have been meditating 40-50 years. And what was holding them back? They thought meditation was a mechanical way of sitting in, seeing the watch how much time we have done, two and a half hours. I was telling my friends in Montreal the other day how I went to a friend of mine, an old initiate in California who invited me to come and stay with him. And he says, 'Ishwar, very good, you are old Satsangi of Great Master, great Satsangi, let us meditate together, it will be great.' I felt a little bad because I am not meditating so much now, I said 'ok,' for sake of my face I will sit with him. Early morning, 3 o'clock by alarm, he got up and he sat for two and a half hours, I sat with him. He was a real meditator because he closed his eyes and meditated. I was a pseudo-meditator because I was opening corner of my eyes during meditation and looking at him. But the strange thing was when I opened my eyes, every time I would open my eyes, he would periodically every few minutes almost do like this (*looks at his watch*). Two and a half hours we did that and when we ended he said, 'Oh Ishwar, great meditation.' I said, 'It was great but don't be offended if I tell you, you were meditating for two and half hours but mostly on your watch, because you were trying to see how much time has passed.' And the difficulty with meditation, that is not fruitful, is that when we do ten minutes meditation it looks like two and half hours, if the meditation is successful two and half hours meditation looks like ten minutes. So, when you have to look at watch all the time that means you are not doing a useful meditation, you are just trying to pass time and perform a ritual. Many of us have belonged to temples, churches and different denominations of religions and we are so used to going on Sundays to churches for mass, on Tuesday to temples for this thing, the mosque we go for Namaz. All those things we do in a routine way just as ceremonies, rituals, and then we becomes Satsangis, followers of Master's and we continue to make it a ritual. We make it a ritual if we just do the same things that we did in followers of religions but spirituality is not religion. Spirituality is a practical way of going within. Spirituality is not based on belief and certainly not based on blind belief or blind faith. The Great Master has repeatedly said that there is no place for blind faith in true spirituality at all, unless you experience something yourself, do not believe even the word of the Master. That's his teaching. You must experience personally

what a Master is saying and why we don't experience those things is because we bring our background of ritual and ceremonies of a religion and start applying it here to the teachings of the saints and we start following the same thing. It is a ritual we go to regularly to Sunday Satsang, we have a nice Bhandara sometimes. I attended a few Bhandaras of some Masters in this United States, they said, 'It was a great Bhandara.' I said 'Really?' 'Yes, food was excellent.' So when you make a spiritual gathering on how good the food was, you can see how our emphasis is misplaced. So it is not a ritual, if you do meditation with love and devotion, the love and devotion pulls you more than any mechanical way of sitting, or trying to repeat words, or do anything. If you want to repeat words, do it with love and devotion. As best as you can express. Some people say you talk of love and devotion, how do we have it? How do we build it? How do we cultivate it? The same way you cultivate in the world. How do you love people? How do you feel attached to people? How do you want to meet again and again? Talk again and again, spend more time, do the same thing here, just do it within yourself. How much time do we give to meditation? I was surprised that we can't even do normal two and half hours. Somebody asked Great Master, 'Master how much time is good for meditation?' He said, 'Well, it is a difficult question because we are involved with so many other things in this world, and so we have to find time from it. But the best is if you can do about twenty one and a half hours of meditation and leave aside two and a half hours for other worldly things.' Somebody said, 'Master how can you do that?' He said, 'Well, you can do it like this, for two and a half hours early morning you should meditate in the way you have been instructed. The rest of the day you should do Simran while you are walking, talking, cooking, doing anything. Keep on doing Simran, that's meditation. Then at night before going to sleep do your meditation for half an hour or so again and then go to sleep. If you sleep with meditation as the last thing that you do, the meditation continues throughout your sleep. In fact, if you wake up in the middle you might still be doing Simran. You see and then you give it up and the whole night gets covered up and then the morning. And if you have to go to work, if you have a job, if you have a business, if any kind of activity that requires you to earn your living or something, do it with a thought that this is not for my earning, it is for Seva service to my Master. If you are thinking that whatever you are doing is service to your Master, it is as good as meditation. Therefore, really speaking, if you follow that lifestyle you are doing twenty one and half hours of meditation and only when your mind is required for something really intellectual or something complicated you do two and half hours of other work.' He says, 'Otherwise, how do you expect meditation to be effective? Look at the balance. You put a balance that you are doing two and half hours of meditation and down the balance goes down twenty one and half hours for other things. You have to bring it up. If you cannot do twenty one and half hours, at least make it half and half and bring it up, but don't forget that anything we do in life, any job we do in life, if done with a thought I am doing service to my Master, and not forgetting what the fruits there of. If the fruits of what you get out of your work is not the consideration but Seva, service to Master is the consideration. It is as good as meditation and this has been tested out that if you do that, the result in actual meditation in two and half hours. You can see immediately how quickly you make progress because of the meditation done indirectly in rest of the day. So meditation on the spiritual path should not be taken as a low priority thing to be done in early morning or evening, or whenever you do it. It is supposed to be a way of life. It is supposed to be your life. It should be given priority number one. Now I have talked to people and I say 'What is your priority in life?' They say, 'My priority in life is to look after my family. My priority is to do my job properly.' What about

meditation? What about the spiritual path? ‘Oh, yes, yes. We have to do that too.’

That’s not laying down the right priority. The right priority is my meditation and my Seva, number one, everything else can be done later. Now, try it out, this is a unique thing that I am talking to you. If you put this priority number one on the spiritual path all your worldly activities will fall in place automatically and will be done more efficiently than when you make them priority number one. It is such a wonderful thing. We get the Master to do everything for us. Master says, ‘If you want me to take over your responsibility, I take full responsibility. Not only spiritual responsibility, worldly responsibility, just leave it to me, have trust, I’ll do it for you through you. And when we have that kind of trust, he does it for us, everything he does for us, therefore the way to approach the path of the Masters, the way to go over our own hurdles of life, is to turn them over to the Master. When you talk to the Master inside he is your best friend, you can’t have a better friend than him. Who is unconditionally loving you, a Perfect Living Master loves you no matter if you love him or not. He never judges you, he is not sitting there to punish you, he is sitting there to love you and if his love is so unconditional, how can you find another friend like that? He is the best friend and with the best friend you can share anything and that is a strong friend, he is a powerful friend, he can do anything for you, just let him do it. Great Master said, ‘I give this offer to many people, they can leave their problems to the Master, they don’t feel, they say maybe the Master doesn’t know the problem fully, maybe he has to still know. I have to give him some more details, maybe he can’t help it, he doesn’t know about that.’ If our concept of a Master is this then naturally we don’t trust him to the level that is required but the truth is that a Perfect Living Master takes over all our responsibilities, worries and problems if you let him, of course. If you say Master, please take my worries and after that worry, ‘Why did I give it to him?’ Then naturally don’t expect anything, you have to surrender, in this path it is surrender to a Master which in the western world looks very difficult because in the western world we have been trained to rely on the mind, we have been trained to think, think, more think.

When I went to Harvard University in Cambridge, I saw on the walls, the word. Think, written in those days was fashionable. To say, ‘Think’, that’s the most important thing, think, and I realized that thinking is the only obstacle we have to spiritual growth. So, therefore, it is the thinking that is going on, that is coming in the way. And we think and worry so much, you don’t need to. I went to a church the other day in Rochester, Minnesota and the Church had a very nice sign which I remember. It says worry is talking about prayer. The sign there says, ‘Worry is praying for failure.’ When you worry you automatically pray for failing. It is not worry which leads you to success because most of the times you worry about things that need not come up at all. I did a seminar once to ask people, what do they worry about? And what have they worried about in last three months. I gave them a piece of paper to write on it and they wrote all the worries that they had and I said, ‘How many of them happened? Many of them? None of them?’ Some said out of thirty things, one happened. Now, if one thing happened demanding your worry and you worried thirty things, you are worrying thirty times over. You don’t know which one to worry about, so worry about everything. But the Master’s grace and love is you don’t have to worry about even one, just learn how to leave it to the Master, talk to him, you have a problem, go within and talk to the Master. He will listen, always does, if you don’t believe it that’s a different matter because it is our lack of faith that makes us do this. On the other hand, if religion teaches us blind faith, the Masters tell us how to have living faith, not blind

faith. In blind faith, somebody has said God is sitting up there. You start believing God is sitting up there and then statically you continue to believe it. But in living faith, you only believe what you have experienced and ready for the next step, you believe this has happen, next can happen but you believe it when it comes. As more and more experience comes your faith grows. That's not blind faith, if faith grows everyday, it is like a living organism. That faith is growing like something alive and that's not blind faith, that's living faith, and what we really need is living faith, not a blind faith. But this can only develop if we are ready to surrender and test it out. Everything should be tested out. It is not necessary to believe blindly anything, not even the Guru's word, but you must believe that the Guru's word can be personally experienced, and believe that much and leave the rest open for more experiences.

For example, when you come on the spiritual path, something unusual happens which has happened in most cases that I know. You remember coincidences. Coincidental happenings increases. This is a strange thing that more coincidences are happening in my life. I open a page a page of a book and my answer is there. I am driving on the road and the sign on the road seems to be related to what I was thinking yesterday. These kind of small incidences that happen which are coincidences, they increase. Why do they increase? The more you meditate the more they will increase. What's the relationship between an event outside happening, reading a book, or looking at a sign, or some friend whom we thought of suddenly comes up from nowhere and meets us? What is the relationship with these outside events with inside? You will notice that the outside events tie up with your intuitive knowledge. The knowledge without thinking. When you have a hunch, a gut feeling, this should happen and the outside sign comes to confirm it. You can test it out. So, therefore, there is a double check, that don't think that the intuitive knowledge you get is coming from nowhere. It is coming from your soul, it is real knowledge, and when you match it with some coincidence outside, and confirms that. It is a second proof that this is the knowledge of your soul and not the knowledge of your mind.

People sometimes tell me they have developed intuition. I don't know how they have developed it. I said give me an example of a developed intuition. They say, 'Now I want to have an intuition about whether I should go there or not.' And I said, 'OK, let's see.' They say, '(humming sound) , I am not going there.' I said, 'What is that (humming sound) for?' That (noise) was the mind thinking, this is not intuition, this is rapid functioning of the mind, don't call it intuition. Intuition is when the mind says don't go, intuition says you must. The gut feeling says you go. That intuition, the gut feeling that we get, is actually the voice of the soul, actually we might as well call it the voice of God. And when circumstances are outside, the coincidences are outside match that they should be not out, that's the voice of god. Maulana Rumi, as we call him was asked this question: That people say live in God's will. How do you know what is God's will? Isn't everything God's will? Even the mind is God's will, all the good and bad you do is all God's will. All we do is God's will and he answers that in a Masnavi of his. He says if the god has put a spade in your hand, he has given his will, dig. If he has put a pen in your hand, he has given his will, write. He has created circumstances around you, if you follow those circumstances and coincidences and act on them without applying your mind to decide what to do, it is God's will. But if you want to decide with your mind, it is mind's will. It is designed by God, it is designed by the creator, that you should have two wills. In this physical world you should have two wills. God's will or mind's will. Those who follow God's will, we call them Gurumukhs, follower of the Guru. Those who follow the mind, we call them Manmukhs,

followers of the mind. So these two make us God's, living in God's will or mind's will depending upon whether we are living in the will of our mind by thinking and deciding what to do or we are living in will of the God by doing what circumstances and instances require us to do and it matches our intuitive gut feeling.

So we have very practical tips. The spiritual path is full of practical tips and that is why if anybody has a problem on the spiritual path there is an answer, a solution to that problem, and you must go and find it. If you cannot find the radiant form inside you which will always give you the right answer, if you cannot find that, then you might as well go to the physical form of the Master and check it out. If you cannot find the Master, or he is gone, you can go to an elderly co-traveler on the path, another Satsangi, advanced Satsangi, who you know knows little one step more than you and get the answer. We don't have to look for perfect people. Somebody who is advanced of me, we should go. People also point out to me that, 'How can we test out if a Guru is a satguru or not? If a guru is a Perfect Living Master or not?' Well, you can't judge who is a Perfect Living Master, if you could, you would be a Perfect Living Master, only a Perfect Living Master would know a Perfect Living Master. So we as disciples, as seekers, we can't know because many of the Gurus will say the same thing, they will talk of the same thing, some even more eloquently than a Perfect Living Master. So, the question is how do we find out who is a Perfect Living Master and who is not? Don't try to find out. If a Master tells you go within, go with that Master. He is giving you the right direction. A Master cannot take you beyond where he has gone himself. Therefore, the Master will take you up to the point where he has gone, and if your seeking is still there, you are not satisfied, your soul is not satisfied, another Master will come and take you further. If your soul is not satisfied a Perfect Living Master will come and take you home. The secret is seeking in your heart, seeking even if you are following the Master, but you are not satisfied, you must keep on seeking and never stop. It is the duty of the Perfect Living Master to take you home, not your duty. It is the duty of the Perfect Living Master to find a seeker who is not satisfied and take him back home. Your duty is to seek, only seek within yourself, go within and ask questions. But do not seek outside because outside is made up, inside from where it is made up. So, go back to the seat of consciousness in our physical body.

Energy Centers & Withdrawing Attention

It is a great advantage to us that in this physical body we have several centers like they are ganglions, some of energy and some of awareness. The dividing line of the eyes, the human eyes, divide this body into two parts, the one below it and the one above it. Of course the one below it is the big one, the one above it is a small head, but there is a dividing line. All the centers of activity and control over the different elements of our life are below the eyes. All energy, energetic activities, are taking place below the eyes and in fact they are taking place in such distinct functions that we can divide them into different centers which we call the chakras. The lower chakras, the six chakras, that start from the bottom and gradually go up through the heart, through the different regions, and reach the eyes and become what they call the two petaled lotus, where it ends and we go back to the spine again. It is a complete circuit, all the energies of the world are confined to these centers, there is no energy, no type of energy, that exists outside of these centers. But, none of these centers has any higher awareness. They don't

awaken you to a new world. They don't awaken you entirely to a new world. They give you wonderful experiences, you can concentrate on your heart chakra, on your heart center, and get outer body experience. You can get a wonderful experience of change of colors and lights. You can have so many experiences but they don't give you higher awareness of who you are or what your soul is. The centers of awareness arise from the eyes, and go behind and above, but not below. The centers of awareness, which lead to higher and higher awareness, and uncover these outside coverings, and give you an idea, and an experience of who you really are all this part of the head. The fact that these centers exist in the human body means you can experience anything you like just by touching your attention on the center because what we have in consciousness, which is within our control, is attention. We have no other power, controlling our consciousness except attention, we can put our attention wherever we like. We can't change what we are having experience, it is just there, but we can attend on this or that or not attend at all, and withdraw attention. So, therefore, the power of a human being to control what his consciousness is aware of, is by use of his attention. It is secret of good meditation because you can put your attention wherever you like. If you put your attention on a picture then you are throwing your attention, focusing your attention, on an outward object. It will remain outward, you may get strange experiences, it is still outward. But if you withdraw your attention, not focus, withdraw your attention behind the eyes inside, you are then withdrawing it to a point from where it is arising, from where it is coming out, which is a seat of your consciousness. The seat of your soul and mind, and senses and the body, soul of all awareness is behind the eyes. Therefore by withdrawing your attention behind the eyes you are able to have the experience of going to any of the centers. That is the starting point, the starting point is behind the eyes. If you pull your attention back to behind the eyes and stabilize it there you can from there move into any of the areas of higher regions. You can see Sach Khand while you are still sitting in the human body. You can see all the other levels of consciousness while sitting in the human body. The body does not die. It is still living and you have the experience which only will come when you die in the physical body. That's why it is called dying while living. Dying while living means that you have the same experience that you have when you have death, but you are not dead, you are alive. If you have seen people dying you will notice that they die in stages. When a person is dying, he first dies in his feet, his hands, in his limbs, and he is not aware where his feet are. He says, 'Put my foot this side.' The foot is already this side. You can see patients dying in hospitals and the death proceeds from the extremities to the torso. Goes up through the torso, and the patient can still speak, the dying patient can still speak, but when it crosses this and goes to the head his brain dead is dead. There is a process in this. If you do meditation by putting your attention on the third eye center behind the eyes, the seat of consciousness in the wakeful state, the same thing happens. Your consciousness is withdrawn, your awareness is withdrawn from the extremities, first the feet disappear, you don't know where to put the feet, you don't know where your hands are, you keep on withdrawing, it withdraws the limbs, goes to the torso then it goes above the torso, you feel you are flying, there is no contact left. Then you feel where are you now, you don't know, but as it goes up and you go here, you are no longer in the body. That's the experience and yet you are in the body all the time. How did you have this experience? You had the experience because your attention was able to get concentrated in one of the centers within the body that enabled you to have an outer body, a bodiless experience, when you have an experience without the body you open up a new experience of another body altogether.

New World Within/ Laws of Inner Experiences/ Our Hidden Selves

The other body opens up a world which is different from this and corresponds to that level of that body. It follows the laws of the nature of that body, just like this world follows the laws of the material body, material laws disappear, here we are bound to a planet by gravity, we can't fly with our bodies, there is no gravity in the very next stage, you will find you can fly, nothing is stopping you. Here, you have to use language to communicate with people and if I speak French and he speaks English, I don't know English and I don't understand him. In that plane, astral plane, just behind the eyes, by putting your attention there, you speak in any language the other person understands, no matter what their language is. Communication is totally different. Communication is based on what you mean of the words that you are saying, the other person understands the meaning of what you said, but then translates to his language. There are so many other differences between this life and that life, this is being created by the material physical body and that's being created by your astral sensory body. When you go higher up you go to this mental state where the mind alone exists and no sense and no body, you go to the world of concepts and ideas, and those concepts and ideas are what mind was creating to use and create all the other things in the world. You go to that world and a very strange experience happens. Here we think a soul can make a body alive whether it is a plant, or it is an insect, or an animal, or human being. A soul is life giving, it makes life, there you find that even concepts, even forms...I'm giving you an example, what about what is a triangle? A triangle is a shape. We draw it on paper here but can you imagine a soul can be a triangle in the causal plane? What is color? We see colors and think it is just one of the attributes, just one of the coverings, and a color can be a soul there. All the building blocks of lower forms are available there and inhabited by souls, they become living things. Sound, sound becomes a living thing, absolutely alive like us. Now, here is a possibility of having a totally different experience but of course the best experience comes when you leave all these experiences which are all taking place in time and space, and causal effect, and karma, when you leave all these, and go beyond that to Para Brahm, which you cannot go at all according to me except with the help of a Perfect Living Master, Sant Satguru can take you there because he operates from there even when he is sitting as a human being with us.

A Perfect Living Master is not one who has done something, studied and come back to tell us, when he is telling us he is telling us while all that is open to him at that time. He doesn't have to learn and teach us something, he is teaching from an experience which he is having right when he is teaching. When he is telling us, so such a person takes us through love and devotion, all the other things are to take the steps for the first three steps, and love and devotion then takes you to that next step. Then you discover you were none of these things, these were created experiences, just to have an experience, you were just here temporarily to see how we can have difference experiences in a different setting. Our reality is that, we are full of light, our light compared to physical light, even of a soul is equal to 16 suns of this world put together. Each soul shines like that, of course the light of knowledge is even more. Light of knowing is even more but even light as we understand, which is visible, visible light is so much there and yet that

visible light is sitting in us even now. See how much we have covered it up that nobody can see it? There you see it for the first time and you know who you are, that's how reality, first time we discover who we are, then our real journey begins, unless we know who we are, it is traveling on someone else's journey, but when we know who we are, our journey starts. Then the journey takes us from a knowledge of the soul to the knowledge of that which creates a soul, that is totality, it is one. The many are being experienced within the one. There is nothing beyond that one. All this show we are seeing is also taking place in the one. All the souls are part of that one, and to cross over from an individuated state where we think there are so many souls there, to the state where there is only one, is the last part of the journey, and the real spiritual journey and that a Perfect Living Master alone can take because there is a little gap left in the last part of the journey. A gap of such deep darkness because how could darkness be created if there was no sign of it above? Everything, all building blocks, have been taken from the top and brought up in different forms for us to experience. The darkness that comes even after we find our soul with all the light is so dark that even with 16 suns of illumination we can't cross it. But the Perfect Living Master light is beyond that and he can take us right through the darkness. The darkness is not only dark, it has another terrible feature that is swirling around, we call it *Bhanwar Gufa*. Like a cave which is swirling around, so that if you want to go into a cave and you think you have come out of the other end, you can out from the same end. Because by that time it has swirled around, therefore souls get trapped in that darkness, if they have managed to go there through the help of a Master who is not Perfect Living Master, but who was a Master, who could show you the reality, whom we call Sadhgurus, can take you up to that Para Brahm. But those who can take you through the whirling caves through the Bhanwar Gufa, we call them *Satgurus*. Satgurus as against Sadhgurus, the *Sadhu* can take you to your soul but a Satguru can take you to *sat* which is the real truth, is beyond single individuated souls, Sach Khand or the true home, is where we belong. We belong to the whole ocean. We don't belong to just a drop of that ocean.

When I was very young, someone told me, 'This is the spiritual path, you are a drop in the ocean, you have been separated from the ocean for millions of years and you are trying very hard to go back. The Masters will help you for that drop to travel back on the spiritual journey, you will go and merge in the ocean.' I being an intellectual in those days thought what good is that? I am a drop? I have a personality, I am a drop, I merge in the ocean I am gone. What advantage is it to me? And what will an ocean gain by one more drop being put into it? This is a very lose-lose situation, to gain nothing, and I said I don't want to follow this spiritual path that takes the drop back into the ocean and merges in the ocean. The drop is lost, the ocean gains nothing, no advantage, but I was wrong and I was wrong in understanding it like this. The truth was, I was a drop, but still in the ocean, never left the ocean. I thought I was a drop and the awareness expanded. I found out I was the ocean, that's something worthwhile, to know your reality. The reality was you were the ocean, and not the drop. Somebody sent me nice email with a picture of a whirling world or something and it is written, 'You are not a drop in the ocean, you are the whole ocean in the drop.' I liked that because that is very close to the truth. That when we are here we think we are separated. You are not separated. I gave a talk in 1963 in a church where a person got up and said if it is so bad to be here, 'Why did we leave our home anyway?' And my abrupt answer without thinking was, 'We never left.' We only left the awareness of it. Spiritual journey is not a travel, we don't go anywhere, we just get back our

awareness of who we are, where we are, who our real self is. Sach Khand is our real self and we are there. The whole experience, the drama of creation, of all levels, is taking place there. There is no other place to take place. There is no one else to take, to be there, we create the many, we create the levels, we create all this right in our true home. The secret of the spiritual path is that we open up and awareness to who we are and where we belong. So these steps, because the mind likes classification, mind likes to put things in order. Oh, this is the physical plane and above that is the astral plane, then there is a causal plane, there is a Para Brahm, then there is Sach Khand. There is a heap and we start looking it like that. It is not like that at all. Everything is within each other. It's all one integrated into one. All are operating at the same time while we are here. The stages are not like that, the mind likes that, so we say, OK, stages are like that, because a lot of teachings of the Perfect Living Masters are directed to our mind because the mind is the main obstacle to spiritual growth, ask questions, wants to be satisfied, wants proof. And I read a little verse by Rumi in the train today coming from Montreal somebody sent me while I was in the train. So, Maulana Rumi says in that to try to get reality through asking for logical proof is like asking to see with a lamp to see what the sun is like. They try to say I am going to use my light of a lamp to see what the sun is. You can't compare the two. So, that's why we can't compare these two things. The reality that is there and the created reality which is here are all within the same thing, they are not outside. The most beautiful thing I found on the spiritual path is that we do not create illusion to come here, we create reality to come here. We use the process of illusion to create reality, this is our reality, our only reality. If this was not our only reality why are we going to a Master? Who is a Master? It was unreal, Master must be unreal also, everything is unreal. No. We made it a reality, so the reality we are looking for is a Master who is like us in this reality. It may be made by illusion, it is like a dream, you go to sleep and have a dream, the dream becomes a reality, you don't know what is happening to you in the wakeful state. We would be lying in the bed tossing and turning based upon the dream you are having. And you are hitting somebody, or hitting yourself with an arm in your head, and hitting somebody in the dream. There may be some connection between the dream state, and your real physical body, and the dream body. Now, when you create a dream body you think that is yourself, you don't think that my real self is sleeping somewhere else and I am here. You are convinced that is yourself. When you wake up you discover it was a dream. Neither you really existed nor any of the people you met. But if you come to know in a dream, and some people do, they get a dream and they come to find out it is a dream. I have met many people who say, 'During a dream we could know it was a dream.' I said, 'What did you do then?' 'We told everybody there it is a dream.' When you wake up you don't tell anybody it was a dream. The fact that your verification of whether it was dream or not, whether it was real or not is based upon the characters created in the dream. Supposing one is having a dream and says, 'I want to know is it a dream or real?' He asks ten people there who are around him, 'Tell me is it dream or real?' They say, 'It is real.' Wow, ten people are saying it is real, ten people are confirming it is real, so must be real, and then you wake up. Where are those ten people here? They are part of the dream. It is the same thing here. We are using contemporary collateral evidence of a physical plane to determine whether it is real or not. The only way to know if it is real or not is to wake up to higher level. If you wake up to the next level automatically you will find how it was created and who these characters were and what Karma is.

Design of Destiny/ Order of Karma/ Marked Souls

How these destinies are designed? Just wake up twice and you understand the whole purpose and method of creating this world. We picked up our destinies from the second stage on the causal plane. All the possible destinies are lying there. In India we call them records in the Akash, or Akashic records. Those records are in the sky. In the golden hued sky, that is the natural sky of the causal plane, and those are stacked there which are the destinies we can create for our life in the astral and physical plane. We pick up, that's a real choice, as a soul we pick up this destiny alike and when you pick up you don't just pick it up, you review it, you see what it is like, you pick up and become a human being to start with. You can't start from an animal because you have not done any karma to become an animal. You have no karma at all. So, you just pick up a DVD from there which is your own life. You pick up that, you have seen what your whole life is like, from birth to death, and you get into that, and you find there is a past life, because without past life you can't have that life, so DVD contained a life in which you have just come plus the past life based on which the karma has been created for this, plus the other past life to create the past life, and so on and so forth. You can go on and on infinite past lives, and there you become just one life. It also creates all the repercussions of what the karma is in that destiny for your future life and another future life infinitely. That's how we come, we haven't lived those lives yet we have the karma to bear. We take karma so real, we don't realize it is just a device to make a life possible. If there was no karma we have no business to come here, no way to come here, so we are creating a notional artificial karma. It ordered to be in one life, and the previous life, which you never lived but looks, we remember it as our life, because without that we can't be having this life. So, once we do that destiny, then we move on, then it becomes real again, and again, and we can get trapped forever. But the first entry, if we had escaped, we escaped from the whole cycle, infinite lives would be ended immediately if you went back there, not true home, half way, went to Trikuti, and saw the orange sky, and saw that we put the DVD back. And say let's try another one, but the only good feeling we have is after all it was not real, it was just a dream, and therefore we don't mind the messy stuff we went through. But why did we pick up? Why did we people sitting here pick up a destiny with so many negative things? They were not all perfect, we could have had a very perfect life. We could have picked up another DVD which said you will have a great time all the time. The reason was because we were picking up a karmic package, we were picking up a karmic DVD. When we pick up that, then we realize that if it is all good we are not going to be on earth as a human being. We are going to be in the heaven. Heavens are made for that and if we pick up something all bad, we are not going to be here, we are going to be in hell. To be human, you have to pick up something that adds both good and bad, high and low, so everybody's life has high and low, good and bad. If somebody has very high quality of good material life, he has a very poor quality of intangible relationships and so on. If somebody is very poor singing songs of Gods, he is very happy there, he is poor and has sufferings poverty here. So, the combination of the tangible and intangible events of our life balances it out. But then how did we guys sitting here pick up the lives which we are living? Because we saw that at the end of the life, this life or next part of it, we were able to find the key to get out of the whole mess. We found we can find that stage a perfect living Master who takes us not only out of this world, takes out the whole law of karma, takes out our mind, brings us back home. That was good enough sign for us, 'OK, I don't mind the rest of it, but that's a good thing.' Such people who saw this and picked

up destiny with that point, they are marked to do that and we call them marked souls. The souls are marked not at the level of the causal plane, they were marked right at the inception of creation. Right in Sach Khand and when they were marked we have to make it a story. So, Kabir in the book *Anurag Sagar*, talking to Dharam Das, makes a story out of it. He says, when all the souls all gathered in our true home decided there is going to be an adventure, a new kind of experience, many of them jumped up and said, 'We would like to go there.' And so many souls gathered in response to one of the sons of Sat Purush. The fifth son of Sat Purush, out of sixteen sons he had, which is sixteen qualities which we attribute to the creator, that the fifth son said, 'Come on, I give you big ride, and I want you lot of meditation to get it.' Standing in a river, not a real river but a cosmic river, and there the souls ran to have the adventures, and some of them said, 'In the adventure we might get caught.' And they turned around to the creator and said, 'What if we get caught up there and we don't know how to come back.' And the creator promised, 'When you get caught up there, call for me, seek me, I will personally come and take you back home.' According to that book, this is what the Masters do. Masters are the Sat Purush in personified form, in personal form, back here to take those who said if we get trapped, will you take us back, and he comes to take them back, and we call them marked souls. And this is to compare Master to a shepherd. They say the marked sheep, the shepherd is collecting his marked sheep, and he will collect them no matter what, he will collect them no matter what the karma, no matter what it is. They are marked. And every Master comes with a list in his hand. A Master comes as a human being with a limited time, just like us. The power and consciousness is that of Sach Khand or Sat Purush, but he comes as a human being, and as a human being, he carries a list, marked souls, in this place, so many in Toronto, so many in Montreal, so many living somewhere else. OK, within one lifetime good enough, the list. Those are the chosen ones, the ones who are marked, and that Master will take all of them back no matter what. He is not sitting in judgment, 'Are you good? You have been a good boy or not. You have been a good girl or not, and take you.' It's not like that. Marked souls have to be taken back, but since we are dealing with the mind here, we cause judgment to be important part of our life. We judge each other, we judge Masters, we judge events, we are judging all the time. Masters don't judge, so we expect them to judge. So we come up to them and say, 'We have been good. We have done good karma, now please take us.' They are not looking at that. They are looking at, are you in the list? List *A*, there is a list *B* also. List *B* is those who are marked but not marked for that particular Master. After all, he has come as a human being with a limited scope and limited number of people who can come on his list. So, but, there are many others who will have other Masters come up. So, it's like what they say, many are called but few are chosen. Mainly a reference to this, that the chosen ones are the ones who are the few that he will take. The others are being put on the track that they will find Masters. And go may be in same life, may be in the next life, but never more than four lives if they get initiated by any Master, even a Master on whose list *A* you are not. As a human being, he initiates you, gives you naam and you are on his list. He will take you back right there in that very life. If you are in list *B* that means you have come to have his darshan, you have seen him, and he has easily initiated you but you haven't done what is required by rules which have been just artificially laid out. Then, you come back in second life, that Master is dead, physically dead, another Master comes up on whose list you are, List *A*, from list *B* you will jump to list *A* who will take you back. System is working so perfectly of the souls going back to their homes in this orderly way, all we have to do to see what I have been saying to you today, you want to verify these things

go within. There is no other way to verify. You want to verify all the things I have said to you, just go within and you will find out the truth. There is no truth outside, the truth is inside. So, therefore, go within and personally try. If you have been initiated, make up for any lost time but make up with love and devotion because the struggling to do things on your own, struggling with the mind, doesn't lead to too many good results, but surrender with love and devotion to the Master gives more success on the spiritual path. I have really come to share with you this one single message although I have expounded it in a different way. The single message is that do not do mechanical meditation to get results. Do not think sitting for two and half hours with your eyes closed, and repeating words which have been given, but the mind is running around the whole world, running around about your problems and attachments, do not think that is going to lead you anywhere. What is going to lead you is to concentrate on the Master, perform all three functions of Simran, Dhyan and Shabd equally. Start with Simran all the time, make a twenty one and a half hour Simran doer. Dhyan, contemplate the form of your Master, and do the Simran while you are talking or looking at the Master inside. You can communicate with him even if you have not reached the radiant form, but you will reach the radiant form if you do this. Thirdly, when the sound comes forget everything, put all your attention on the sound, you can do Dhyan at the same time but give up Simran, just listen to the sound within, and if the bell sounds, the strong bell sounds with the resonance comes, it will pull you up by itself. Other sounds are practice sounds, they are just giving you practice that there are sound inside that you can hear, but the bell sound, and the sound that each peel of the bell becomes one sound that pulls up. It will pull you up to the radiant form of the Master, so we have nothing to worry. If we follow these instructions with love and devotion at all times, it is a path of love and devotion. It is not a *hatha yoga*, hatha yoga is yoga of stubbornness. These are *sehaja yoga*, yoga of gradual ascent. Sehaja, it is not to be stubborn about it, it is to be relaxed and rely upon the Master, talk to him, enjoy him, go on a journey with him, fly with him, travel, even artificially, complain to him. He is a friend of yours sitting inside you. Take advantage of a friend so close to you. You will make more progress than you might have done all these years. That's a message I give to you because Hazur Maharaj Baba Sawan Singh Ji has initiated me and given such stuff which I could not even dream of. I am probably the last surviving disciple of his, and therefore I don't want to waste my time, but want to share all the goodies that he has given. And if its helps somebody I am very grateful for my Seva to him. I am not talking to you for you, I am talking to you for my selfish reason. I am doing my Seva to my Master. I am no Master, I don't look like one, I don't behave like one, or live like one but I am a servant of this Master and I do my Seva to him. All I have done today with you is Seva to him for my very selfish reasons. If you can benefit from it very good. Congratulations and thank you very much for coming and listening to me so patiently. Do you have any questions to ask about what I said or what I did not say? Or any comment, any answer, you can give me question, comment, answer. OK, those who would like to ask some personal questions, we will have a separate time set up either today or tomorrow and if you have a personal question and not a public question you can certainly consult me, I will try to give you the best answer I can based upon the Great Master's teachings. I give these answers but don't take them to be my answers, the Great Master's answers.

Q & A

Love & Devotion/ Logic vs. Faith

A man once asked me in Ludhiana, in India, he has a factory and is a disciple of Great Master, he asked me once when another Master was visiting his house and giving Satsang in his house, he had a big house and I had a couple of American friends with me, and we went to see different Masters, and that man asked me a question. He said, 'Ishwar you and I are colleagues, we are both disciples of the same Master. We have spent forty years meditating together. I have done my meditation very consistently and regularly, two and a half hours every day. I have avoided meat, eggs, alcohol, drugs completely. I have led a very good moral life. I don't know if you have done any of these things.'

I was a little choked because I hadn't. Anyway, he described how perfect his discipleship has been and yet he has seen nothing inside. I was very disturbed that the man who has done a perfect following of the teachings of the Master got nothing. So, I said why didn't you ask this question from Great Master when he was alive because we are supposed to ask our Master all the questions. He said, 'I did, I went to Great Master and I told him the same thing I am telling you, that I have been meditating for so long, nothing has happened, and he smiled, and he said do your meditation with love and devotion.'

I said then, 'Did you ask any other Master?' They have been coming all the Masters including Great Master has visited his house. I said did you ask the other Masters who came?

'Yes I did.'

'What did they say?'

'They smiled and they said do your meditation with love and devotion.'

I said, 'If you already asked these questions why are you asking me this question?'

He said, 'Because I see people asking you questions and you are answering them. I expect you will answer me also.'

I said, 'But I don't answer the questions. I have to consult my Master what to say. And I will have to consult Great Master to give you an answer.'

He said, 'OK, go and ask him'.

I said, 'Not so soon, he is not available all the time so quickly, give me some time.'

He said, 'How much time will you take to get an answer for me.'

I said, 'About six months.'

He said, 'Are you joking?'

I said, 'No, you wait six months. I will give you an answer.'

So, I had to visit Ludhiana again after 6 months, that's why I said six months. If I had to visit in 3 months, I would have said three months, but since I knew I was coming after six months I got six months reprieved. After six months, I went back and said, 'Every Master gave you the answer. You asked the same question, and they all gave the same answer, and Great Master has now given me the same answer to give you.'

'What is the answer?'

'Do your meditation with *love and devotion*. Your description of what you did was... meditation. Where was love and devotion? You didn't think it was necessary. You thought meditation consisted of sitting quietly and repeating words like a parrot. That doesn't work, and that's why you do your meditation with love and devotion. Picture your Master inside, express your love to him, tell him what you want to do, complain to him, talk to him, befriend him, he is right there, talk to him every day. Talk to him when you are walking, talking, and show your love anyway you can. Do seva, say Master it is all yours, I am doing this seva for you and everything else my work, my job, working in a foundry, in a factory, is all for you. He will give you grace even in meditation.' I said, 'I will come back again in six months and check it out.'

So I returned to him again after six months. He made more progress in his mediation in six months than he had done in forty years. I am only telling you, we just fall short of the real meaning of the spiritual path. Real meaning is that it is path of love and devotion, the rest is for the mind. The mind needs all the rest of meditation, the rest of stuff that we are doing, the mind wants it, we have to get the mind out of the way, so we satisfy it. The intellectuals who would come to Great Master, barristers, professors and others, they would argue with him and he argued back.

They would say, 'Master you are teaching things which the mind can make up. It is so easy for the mind to make up these things and where is the proof?'

He said, 'I don't think the mind can make up everything. For example, do you guys believe in God?' And their were eight of them, eight of them had come together to see him.

'Do you believe in God?' They all said yes. He said, 'Do you know God is one, you can't divide him, *yes*? Do you believe God is inside each one of you? How is God in eight places? You are eight people. How is God in eight places and is complete and whole in each one when he is not broken up into pieces? Can your mind explain it? Can the logic explain it? No, logic fails.'

He said, 'Truth is that spirituality and meditation explains it. It will explain that this illusion of eight has been created, and God is one, but you have to go in to find out. Great Master gave

that answer to them. So, for intellectuals we used to say, they need answers. They need questions and answers. They need mental reception, they need to accept temporarily to try something, they have all the hurdles of the mind in them, but if they cross the hurdles then they become very good disciples, then they make progress. But there are others who are sometimes illiterate, never gone to college, they get these sudden visions, and get to know immediately the truth. They have no questions. But he says those who get suddenly also have a handicap, a disadvantage. That if something really bad happens in their lives, they can lose that faith and experience also. But the intellectual who has gone through all these steps, and has got all the answers to his questions doesn't get upset with that, because he understands what these events mean.

So, that is why it is well balanced. So, intellectuals, who have many questions, they should ask questions, get all the questions answered. There is no use trying a spiritual path with questions and doubts lingering in the side of your head, and say, 'I am not sure but I am trying.' It is just like a man heard that there was a guy in India who walked on water, and everyday he was living on this side of the river, and he used to go to the other side of the river walking on to water, and cutting trees, and bringing some logs. So, this guy flew all the way to see him. And he traveled by plane, by bus, and ultimately little bit by foot to reach that place. And he said, 'Do you walk on water?'

He said, 'Yes, what is the big deal?' He said, 'I have never seen people drown when they walk on water. He said, 'They drown because they have no faith that they can walk. If you have faith, you can walk on water.'

He said, 'Can I walk on water?'

He said, 'Of course. Come with me tomorrow. If you have faith that you can walk on water, I will take you along and we can both walk on water.'

So, next day, this man was ready, but just before getting into the water he told his friend, 'Please tie a rope around me, so in case I drown you pull me out.' The moment he stepped, he fell in, and he pulled him out, because he had doubt when he had put the rope around him. He didn't have the faith that he can walk on water. So, therefore, when the faith is not there, when doubts are in our mind, we have this problem that the doubts come in the way, and we don't make any progress. It is not that you should have blind faith to move on, but you should have basic faith, which says, 'OK, what I can see is what I can see, what I am feeling, I can feel. I am intuitively being drawn to a man who's unconditional love is so powerful that I can't resist it despite my minds argument resist it.

'Don't go, don't go, it is still pulling me, this is basic thing. I must follow up and see what is the next step.' Even this is fundamental first step that the unconditional love of Master pulls us. It is good enough to begin and then you go from there, step-by-step, your faith builds up based upon your experience. So, therefore, it is always good to get the answers to your questions and not keep doubts in your mind. Doesn't matter how long it takes, you should get answers to your questions.

Why Suffering is Necessary/ The World of Duality

The question is 'why is suffering necessary?'

That if we are here, and we are part of god, and we are just individualized units of god, as it were in this reality, why is the suffering necessary, in order to help true bliss and true happiness? The reason is that consciousness is designed to appreciate that which is the opposite of what you are experiencing. It is a world of duality. This whole world, the three worlds, is of duality of pairs of opposites. If the pair doesn't exist—none of them exist. It is like if there was no darkness you would never see light. Just imagine if there was light all the time, whether you open your eyes, close your eyes, walk day and night, the light is always there, you would never have seen it, nobody would have seen. You can only see light if you have seen darkness. Happiness does not come to us if there is no unhappiness. We don't record it as happiness unless the opposite is also experienced. The world of opposites is based upon this, that you have to have opposite of each other to have this. So, therefore, this whole three worlds below the Para Brahm are created in pairs of opposites. But then our true home has no opposites. So, how do we experience true home when there are no opposites there? It becomes this whole world of pairs of opposites, becomes the opposites of a world with no opposites. So, therefore, even there the same principle has been applied. Actually, some mystics have said that the souls that did not leave Sach Khand are still part of god there. We call them *Bans*, and those who came to this adventure land here, the world, we call them *Hans*. And when the Hans returns to Sach Khand, like we will do when and go back to Sach Khand, we will see that the *Banses* are singing in bliss, 'Oh we are happy we are happy.' They are singing because they are in bliss. And when we jump very high to sing and dance, and they will say, 'What is so special about you? We are the same souls. Why are you dancing more and shouting more than us?' We tell them you don't know what you are missing, because you haven't seen. You don't know what you are having, if you have something, unless you have seen the opposite of that. You cannot even appreciate what you have, so this creation with suffering is not only to create opposites in these three worlds, but to create an opposite to the bliss that exists in our home. And that's why the Great Master is giving a reply that says the suffering is created by the creator himself. That the creator himself, has put himself into the state of not knowing by coming here. We have all the creator in a form that looks like many, and to wake up and go back, he created suffering here so that we appreciate non-suffering there. So, it is a good answer that he gave. I think it is in spiritual gems that you can read some of these answers.

Connected to the Universal Mind

(inaudible question)

Because there is nobody else. God exists by himself with nobody else. We wouldn't be if we are not part of god. What is the word perfect if there is no imperfection? Would you have the word "perfect", if there was no imperfection? No. Would there be perfect creation if there was nothing imperfect?

The universal mind, just like that universal soul which is God the creator, in descent into these levels of creation, he made a state in Trikuti, the second causal stage, where there is a universal mind. Mind was also made universal and the process of individualizing the mind for the same process that was used to individualize the souls from God. So, when we say our mind is working, it is drawing from that universal mind. It is getting signals, like the satellite signals you speak of, but we believe it is our own mind thinking and bringing these thoughts. These thoughts are what create our karma here, but they are part of the bigger karma of the big collection of DVDs that exist in Akashic records there. So, really speaking, we are connected all the time. Not only are we connected with our true home in the soul, we are connected with the universal mind through these thoughts coming to us from there and becoming our own mind's thoughts. And the mind's thoughts are necessary to create karma. Karma is necessary to create human life and human life is necessary to go back home. So it is a good connection.

Divine Intervention/ Predetermined Destiny/ Free Will

(inaudible question)

Well, the time is fixed at the top, but when we come down, time can be changed like this. We come into this physical world, we say, 'I want to go back as quickly as I can and I don't want to wait for twenty lives, I want to go back in four.'

A Master comes and says, 'OK, I am cutting out twenty lives and making it four.' Time has been cut, you go to a higher stage you find it was written there. You will say twenty lives and it has been cut to four. So, what is determined, is you will cut to four.

You will say Master, 'I am very ill, will you give your grace?' This illness would have taken six months and now in two months it can happen. I have read a literature where a person, a Master says that I was supposed to go through for five years, a particular sickness, but my Master told me don't worry and he took the sickness partly on himself and it was gone in five months. From five years cut down to five months. So, his soul was very happy when he went up, he founded written there that you will have five years of sickness, a Master will intervene and it will become five months. So, what is looking like coming early here, the higher you go the more you find, that it was predetermined there also.

This is the question of what is predetermined and what is open. Is anything open to us? Do we have real free will to do things here or is everything predetermined? This question is asked again and again. The answer is when we are here in the physical plane nothing is fixed. We can change our plans. You want to come here, you can, you say I don't want to come, you change. So, you change your plan, so nothing is fixed here. We have free will, you are using it every day by deciding what to do or not to do. So, free will is real here. When we go to the astral plane, we find that we decided, 'OK, now I want to go or I don't want to go, was already written up here,' so it was pre-determined, but you felt like you were making a decision here. So, your free will ends there. Then you say, 'I want divine intervention. Can you change my destiny?' And a Guru comes up and says, 'Yes.' He gives you a *mala* to worship, or some *prasad* or

something, 'OK, we will cut your problem by so much.' And you see that the destiny has changed in the astral plane.

Yes, destiny can be changed. Even what was predetermined has changed by divine intervention. So, you go to the causal plane and you find written there that you will have this kind of problem. Master will come and intervene, and destiny will be changed. So, there it was written up in advance. You go to the top, everything is written in advance, everything is predetermined, but at different levels it looks like we keep on changing, and every change seems to suggest some free will is there, at least limited free will is there. The experience of free will is real but free will is not. So, that's why it's a little confusing how much is predetermined and how much is not. Predetermination is complete at the top. As we come down within the predetermine events, changes take place and we think change is possible, and choice is possible, but at the top it is totally predetermined. If it wasn't predetermined, even God wouldn't know what we are going to do. So, if god is omniscient, omnipresent, omnipotent and omniscient, particularly omniscient, he knows everything. He must know what we are going to decide. So we have no free will. I told a story about a colleague of mine who was at Harvard University who was examining this question of free will. Do we have free will or not?

And he came up on this theological model that theology says, 'God knows everything, therefore we can't possibly have free will. If we have real free will, and we can take a decision which God even doesn't know, then we are higher than God. And that is not the definition of God by any religion. By any definition of God, he knows everything. So, he must know what we are going to decide. So, there is no free will.'

So, he called me one day on the phone, he said, 'Eureka! I found out we have no free will!'

I said, 'What is your argument there is no free will?'

'This very argument that God knows everything. If he knows what we are going to decide he is not really free. It is God's will which looks free to us.'

I said, 'Will you come over and discuss it further with me?' So I called him to my apartment in Cambridge and I played a trick on him. I took up a tray and put three cups in it. Filled one with tea, one with coffee and left the third empty. When he came I said, 'My friend would you like to have tea, coffee or nothing. I have all three ready and don't use free will because you don't have any.'

He was stumped, he said, 'All my big discovery has gone away with a cup of tea and coffee.'

I said, 'You not only have no free will, you are bound by free will. Whether you like it or not you have a free will. You have to use free will to make a decision. If you say you don't want it, it is free will. Coffee, free will, tea, free will, how can you say there is no free will? The experience of free will is right here in front of you.'

He said, 'You stumped me. Such a simple tea cup and coffee.' So, he felt sad. He felt sad that

such a big discovery he made, that he had no free will, and being destroyed by few pieces of crockery and tea. So, then I had to satisfy him by taking devil's side.

I said, 'I will now take your side, to prove to you not spiritually, not metaphysically, but pure science, that you have no free will.'

He said, 'OK.' So, I proved to him when you say you are making a decision by free will, how does your mind decide what to do? After all the mind has to decide this or that, coffee or tea? How does your mind work to decide that there are factors of choice built in your mind based upon your life so far? It is based upon your genetics, if your father, grandfather, somebody liked coffee, you will have a taste for coffee through the genes, through your DNA, and therefore you take coffee. And you don't know what your genes are but it could also be your environment. You are passing through a stage when you met many coffee drinkers and they influenced you and therefore you are having coffee.

I said, 'There are no factors of choice in the head, psychologically speaking, which are outside of these two categories. Either genetic or environmental. And when you decided to take cup of coffee, both of them are totally fixed, you could not change them. Therefore, based on that, you could take no other decision what you took, although you thought it was free will. He liked the scientific answer better than a metaphysical answer.

But I said, 'This is an experience, the experiences we are choosing. When we chose freely, we don't chose freely, we chose with conditioned minds, we chose with conditioned psychology, conditioned psychological psyche we have, and that's who we chose. So, even that way, everything is predetermined because we have no choice.' It goes right back to the life of the single self from which all the DNA molecule has been created, and this time if you have to take coffee by genes, you will take coffee.

You will say, 'I can't think of it. Tea or coffee? Tea or coffee? OK, coffee.'

How did you say that? By something that was already determined and you could not change it. So, free will is merely an experience, it doesn't exist in reality. So, both meta-physically and scientifically, there is no free will. But feel it, that's good enough, if you feel it.

Source of Creation/ The God Sound/ The True Seat of Consciousness

As I pointed out earlier, the fact that your free will is based upon ignorance, supposing you knew what is happening tomorrow, your free-will will disappear because you will see exactly what you are going to do, and there is no way you are going to do anything else. Free will in the astral plane disappears because you can see the tomorrows. Free will exist in the physical plane, does not exist in any other plane except Sach Khand. When they say that man is created in the image of the Creator, what does it mean? It doesn't mean Creator has eyes and ears, he is formless. God is formless. It is just a power. Then what is the comparison? How do they say a man is made in his image? What is common between man and God? What is common is God

has real free will, which the whole show is set up. Man feels he has free will and acts like God out here. That's the common thing. That's the image. And this very fact, that man acts like he has a real choice, is the secret to going back and becoming God. And that's why you become a seeker.

So, it is all very well programmed and very well designed. The design of the universe. The design of creation. If you look at the whole picture it is perfect. Look part of it, it is imperfect. You will look any part of this creation it is imperfect, you look the whole of it, it is perfect. So perfection, when we say God, we are looking at whole of it. God is not a being sitting somewhere. God is the whole of it. God is everything, everything is contained, whatever creation is there is contained within the creator. It is not outside, God's definition is not, he is a being sitting somewhere, that is the definition of God that we make. We define our God as sitting up in heaven and therefore the whole program of creation includes Gods sitting up in heaven. There is God sitting up in the astral plane and people call him by different names. God, we call them Gods sitting there. We will go back to him. He is in heaven and then we say, 'Yes, there is Allah sitting up there in Jannat. There is Ishwar Parmeshwar. They are all sitting there.'

There is one guy sitting there. We give him different names but he is just one fellow. Who is he? He is one soul who has done good, great, Karma. And being rewarded for that karma, by giving that authority on the astral plane, and he controls the whole of the astral and physical plane, and is therefore God of these worlds. So, therefore, when we are worshipping God we are worshipping that God, and therefore we are constantly imagining God to be sitting somewhere in the space and time, a place like us, but the creator of God.

Somebody asked me good question, 'Who created god? Why are you talking of God? Somebody must have created god also.'

I said, 'Sure, there are several Gods, several layers being created.' Eventually, what do you go back to? If you really woke up again and again, and went to the absolute source which created God, what would you call it? What power would that be? And I said, 'There is no word for that, and therefore, for lack of any word we call it *the word*'.

In the beginning was the word, the word was with God, and the word was God. Have you read that in Johan's Gospel, opening verse. In the Hindu vedas, Rigveda, Rigveda opens with the sentence. In the beginning was the *Naad*, the sound, the Naad was the creator, all things were made by that. Exact translation of Johan's gospel, written thousands years apart, these two things written. So if you go back, what was the origin, what created god is the power which can be translated into modern English as totality of consciousness. I think that is the most appropriate word I could find. A totality of consciousness in which nothing exists outside of it. It is consciousness which creates all forms, creates all beings, creates all souls, creates all experiences, creates all visions, it is that totality of consciousness that comes down, and cannot be disconnected from any part of creation, is right here with us. As human beings we have a source to that totality of consciousness inside. That's where the consciousness operates in the body.

In the human body, when you say, 'I am a conscious being,' where are you saying it from? You are saying it from your head in the wakeful state. Where do you say it from in the dream state? When you are sleeping and having a dream, you say I am consciousness, you say it from what looks like head in the dream, is actually throat of the physical body and so on. That notional position shifts, but in the wakeful state, in which we are sitting now, it is right behind the eyes, operating in the head, the seat of consciousness. And what is linked behind the seat of consciousness? The complete route of the totality of consciousness. So, when we say spiritual path, spiritual path is to withdraw your consciousness to its very roots, and go back to that totality of consciousness. Even God is created by that totality of consciousness and that totality of consciousness we call *Word, Shabd, Naad*, same names, *Kalma*, you could call by any language, any religion, same words are there.

And then we say these are audible, we can hear them, God can't be heard or can we? Maybe we do. But what these are named words. Words are something that can be spoken and can be heard. Naad, the music can be heard. Music of the spheres, the Greeks talked of can be heard. Songs can be heard. Music can be heard. All sounds can be heard. It is audible, that means is it fair to say that the ultimate creator is merely the audible sound current? Well, it is a good expression also. You can use it. It is not literal. It cannot be literally true. So, what is the effect of this? A great impact of this definition is that if it can be heard, why not hear it? Listen to it. If it is part of consciousness and not part of the sounds outside, it should not be heard by the eardrums, but should be heard somewhere else. The eardrums are not designed to hear sounds inside. They are designed to hear sounds from outside, and transmit through the connections with the brain, and make us feel that we are hearing something from the outside. They don't hear inside, but supposing there is a sound inside, we have to hear it from some other ears. The ears of consciousness can hear the sound of consciousness inside. So when we meditate and withdraw our attention, the power of hearing, the power of listening comes into play, and that is what takes us to the root of consciousness, to the source of consciousness.

Listening, now, looks elementary, it is elementary. The power of listening can take you to your Sach khand. Listening is the most important thing. In this consciousness, as built into the human body, there are two major players, your soul, which is unit of consciousness and the mind, unit of the universal mind, the thinking mind. The two units operating and creating consciousness and awareness around the world. The mind is picking up something, is making sense of sense perceptions, and the consciousness is then empowering the mind to do it. But you will notice that the only speaker in our head is the mind. The soul never speaks. What does the soul do? Listen. Listens to what? Listens to the mind. Listens to everything the mind creates. The soul is always the listener and the mind is always the speaker. So, now imagine if we have to go beyond the mind. We stick with the listener, our soul, you listen to several kinds of sounds, the five basic kinds of sounds. I am glad you raised these issues. Five basic kinds of sounds the soul listens to, to go back home. The first sound we call *varanatmak* sound. *Varanatmak* is that which can be written, spoken, if we didn't have *varanatmak* sound we could never go back home. A Master comes and gives a discourse, he uses *varanatmak* sound, spoken sound in language. If the language was not there... what is language? Language is merely phonetic symbols which has got meaning by association with ideas, that's all what any language is. So, those phonetic symbols the Master uses, means go within, do this do that. If we didn't have

that, there would be no starting point, so the spiritual journey begins with the varanatmak shabd, varanatmak sound. It goes on and takes us back to the astral plane where language means nothing, language is automatically translatable, where it becomes a sound, a real sound instead of spoken words. We call it *dhunatmak*, *dhun* means a sound, a tune, like a note being played. So *dhun-atmak* stays that takes us into astral plane, then we go into a sound that we really realize, unlike the words we speak which have a beginning, a middle and an end, there is a sound that has no beginning, middle, or an end, and you can enter into it any point, and the Hindu literature is described as the sound of *Om*. The causal plane sound. It is called the *anhad shabd*, the *shabd* with no beginning, no middle, and no end, it is just there. The *anhad* sound is a resonance, is a sound in which you dip and you will find that you were always there in the sound, and you will always be in the sound. You get out, it is finished. So, when you ascend, you go to the *anhad shabd*, which is the sound with no beginning. Now, when they represent it as *Om*, it is not a correct representation. *Om* has a beginning and an end. *O* and *M*, people write here in English. The correct spelling of *Om* is (drawn out *Auuumm*). See? I started it as if there was no beginning. Now, when the Yogis practice this, they make sure that the nasal sound starts from where there is nothing, and they take it, and they take their breath as long as they can and then fade it out. That it is not here, we are not hearing but it is there. So the *Om* sound is supposed to represent the *anhad shabd* of the causal plane. We move forward there is no space and time. It can't be sound as we know sound. It is a resonance in consciousness with no sound that we know of. Yet, it is called the sound, and we call it *saar-shabd* or *shabd* beyond the sound, and the *saar* is the creative sound, it is the creative power which creates all this, and then we go to the darkness, and go to the other end to our true home, and we call it *sat-shabd*. *Sat shabd* means the true sound. The true sound means the true creator, the word that created everything, God himself, he's the true sound. True sound is no different than the God, the creator himself, and includes everything that has been created, including us, including our souls, and minds, and everything.

So, this is a very interesting path. The spiritual path is not merely to improve your life here. This spiritual path is a possibility to go right to the source of everything within your lifetime. All the equipment, the paraphernalia for going there, is sitting right now in our heads. All of us are carrying it without exception. It is not any particular rare individuals who have it, everyone has got it, everyone has got the potential to be a Perfect Living Master. Everyone has the potential to go to the top, all the stuff that needs is already there. A young child of five-years-old and an old man of a hundred-years-old can practice it. It is not something confined to any particular gender, men, women, children, all can do it. It is all already given to us and it is all lying inside us, nothing is outside. The whole of outside, everything is being created from the inside. We are like that musk-deer that runs around in the garden finding out where the smell is coming from. Where the wonderful fragrance of musk is coming from. It is coming from his head and he thinks it is coming from somewhere. He runs into the garden looking for bushes, trees and gets so tired, falls down getting tired and the fragrance is always coming from inside. We run around like a deer, let us go to this temple, let us go to this pilgrimage, let's go here, let's go near the Master, let's go! We are carrying the real temple all over and looking outside. The temple is inside all the time. It is sitting in our body on the head. This is the real temple, the real place of worship, the real church, the real place where you can find God. In our head in the physical world. As you move forward, of course you will find the physical head was merely an

experience, physical body was merely an experience, like a dream body, it was merely an experience, doesn't exist. But the beauty is that there is thing called the self. People have emphasized the importance of the self. Socrates said, 'Know thy self'. He said the whole journey ends there, if you can find out who you are, because when you find who you are that is the creator. There is nobody else. What about the self, where is the self, at any time, we are sitting here, where is self? Is it not outside? The self is inside the body. Where is the self in the body? If the body is just consisting of all these bones, and flesh, and so on, where is the self, where is the consciousness operating from, where do we think and speak? From the head. So, the self appears to be in this body. OK, when we go to sleep and are in a dream state, we have a dream body, where is the self in the centre of the dream body's head? It is not in this self at all. We have moved our awareness to a dream body and the self has gone where? In the head of the dream body. It is nowhere else at that time. What happens when we go to the astral plane? Where is the self in the head of the astral body? Where is it? The head of the form that we take there, it is always inside any form that we take.

I gave an example the other day of a Chinese philosopher, Fa Hein. Fa Hein dreamt that he was a butterfly and he felt he was a butterfly flipping its wings and going to flowers in the garden. Those flowers were so wonderful, he had never seen those colors in his life, and they were illuminated like the light was coming out of them. He said, 'This must be heaven. I have never seen these flowers.' And the butterfly went from one place to another looking at all those flowers, smelling them, having strange experiences. Then he woke up. The experience was so powerful it made him think, 'Am I really Fa Hein, the philosopher, who in the dream was a butterfly? Or am I really a butterfly, who is now having a dream that I am Fa Hein, the philosopher?' It can be so disturbing. But if people told him when he shared this information with other philosophers, they said, 'Fa Hein, don't make the mistake. You were not the butterfly. You saw a butterfly in that higher state of consciousness. One can see these things.' He said, 'I never saw a butterfly. I was seeing with the eyes of a butterfly. I was the butterfly. I didn't even see myself. I knew I was a butterfly. I was flying like a butterfly.'

Where was the self? In the butterfly. The self stays within, no matter what form you take, and all the secret including the secret of the creator, and the creation is within thy self. So, when we talk of knowing yourself, that is knowing everything. Why we say know your self is because we mistakenly, misidentify ourselves with our covers as ourselves. Physical body is just a cover, a costume we are wearing to participate in the material show. This body is just a cover and we are taking the cover to be ourself. Then we go to the astral plane, we take the sensory receptions, the astral body to be ourself. We take the mind to be ourself at different stages. We never realize what is inside these and somebody calls you by your name. If somebody says 'Ishwar', I said, 'Yes, I think he is calling the self.' You are not calling the self. He is calling the body the self, he says, 'Is that your son?' I said, 'Yes, that is my son.' I don't give a correct answer. I should say the correct answer is this is a son of my body. So, we are constantly misidentifying ourselves with the covers and these covers are different for different shows that we participate in. Like movies, the difference between this movie and the movie we see on a screen is we don't participate in that movie. We are not a character in that movie. We are merely the audience. In this movie we call life, we are not only the audience, we are also the character. We have produced a character to work in the movie, and the movie is all dimensional

going around us, and therefore doesn't look like a movie, and we think it is all real. There are many elements which have made this real, probably if you are coming tomorrow I will recount how we have perfected this system of making every level real. For now, I wish you good night, and good sleep, in the hope to see you again tomorrow.

Various Q & A's

When we say a 'Perfect Living Master', what we mean is he is living in a physical body like ours. We are looking at it as the reality of this world. That when we are in this world, if we need medicine we go to a living doctor. We want to learn something in school, we can't go to the old teachers, we go to a living teacher. Therefore, at the level of physical knowledge and reality, we have to find a Master who is living in a physical body. That is the meaning of a living Master. When we say Perfect Living Master the perfection is a state above the law, above the area of duality, which means that Master must have attained the state of Para Brahm at least. That means, beyond the mind then we call him a Perfect Living Master. Both sadhgurus and satgurus who have reached Para Brahm, who have reached Sach Khand, have been termed as Perfect Living Masters. So, when a Perfect Living Master comes he can release us from the domain of the mind. A living person who has reached that state and is carrying the state with him, while he is with us, is the one we find who can take us home. But if he is Perfect Living Master, he should be able to know more about us, since he knows that our souls are the same than we know about ourselves. If that is the case, he should come to us, not we have to run after him. If he doesn't come himself he is not a Perfect Living Master.

So, how will he come to us, how will he find out where we are? He will come to us through coincidences, through strange set of circumstances in which he will appear just when we are ready. When ready, he will appear. When we are more ready, he will initiate us. When we are still more ready, he will take us home. So, the Perfect Living Master is described as a human being like us with whom we can befriend, not one who performs street miracles, or who gives us good discourses, or teaches us from books, or is very learned. No, only his qualification is he has reached where he wants to take us. If he has reached he is a Perfect Living Master. He may be uneducated, educated, read any books, not read any books, not has material, but he should have an experience which he wants to give us. So, when we are ready he comes to us, so never worry, just be ready.

It's the same thing. Believers, you are talking of believers and those who have faith. Belief and faith are the same provided it is not blind belief or blind faith. If it is a living belief, which grows as you believe in what you believe, and if it is a faith that grows, then both are the same. But if you believe in something, and there is just a steady belief but no growth, it is a blind belief. If you have a faith it should also grow. So, there is no real difference between a belief and a faith, except that belief very often in our terminology has meant belief in his religious dogma. And then it becomes a difference because when religious dogma is believed in, it doesn't change, it remains the same dogma, but the faith increases. So, actually the term belief and faith, I would not distinguish, except that when it is based upon a dogma, any dogmatic statement, and doesn't change, then it is different. So, maybe people use belief to represent blind faith and faith to represent living faith. That is the distinction, but in my mind there is no distinction, you can have a living belief or you can have a living faith.

...

There is no concentration above causal plane. Concentration is a mental act and ends at the causal plane. Only love and devotion is pulled and takes you up. No concentration. No concentration. No, no concentration above the causal plane...

The only point when we have experience of all levels, at that time is in our true home. At all other places we have experience of one level. That is why they say a Perfect Living Master who has reached Sach Khand, our true home, even when he is here, he's aware of all the levels, not one level. The Perfect Living Master operates all times at all levels. Anybody else is operating at one level at a time, including the seekers and the disciples We go one and we shut off. We have one reality at a time and we go to the next reality that becomes the only reality. The others become dreamlike, the next we haven't seen, we go to the causal plane that becomes the only reality, even Para Brahm becomes the only reality. But you go to Sach Khand, all become equally unreal created, and when a Master operates in this, he knows he is operating in all five....

Devotion is an act of responding to love. If somebody loves you how do you express it? Seva, service is a form of devotion, meditating is a form of devotion. I am going to tell you something which is a secret in the spiritual path. The secret is if you meditate to get results you don't get them so quickly. If you meditate as a part of devotion, you will get results. You can give seva service to the Master in many forms. You can give seva with wealth, write a check, there it is done, it is the lowest form of seva. You do seva with your body, cook food for the sangat, make food for the Master, carry his bags, seva with the body. What is seva with the mind? Which is third kind of most important seva. Seva with the mind is to do meditation as an offering, not to get results, and works better and it is a part of devotion.

...

Souls don't select their parents, the mind selects the parents. The soul doesn't come to select parents it is the soul picking up a DVD with the mind, the mind does it, and the mind because of the karma picks up the parents. The parents are predetermined, written up in the DVDs you pick up from the causal plane. These will you're your parents in this life, these will be your parents in this life. So, parents are picked up by the mind in this stage.

...

The world is divided into positive and negative functions. And the negative works along with the positive. Starting from an ordinary atom with the electrons and the protons going to every form of the life. Also, and when it comes to spiritual teachings, there are negative teachings and there are positive teachings at the same time. So, the negative teachings take you away from the true path and take you to rituals and ceremonies, and the true path takes you within yourself, but they happen in the same time. Great Master said, that when there is one Perfect Living Master around, there are at least eleven fake Masters who are teaching something that is not really leading you to somewhere you want to go. So, how do you determine that you are following a fake Master or a perfect Master? The idea is follow a Master that unconditionally pulls you till

you find you can go no further with that Master, and keep seeking more and you will find a Perfect Living Master. It is the Master's job to find you if your seeking is there. So, in that case, you don't worry about what is happening around, just keep the seeking inside you, and you come to the right place. When you read the teachings and so on, when you read all these books, they refer to different factors that are affecting us. But, the practical answer is keep seeking, don't worry about what the religions are saying, what people are saying, anybody saying, what Masters are saying. Keep seeking inside, and it's the Perfect Living Master's job to come and find you, not your responsibility. If you come tomorrow give your name to Cathy we can discuss it further.

<http://www.youtube.com/watch?v=Z0UDZOvflIk>

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