

Consciousness Creates Different Bodies

A satsang from Pune, India

July 6, 2013

Hindi kitne jaante hain?

How many of you know English?

How many of you know Marathi?

Very good.

All languages are represented here. I am very happy to come to Pune and meet all of you friends here. Some of you've known me and I am knowing you now. Some of you might have been watching YouTube. The creator of those YouTube programs is right behind you there. His name is Mark Kazmierczk. He is from Poland, living in United States, and he has been putting whatever I am going to say today will be seen, according to him, by at least 20 thousand people. So I have to be very careful of what I say. Sometimes I tell some jokes which are not appropriate for broadcast. It's all right if I speak in English? Anybody doesn't understand? Koi hai jo angrezi na samjhe? All right, everybody understands. OK.

I have come here just to share two or three important things in life. One, that this place which we are trying to make our home, where we live, is not our true home. We are here very temporarily. Nobody lives here forever. We see people dying. We say goodbye to them. They go away, and then we think we are going to live here forever. That is not true. We will all go. And when we go, we will take nothing with us. We are collecting so much stuff here. This is my car, my jewelry, my clothes, my things, my people, my children, my parents, my boss, my employees. We are making everything "mine," and nothing will go with us at all. Not one of them will go with us. We came empty handed. We will go totally empty handed. And yet, we forget this while we are here.

What is the result of forgetting that we are here. The result is we get attached to things which will not go with us and therefore when we leave, and they don't go with us, we are so disappointed that we have to come back again and again to fulfill our desires and attachments. These desires and attachments are pulling us back again and again, and we don't know how many lives we have lived here like this. And we never got a chance to get away because of this cycle of desire, attachment, and coming back. So, first thing is to realize is this is not our permanent place.

There is a permanent place. There is a place to which we belong. We have a true home where from we came, where we belong, where we can go, and we will go. Eventually everybody will go, because this creation we see around us is also temporary. This whole creation is temporary,

both according to science and according to spirituality.

There is a Pralay, a resolution comes at a certain time. Everything is destroyed, including planets, including all the close relations. They all go away. So one day everything goes away and all is recreated again and again and again. So this is a cycle that is going on, and we are trapped in this by our own desires and attachments to things that are not ours.

There is a famous story of King Alexander. Alexander came to India, and he looted the temples. He made so many thousands of women widows, so many children orphans, killed recklessly all the people, collected all the gold and the jewelry of the temples, and loaded them on his caravan of horses and camels, and took them back to Egypt. On the way he fell sick, and he was having very high fever. And there was no penicillin in those days, nor any antibiotic.

So the physician accompanying him said, "Alexander you cannot survive anymore, you are going to die."

He said, "All the wealth I have collected, I am willing to give to anybody who can take me back home to Alexandria, to my home."

They said, "It's not possible."

He said, "I created so much misery amongst people, killed so many people to collect this wealth, and nothing will now reach even my destination on this earth."

And he said, "But I cannot die. Physician you are wrong, because when I was a young child, a gypsy told me that, "Alexander you are immortal. You cannot die unless the earth becomes made of silver and the sky becomes gold. You cannot die."

He said "That will never happen, so I cannot die, I am an immortal person."

When he got so sick right in the way. He had a silver armor. They laid the silver armor on the ground, and laid him on that. And there was a umbrella, a parasol made of gold and that was put on top of him. When he saw the silver underneath and gold on the top he knew his end has come.

And he said, "Since I can take nothing with me, when you bury me, put me in the coffin, leave my hand outside, so that the whole world should see, even Alexander the Great went empty handed."

And that was actually carried out. In his grave in Alexandria, his coffin was left with a picture on it with his hand outside. To show nobody has ever taken anything. And see how much attention we are giving to gathering things here, to collecting things -- this is mine, this is mine, all the time we are saying this. Then getting attached to them. Then not being able to do our duties properly because of attachments.

One attachment prevents us from having another. Then we go to Swamis and Yogis and they say, "Oh, you must detach yourself. You must practice detachment," and then we try to practice detachment. The more we try to practice detachment, the more attached we are. It is very

strange that when you try to detach yourself.

Supposing I went to America and I liked the pizza there, very nice Shakey's pizza. I said I might get attached to this pizza here. That is not good. So I said, "No, no more Shakey's pizza." The more I said, the more Pizza came in front of me. So detachment cannot be practiced. Nobody has been able to detach by practicing detachment.

In fact there was a story of a westerner, an American, a seeker, who said, "I want to find the truth." And he was told, "The truth is very rare. But in the Himalayas, the Himalayan Mountains in India, you go. In the cave there is a Mahatma sitting there. And that Mahatma has a special mantra, mantra. And that mantra, if you repeat it, you get salvation. You get enlightened." He said that is a good shortcut. Americans like shortcuts you know. I lived there many years I can tell you. That the man travelled all the way to the Himalaya mountains and there he found that hut, in that little cave.

And the Swami came out, and he said, "Swami ji I have come from far off and I understand you have very special words of Mantra. A special Mantra, that if I repeat it I can get enlightened."

Swami said, "Yes I have."

He said, "Can you tell me that?"

"Yes, you have come a long distance. I will tell you the mantra in your ear. Come near me."

So that man went near the Swami and the Swami whispered in his ear, "The mantra is 'Abracadabra,' " a common word used by magicians.

And he said, "Is that all I can hear here? Did I come for *Abracadabra* to all this country?"

He said, "No, there is a little catch in that. When you say 'Abracadabra,' don't think of bananas."

The man tried for years. Every time he said *Abracadabra*, bananas would come in front of him. This is the nature of our mind. Our mind cannot practice detachment. The more you try to push something away, the more you follow it. Therefore detachment cannot be practiced. Then how do we achieve detachment, which is necessary in order to get out of the cycle of birth and rebirth? To practice detachment, you have to practice more attachment, not less.

When a child, a girl is born in her house, she plays with her dolls. And when she grows up, if you tell the girl "Now you're grown up, you are going to get married. Give up your dolls, and now you get married."

She says, "No, I can't giving up my dolls."

She is so attached to the dolls. When she gets married, has her own children, the dolls are forgotten. That means you can shift an attachment. You can have a bigger attachment to something else. The older attachment goes off. That is the only way that you can actually achieve detachment. Not by practicing detachment, but by practicing a different kind of attachment.

So these mystics and holy people who have come and practiced meditation, the method of finding the truth within themselves. They have said that if you can attach yourselves to something away from this world, something inside you, you can have detachment. Unless you have something pulling you from inside, your attachments will not go away. Therefore you must find out what is there which is, not in the outside world but in the inside world, in your own head, where you can get yourself attached. And then you will be able to get salvation and enlightenment. So they came with the idea that you must have somebody in your mind, in your heart, who should be so strongly pulling you, that that attachment inside takes away your attachments from outside. And you get detached. This method of going inside was designed and is called “meditation” by different names.

People practice different kinds of meditation. They practice meditation by putting their attention on heart center, on different chakras, six chakras. They practice hatha-yoga. They practice other kind of yoga, so that their attention is withdrawn inside. But the attention is not withdrawn inside, because nobody has known how to withdraw attention. We have never been trained. We have always been trained how to focus attention, how to put your attention on something. Nobody ever taught us how to put attention on yourself, inside yourself. Withdrawal of attention is the opposite of fully focusing attention on something. All the training we have got is how to focus, concentrate your attention on things. Even things we make up in our own head. We put our attention there, and we get trapped, because we are focusing outside of ourselves.

To withdraw attention to where you belong, where you are, from where your consciousness is operating, where you notionally think from in your head -- to withdraw attention there is a different art, a different kind of thing. True meditation to discover who you are, to discover where your home is, where your inner journey is, requires withdrawal of attention. You have to withdraw attention, not focus it. Even people who are, they tell me they are learning meditation, and they focus their attention if not outside on a picture, or on a square, or on a dot made on a wall, they are making something up in their mind and saying they are seeing something and they're focusing attention on that. Attention is never withdrawn to yourself that way. When you look at something, you make a picture of something in your mind, and close your eyes. You are looking at the darkness outside. Closing the eyes does not take you inside. Closing the eyes is only you can't see what is outside, when you close your eyes. But the eyes, the physical eyes, are still looking outside. And therefore, if you are trying to see something in front and say, “I am looking at something inside, my Isht is there.” That is not an isht inside. Isht outside. And I sometimes give a very practical way of people, for people to find out. Is the image they see inside or outside? If we sit here now, and close our eyes, and want to touch our eyes with our hands. We just take our hands up, and we know where the eyes are. Because biologically we know where the eyes are; where the head is. We don't have to look to see where it is. Nobody has seen one's own eyes anyway. But if you close your eyes, and want to know where the eyes are, you raise your hands like this, and you touch

like this. Now, if you make an image of your isht. Say I am worshipping some image of a god or goddess, and I close my eyes, and I see the image of god or goddess, which I imagine, I make up. And then I want to see is inside me or not? See the image and bring your hands up with your eyes closed, and you'll see that your hands will cross the image before they touch the eyes, showing the image was outside. Image is in front of these eyes, not inside. You have not withdrawn attention inside at all. Therefore, that kind of practice has never allowed anybody to withdraw attention, and find out what is happening inside us, who we are, what is the true nature of our conscious self. And we remain confined to these covers upon ourself, and think that is ourself. We can't get out of this.

People have done so much meditation, but the body remains their only reality. They think this is the only real thing we have. There's nothing else. The rest is all something operating in the brain somehow. Nobody has understood that there is a method, a process by which you can withdraw your attention to yourself, and immediately know who you are. Because all else is surrounding you, including your body, including your head, including the eyes in front of you, the ears inside. You are in the center of the head. This discovery that you are actually located, when you are in a wakeful state, behind the eyes was a major discovery in the meditational techniques. That if you know that you are behind the eyes, the easiest way's to withdraw yourself to that point, and think of that which is right in the center of the head and nothing else. That particular point has been called third eye, Tisra Til, inner eye, real eye. We call them by different names, Luktah. That has been called by so many names. And that is our own location -- that we are sitting behind the eyes, and operating as conscious entities, and just using these bodies around us.

This physical body is only one cover upon us. If there was only one cover, it would be somewhat easy to meditate, and put your attention inside. But there are many covers. This is not the only body we have. If we withdraw our attention here, we immediately have an experience of a different body. Just like if you drop your attention at night when you go to sleep, the attention drops here. You might have tested it out, that the attention is not behind the eyes. Just like the experiment I was telling you, to touch your eyes with your eyes closed. And you will find that any isht that you make, any image you make, is in front and not inside you. Same way supposing you are sleepy at night, half sleepy, about to go to sleep, very drowsy. Close your eyes and try to touch your eyes. You'll find you'll touch your nose, and think you are touching your eyes. Because there is a descent of the notional location of our conscious point in sleep. It goes down.

When it goes down to your throat you will start having dreams. People who able to do yogic exercises by which they can even move their hands and arms during sleep, and they touch their eyes during sleep, they touch their throat. So this notional position where we are as a consciousness shifts in the body. It is not always at the same place. But the fact that we, when we go to dream, have another body. We are running around in a body which looks real, behaves real. The things we see look real.

If you want to know was it a dream or not a dream, sometimes we have a dream where we want to question. Is it real or dream? Many people have had that dream, and they say, "I know it's a dream." What do we do? We ask all the people in the dream, "Is it dream?" "No it's real."

And we believe it is real. The people said so. The only way we know is when we wake up. There were no people. There was no people and there was no verification. We were trying to verify a state of reality from the very people created by that reality. So that's why we can never know. Here how do we find, is real or not real? We ask other people. When we awaken to a higher state we find out all these people were created by us like dream. There's no difference. But we cannot know it, unless we awake to a higher level. So there're several levels we can awake to. It's not one.

There was a movie recommended to me by our host Ashish here, called *Inception*. In that movie, they say that if you go to sleep in the dream state, that time changes. That means if you dream for 10 minutes, it will look like one hour in the dream. You can do a lot of things, one hour things, in a dream. And actually it will be only ten minutes sleep. And then, the second, if you have a dream within a dream, that one hour can become like 50 years. So the third stage of dream can make you feel you've lived your whole life somewhere when only ten minutes have passed. And when you wake up twice, you find it was only ten minutes.

Now he only told me about the movie, but I had gone to some sleep research centers in the United States. In the 60s and 70s when I went there, and they were at that time investigating what is the sequence of dreams that we get? They recorded a dream where a man lived his entire life. He went to school, grew up, married, had children, became a grandfather, and died, and the whole dream took seven minutes. They were recording the dream, and waking up the person from time to time, and all that was plugged and wired like they wired me now. They were all wired, and they were monitoring what was happening. In seven minutes sleep, how could one live a whole life? That was because when we live life, we don't live completely moment by moment. We live flash by flash. In this life we are living flash by flash, but we don't realize it. It is just like going and seeing a movie. Things are moving. They are all still pictures, but they come rapidly one after the other. This life is like that also. Dreams are also like that, but they look like they are all real movements going on.

So when we see that our consciousness can create different bodies, then we realize through the process of withdrawal of attention behind the eyes, that this body which we thought is our only reality is merely an outside cover -- that, we have a body inside this body, which is very light, very light, has no gravity on it, nothing pulls it to the ground. It can fly. It can communicate through thoughts. That means you can speak Russian, and the other person can understand it in Hindi . There is a totally different life going on right inside this body. And we are thinking we are so smart we have got this body, and we are seeing all those things, totally unaware how much more is lying inside. That suksham shareer, that astral body inside, which is more real, longer lasting. It has been there for at least a few thousand years. The average age of that, according to physical time, average age of a astral suksham body is about 1000-3000 physical years. In one body you can have several incarnations in physical body. It is like having many dreams in one lifetime. We never know about it, because we don't wake up to that level. And yet, the method of waking up is very simple.

Method of waking up is to withdraw your attention from this world, from outside, and put it

inside. There was a famous mystic, Bulleh Shah. Bulleh Shah says, “*Rab da ki pana, etho putana ethe lana.*” Very simple, just take your attention from here, and put it in there. You’ll find it. Difficulty is only we don’t know the art and technique of how to put yourself inside. And we close our eyes, and it is dark. And we think that is all there is inside. We never see the light inside. And yet even withdrawal of attention, very little withdrawal of attention, brings so much light and color inside. It amazes us. There is more light inside than the entire light outside, in each one of us. We never see it, because we don’t practice withdrawal of attention. And that is why it is so important in meditation to understand how to withdraw your attention behind the eyes, and be able to see what is inside.

This body of ours, physical body, is very gross, crude, heavy. It is stuck to the ground, and we have to use airplanes to fly. Inner body does not require that. You can fly wherever you like. It can fly at much higher speeds than the best jets now. It can do tremendous things. It can do research. It has a world open up, bigger world than this world. It’s right here. And all we have to do is to go in and see it. This is not book knowledge. This is not something you read and discuss and debate. This is something to practice, and practice within yourself, and you will find how it opens up another vision of yours - that inner body. And then that is not the only body. You can go deeper and deeper in that, and find out that was also a cover upon ourselves. Every body is a cover. Consciousness per se is our reality. Forms are all bodies upon us.

The next body, which is even more subtle, because this astral body, or Suksham body, is only made in the same shape as this, looks like this, and overlaps this body. When we say we have sense perceptions, we can touch, taste, smell, see with these eyes, hear with these ears. We are actually doing it all with the inner body. This body cannot do it if you are not conscious. If you are pulled out of your astral body, this body can do nothing. Sense perceptions, which we are attributing to these sense organs on the body, these organs are merely an external physical representation to filter the perceptions. The perceptions are coming, we filter them, and have rid of it. You remove this body. What happens when you die? When we die, we leave this body. Where do we go? Are we still there?

There are, there’s some books published, number of books on near death experiences, that people have nearly died. Clinically they were dead, and they had experiences that there was a body, they could fly, they could see this body from above. That they could go through a white, bright tunnel. So many stories are there of people who nearly died, and gave this. Obviously, if all the people are giving same accounts, then must be there is some other body that we experience. When you die, you will experience. Nobody is exception, we all will experience. But can we experience that before dying? That is called, “dying while living.”

Can you have the same experience that you will have when you die, while you are still living here in this body? That dying while living is possible. When you withdraw your attention behind the eyes, what happens? You concentrate your attention inside yourself, and the scattered attention which makes you feel you have a body, and through the body this whole world, begins to reassemble back. The longer you stay behind the eyes, the more your attention will gather, and

eventually same thing will happen that happens in real death.

If you have seen people dying, some of you might have in hospitals in terminal cases. When you can see gradually people dying, you will see their hands and feet die first. They don't know where their feet are, where their legs are, their arms are. Gradually they lose their torso. And they're still talking to us. They say, "move my leg here." Leg is already moved there. They don't know what has happened to the extremities. Then they don't know what is happening here. They are still talking. Only when they're brain dead, they're dead. So their death proceeds in a certain order from the extremities of the body, and goes right into the head, and we die when the head dies, the brain dies.

Same thing happens in meditation. If you withdraw your attention behind the eyes, gradually you will not know where your hands and arms are, where your feet are, and gradually the attention goes up, and you won't know you're flying because you've lost the torso, and you are more alive than ever. You know that Maharishi Raman discovered reality by this. He was so sick one day that he felt he was dying, and his only servant who was attending on him had gone away to the market to buy something. He said, "Nobody is here, I am dying." And then he said, "What will happen if I die?" He pretended he was dead. By pretending he was dead, he said "But who's speaking so loudly now? I seem to be more alive when I pretend to be dead, than when I am alive." So that is the beginning of his realization. So when we withdraw our attention gradually to the eye center, this body begins to have the same experience as actual death. It's called "dying while living." And therefore dying while living is a process which occurs automatically, if you withdraw attention behind the eyes. It's a simple method. It's not easy. It's not easy because we haven't practiced it. But it's a very simple method that if you withdraw your attention by focusing it, by thinking about being in the head. How many of you would like to practice it while I am here? Would you like to do that? We'll do it in the afternoon today, OK? So that you know what I am talking about, because I don't believe in giving talks and not following up.

If we don't practice what we read books, we read all the spiritual books, and hear the discourses, they go from one ear go into the other. Book is forgotten after we have finished the last page. It should be practiced. Reading of books will give us nothing unless we practice what is written in there. And nor is listening of discourses any good if we don't practice what we are listening. So that is why I have always made it a point, if I have shared this experiences of mine with anybody, they must practice it -- to see, verify the validity of what I am saying, and to see that the truth is inside you. Not outside. Nobody is going to give you from outside.

All the answers to your questions are inside you. Everything is inside you. Just go in and find. Going in is the problem. We don't go in. We sit outside and discuss what is in. So that is why we don't find out. This process of withdrawal of attention and then finding that you have a different body, you start remembering what happened hundred years ago, two hundred years ago. When that happened, this is the name given to your body here. That is not the name of your inner body. That has several names in physical incarnations. You discover so much about yourself, which you were totally unknown here. So that is why the experience of going within and finding out that

your true self is inside and not outside – it's just a cover.

The second cover is of sense perceptions. This what we call the astral body is merely a form like this body. It has all the senses that we have in this body, in fact sharp. People don't have to use glasses. They don't have to use contact lenses. In the inner body you see 20:20 sharp eyesight, automatically. Everything is so clear. Head become so clear, thinking is so clear. We have it all inside us. And by covering with this dust body, with this earth body, we have closed up so much of ourselves. And now we need external aids to our work. That's a pity. When everything is inside us. That astral body is nothing more than sense perceptions put together. That function of the astral body, of the Suksham sharer, is only to provide sense perceptions to us. Because sense perceptions are the basis of our knowing what is the world. We don't know the world except through perceptions. We have no idea of what the world is, except what we can perceive through the senses. Whether it's telescope or microscope, it's still the senses are being used to know what the world is.

There is a huge world outside of the senses, which we never see. If we go by the laws of science, this table I am touching and feeling so comfortably is solid. It's all hollow. The electrons and atomic particles are so separated, most of it is space. When I used to go to college in Lahore in the 40's and my BA, BSA course in physics, a professor used to say, this world is all space, we have found out. If all the space is taken out, it will become as this planet. Earth will become as small like a football. Then I went to America. I studied there in the 60s. And there, the professor said if all the space is taken out, it will becomes like a little marble. Then now, they say if all the space is taken out, it will become a little dot you can't even see. This is all space then. That means all this is hollow space. We are full of wind, (I have a license, just metaphorically saying) that this is all space outside, and we think it is all real, because of our sense perceptions.

Our sense perceptions create this world. We think the world exists by itself. We don't realize that our perceptions are creating the world for us. And each one is creating his own world. And all the people we see are just like people we see in a dream. So the astral body is just the means to have perceptions, and divided perceptions. That means seeing is separate from hearing. Touching is separate from smelling. So every sense becomes separated in the astral body. Do the same meditation again in the astral body. Withdraw attention behind the eyes of the astral body, and you find that astral body is only a cover. And it disappears the same way like the physical body disappears in the meditation. When that disappears, you discover that you have no form. But your thoughts, your concepts, are the reality. They become real things. And from there all these senses are being created. And you'll find that the senses are only one, and they are split up in the astral body to have a different, varied experience. So the real reality is.

And that very causal body which causes all these things to happen, which we call Karan-shareer or causal body, that body is the mind. Our thinking is taking place as a function of that body. That body or mind are the same thing. When we think in our head, we don't realize where the thoughts are coming from. Thoughts are accumulated in that body. It is the most wonderful thing, that body, because it can carry immense amount of memory. It carries all the

memory. At some point I can explain to you that this whole creation is nothing but a replay of memory from the causal body. It is a technical subject. Sometime I can deal with it. But to that karan-shareer, causal body, our mind, holds all the data with which the entire creation is taking place. It contains all our past lives. It contains all our future lives.

Time becomes a totally different thing than we know it here. Physical time runs only in one direction. There is a past that has gone. You can't go back, in physical time. There is a present. You can't stop it. And there's a future that is still to come. What kind of time is this? And we are so concerned about time. I have no time, I have no time, I have to go there for this time. All the time we are discussing time. And yet if you just apply a little common sense to this, what is time? Here, sitting here, are we living in any other time except now? Do you know we know we never live in any other time except now. We can't live in the past. We can't live in the future. We can only live in now, and now has no time at all - not even a Nano second. Where are we living? If there is no time in the now, and now is the only place where we are, then where are we living? What kind of nature of time is it? The mind is trained to consider the immediate past as now. I've just spoken five words. I said it is now. That is past. I've never spoken the in now. I can't. Now is not even a billionth of a Nano second. Now has no time at all. Only past has time. What about future? There may be something called "future." If you remove three words from the English dictionary, and corresponding words from all other dictionaries -- hope, fear, anticipation. Actually they are same thing. Hope is the positive anticipation. Fear is negative anticipation. Anticipation neutral. If you remove three words, future disappears. Did you ever realize that if you don't do these three things, there's no future at all. Nobody has ever had a future except for these three things. What do we call future? Hoping for something, afraid of something, anticipating this will happen. If we don't do this in the mind, there's no future at all. And yet we say pride, I am going to do this in the future. And we take it as so real. We are taking present as real. We are taking future as real. Whereas the only thing real is past. It has gone.

Now the strange thing is there is no way to go into the past, in the physical body. The only way to go into the past is through memory. You can remember it. You can't go into it. You can remember it. Now would you like to believe this? That what we think is real life going on is merely recalling the past. That's all we are doing, and looks like it's happening in the present. How can you recall something in the past if it never happened? So it must have happened somewhere, where there's real time. So it does not happen in the physical world. All this real has been put up. This DVD has been prepared somewhere else. We are just playing it through memory, and we think it is a real life going on. If you look at it very deeply these are common "sensual" things and we ignore them. We take it for granted. Oh, we have plenty of time. Everything is happening. Nothing is here. No time is here. It's only memory being played. Where is the memory coming from? Memory is coming from that causal body, that mind that stores everything. We replay.

They say we have karma. What is karma? Our life is different. Everybody's life is different. Why? If we're all created equal, why is all our life so different? Some are rich. Some are poor. Some are sick. Some don't get. Some are more healthy than the others. Some are in a better position. Some are living in poverty. Some are living in rich countries, and so on. Why?

Why so much discrimination? Our answer is, our Hindu philosophy has given a good answer. Your own karma. Everything in the world can be explained by the karma. What can we do? So karma is a great explanation for everything. But what is the real nature of karma? Karma is the memory stored in the causal body. And we are playing it out, and that's called karma.

As we go through these actions of life in which there's a distinction. Two kinds of actions come in our life. Events come in our life. One, where we can't help it. Accident takes place. Birth takes place. You don't decide where to be born. It's just a birth, automatic. Accidents. Meeting people. Even, lot of things happen in our life over which we have no control. We never did anything for it. It just happens.

Then there're some things where we decide. Should I choose this or not to choose. Should I go to that meeting or not go to that meeting? Should I eat this food or not eat this food? There are choices. A limited number of things in life, if you look at your own life, you'll find that there were about only ten or fifteen per cent of times when you had to make a choice. The rest was forced upon you. Life just rushed upon you. These two things are called, one is called Pralabdh or destiny with which you are born. Other is called Kariman, or action that you are performing to create more Pralabdh for the future. That's the law of karma. It's always very simple. Law of karma says that you pay for what you did in the past, and you keep on creating more actions, and you pay for them in future. So the one that you have already created, which creates a destiny or pralabdh for you, that was created before you were even born, before you were even conceived. The packages was made first, and then you're born and go through it machine like, automatic. So you go through your destiny, and all these events take place. Then you create new karma in the middle. In those gaps between these events, you make choices. Should I do this, or not do this, should I do it or not? Every time you make a choice, you create a new karma. The choice making creates karma, not the events. They don't make karma. Events are pay off of karma.

Now there are two kinds of lives we have. One where we can create a karma, and one where we pay off an old karma. Where we pay off an old karma, we call Bhog-juni. And the one where you can create a karma we call Karma-juni. And in the Karam-juni we make choices deliberately. That means if suddenly you do something that is not new karma. That's old. If you have to think about it, "should I do it or not? Is it right or wrong? Is it good to do it, or not to do it?" That's new karma. So new karma is only created, and yet we are so sharp in creating karma. In one human lifetime we create enough karma to go through all the species of life, 84 chaurasi lakh, 8.4 million species recorded in the Vedas, which we go through in one life's karma.

We make decisions all the time. We constantly have to decide what to do. At some time we say if this is the problem that we are creating our own destinies by new karma, why can't we avoid it? We should be able to avoid. Now it's very difficult to avoid making a decision, because when a person says, "I will not decide," that's also a decision. The same mind goes into it.

How much free will you have is a very debatable question. People have debated for thousands of years. Do we have free will to decide, or somebody else is deciding for us. That question has come up so many times, I thought I should go into it and see is it real free will we have.

If we have real free will, then we don't believe in God. Because God's definition is he knows everything. If he doesn't know what we are going to decide, what kind of God is he? God is supposed to be omnipresent, omniscient, omnipotent. All the power, all the knowledge, he knows what we are going to do beforehand. If he knows and we don't know, and we make a decision, who is to blame? We or God? If he has laid out a plan that we will even make Kareman karma according to a certain pattern, which he knows and we don't, then we don't have real free will, but looks like free will. So it looks that free will is also an experience. It is something, if you believe in God, and believe God knows everything, then you have no free will.

I was in Harvard University in America and there was another student, very keen seeker of spiritual truth. One day he telephoned to me. He said, "Ishwar I found out the truth." On the telephone. "We have no free will." His main argument was this one. That if you believe in God, and God knows everything, then God must know what you are going to decide. If he knows what you'll decide, where is the free will then. You are going to follow exactly what he knows. You have to live his will. You can't get out of his will. Therefore we have no free will. So I said, "Come to my apartment," and I played a little trick on him. I took up a tray and put a cup of coffee in it, and a cup of tea, and an empty cup.

When he came, I said, "Come would you like to have coffee, tea, or nothing? I have got all three things, but don't use your free will. You don't have any."

He said, "What is this? I've made such a big discovery, and you're destroying it with a cup of tea and coffee."

I said, "I am going to prove to you, not only you have free will, you are trapped in free will. You can't get out of it, even if you want to, because you have to make a choice. You say, 'I want nothing,' it's your choice. 'I want coffee,' it's your choice. You want tea. It's your choice. You create the karma right in front of me, whether you like it or not."

So he was so surprised that this big discovery of his, theological discovery, that if God knows everything, I can't have free will, and no, he can't know if God wants him to take coffee or tea. He can't even know that. So therefore it looks like it's his choice. After he was unnerved I had to settle him again.

I said, "Now I will argue the other side. I will tell you that you have really no free will. If you chose coffee, why did you choose coffee? Think of it. Something in your head made you chose coffee? What are the factors of choice, which make us choose things in life? Only two sets of factors. One genetic. Maybe your father, grandfather liked coffee. It's come in your genes, you like coffee. Second environmental. You might have been sitting with coffee drinkers, and you acquired a taste of coffee. Think of it, there is no third factor that comes in the way of your free choice. That means all the choices we make are either hereditary or environmental. There is no new free choice we can make when we choose freely. These are the two factors we rely upon. And when we make a choice, both the factors are totally fixed. You can't make any other choice. So you have no free will."

So I gave my logical answer and that made him feel a little more comfortable. But the point is the experience of free will, experience of choosing is the best thing that can ever happen, because we feel we are in control. We feel we can make a decision where to go, and because of this experience we can say we want to go home, to our spiritual home. Otherwise you could never be a seeker. The way open to go to the spiritual truth is only through this experience of free will, no matter how real or unreal it is. It is the most valuable tool we have, most valuable illusion we have. In reality you will find everything is illusion. It is just made up. So is free will an illusion, but a grand illusion. It is an illusion through which you can discover reality. That you can go in and find out who you are. You can make a choice.

When I was in India, I applied for the Indian Navy. And we were all trying in the family. So I went to Lucknow for interview. And after the interview, Navy selection interview, there was a Sikh gentleman with a turban and beard and he said to me, "Do you have piece of paper?"

I said "Yes." I had a bag of papers. So he took a little piece of paper.

"Do you have a pencil?"

I said, "Here's a pen."

He began to look at my eyes, and write something on it. And then he folded the paper. I was wondering what he was doing. And he folded the paper 4-5 times, and little piece he put in my hand.

He says, "Now write on another piece of paper what I ask you."

I said, "All right."

He said, "Write a number between one and ten."

I said, "This trick we used to play as children, when you tell someone write something between 1 and 10, they all write 5. And this man is expecting me to write 5. I am going to call off his bluff." So I wrote 3."

He said, "Write the name of a flower."

I said, "This man is from U.P., Lucknow. He doesn't know all the Punjabi flowers. I'll write the name of a flower he's never heard of." So I wrote "Chameli." (CHAMELI)

He said, "Now write your date of birth." I wrote "1926."

He said, "That is year of birth, not date." So I wrote the date. Normally the year is written after the date. My year came first, date later.

He said, "Open that little slip I gave you."

Opened the slip. It said, "three, chameli, 1926," in the same order I wrote.

Now my concern was, when he wrote that I had not even thought of these things. I had not even made a decision what to write. I did not know what his questions will be. How could he guess? What he will ask? What I will think? What I will write? How could he possibly find out? While I was still wondering, he said, “Shall I tell you something more?”

I said, “Yes.”

Of course I was talking in Hindi, but I am just translating.

He said, “When I asked you to write a number between one and ten, you said, ‘this guy is expecting me to write 5, and I am going to call his bluff off.’ ” He repeated my thought, and “therefore I will write three.” “When I asked you write the name of the flower, you thought ‘this man expects me to write the name of Gulab or rose. I will write Chameli.’ And therefore you wrote Chameli.”

He told me exactly what my thought was, and he wrote all that before I thought. Opened my eyes. Enlightened me, this one experience. That man was called a Bhatra. That was a small group of Sikhs, the Bhatras who practice.

I said, “Hold on, tell me how you can do this. Tell me how it is possible to do this?”

He said, “I have learned from a Guru through Sadhna of various kinds he was explaining, just to be able to read another person’s mind. Not what he’s thinking. What he will think in the next 5 minutes. I can read.”

I said , “Where is my free will gone?”

My free disappeared that day. That I am making a free choice, and the man knows beforehand. Forget God, another man is sitting and telling me something that I have still to think about. So that was the day I realized that free will is merely an experience. It’s not real. It cannot be real. It cannot be that somebody else knows, and and you are thinking you only know it. So, but experience is very good. The experience is real, and therefore free will is real. So the experience of free will is real. Then people say that why do we If experience is real, why is it not real. I say because everything else is unreal, and looks real, and is the same thing. Not a very big difference.

If you can go to a movie, a movie is pictures. Movie is only shadows on the screen. I see people crying there. In fact I cry. I have never cried in my life, but I cry in movie. I take movie to be more real. How can we take a movie to be real, when we know its just pictures on the wall, the shadows on the wall. We at that time are willing to consider that is real. Greek philosopher Aristotle, he explained why drama is so important for human life. At that time there was no movies, but drama was still there, the Greek Drama. And he analyses, and he says drama is very essential for human life, because human beings can identify with the characters and think they are real. And he says to make them real (in Greek he says, translate to English) it means “a willing suspension of disbelief” that we will normally not believe. But we willingly suspend that, and begin to believe it. In order to get our own emotions transferred. We can cry, laugh, joke, and feel light, after seeing that.

He says that this is the very thing that is happening in this life. That we create a reality of experiences including free will. We create here, so that we can take it as real and feel light. We make a decision. In life I have decided something. It's an experience. But the value of the experiences is, unless we've understood free will, looks real, appears real, is supposed to be feeling real, but is not real. When do we find it is not real? When you go back home and find the whole show was designed there, written up there. Not only don't have to go all the way back home. Go to the stage of the causal plane. Go to the stage of your mind, and you will see everything that you have to decide was pre-written in the mind. And you're just going through it including the experience of deciding things and creating more karma. The karam-juni where you can create karma is human life. Period. Alone. We can create enough in this one life. To pay off the karma, we can pay off in so many species, and in dreams, and in meditation, and in astral plane. There are so many areas where we can pay off the karma, and very small one little window where we create karma. But our mind is so active. Our mind making decisions is so active. We store up so much.

So third category of karma has now been created. First is Pralabdh, destiny, you are born with. Then there is Kareman, the new action you are creating with your choice making. And third is what cannot be accommodated in one life and goes in a reserve, which we call Sinchit. Sinchit karma is a reserve. It is so big a reserve we have created, that supposing we have a karma free life, and I will tell you how one can have karma free life. A karma free life, even then there is enough sitting in the reserves to create more lives for us. It is a very big trap. It is a very big trap in which we are sitting here, and we don't realize it. We think we are free. We think these bodies are free. We are very intelligent people. We are doing all this. It's a trap. It's a big trap. We are all trapped here. We don't know where we belong. And we die and that's when we regret. Oh, I wished I could do that. I wish I could. Too late. So let us do that while it's time to find out the truth, and go onwards on our journey.

Our journey is beyond our mind, our soul, aatma. Our consciousness is not part of the mind, is not part of the body, is not part of the sense perceptions. It is powering all these things. It is the empowerment through the soul. Consciousness alone makes it alive. You're not conscious, there is no thinking, no mind. You are not conscious, there is no sense perception, no conscious, no body. All these are being empowered by our soul. Soul is the power that creates conscious experiences. It is pure consciousness. And therefore it does not need a form to exist. It takes form for experience. We've taken these three forms of the causal, the astral, and the physical -- the mind, the senses, and the body -- the same thing. We have taken these for experience. The power to create these, the power to use them, the power to experience them, is all consciousness. That's our reality. That's who we are. And to discover that, we have to go above our mind.

Now I must confess I have been travelling round the world from a very early age. I found a guru who was my father's guru. So as soon as I grew up I felt that I was trapped by the father's guru. I never got a chance to select the right teacher. So I rebelled against it. I went to study everything else. So I said I must study what the other options are. It took me 7-8 years to ultimately decide. No, no, nothing else has been found better. But my Guru told me that, "If you find something better, anytime, take it! Don't come to me for permission. Permission granted in

advance. If you find anything better than this what I'm giving you, take it! But do one favor to me, come back and tell me." The guru says, "Tell me, I will also take it." Such an openness made me a big seeker to study all kinds of Yogas, all kinds of Kundalini Yoga, this yoga, Hatha-yoga, all kind of things/tricks I tried. And then all kinds of literature, reading, Pahari, mountains everything I tried. Whatever was available. And ultimately came to the conclusion this was pretty good, what I had. It really goes beyond the mind. Unless you go beyond the mind, you cannot discover who you are. So the whole creation that we are seeing here is controlled by the mind. The three worlds of the mind are controlling this whole creation, and our experiences here.

If you want to know who you are, you have to withdraw your attention beyond even the mind. And pull it inside to a point where consciousness remains and the covers are no longer there. That is when you know what Aatma is. When you know who you are. Then you know that the light inside you, compared to physical light, is one sun. We can't look at it in the face. Your own light is equal to 16 of the physical suns. Each one of us is carrying it inside our body right now. We don't see it, so closely covered everything is, and closed in these three bodies. So to be able to pierce through these bodies, and go inside, and find the truth, that is what I think is the best thing that can happen.

So I was trying to figure out if there is a real kind of yoga that can do this more easily. And that's why I examined all the different yogas. Then I came upon the yoga that I am commending and practicing. It's called the surat-shabd yoga. That means Surat is your attention. Shabd is the sound. That if you attach yourself to an inner sound, that's a fast track to finding who you are. If you try to put your attention by other means, like repetition of mantra, by putting your attention, contemplation, dhyana, things like that. That is a lot of effort. You have to push. In America we have two kind of car. Some are called front wheel drive, and some are called rear wheel drive. The difference between the two cars is, the front wheel drive the engine pulls the car from front. The rear wheel drive, the engine pushes the car from back. So meditation through the mantra and Jap and all that, is like rear wheel drive. You have to push. And listening to something inside, and the sound can pull you, is front wheel drive. So I have found this sound system the best. Every one of us has a sound ringing inside us. We all have this sound. It is not exceptional that any particular person has. It is built into our consciousness. It is not sound of ear, or sound of the head, or sound of blood or anything. There is nothing physiological in it. It is sound of consciousness itself, sound of being aware. That awareness creates the sound and comes right in the middle where we are, behind the eyes. To be able to listen to that sound, you don't have to do anything. After that, the sound can pull you. So that's why this particular kind of practice of meditation where you can reach the sound and be pulled by it, has been found most useful. The sound then keeps on changing. It doesn't remain sound after sometime, because sound is a physical thing. It becomes physical to start with, this Surat-shabd yoga. The shabd which we use, which they say is the basis of all creation. The shabd is what is causing us to have all the experiences. This shabd itself undergoes a big change in meditation.

Now I can tell you what kind of shabd you can come across in meditation. First is, this a spoken, Varan-atmak, which can be varan, that can be written and spoken. Without that you can

do nothing. If nobody tells you anything how will you do anything. So the starting point in the physical world is Varan-atmak shabd, that you have to listen to words, read words, in order to have an idea of where to go. As soon as you are able to withdraw attention from verbal instructions, you go into the inner Dhun-atmak shabd (Dhun means the sound), that you can hear different kinds of sound, especially sounds of big bells ringing, which have been copied in temples and churches everywhere all over the world. Inner things have been copied outside. And we have started following outside, and not seeing what they are meant to be symbolic of what is happening inside. Bell sound is ringing in all of us. When you reach that, the bell sound has the power to pull you to your own center much faster than your own effort. So when that sound comes, it is called the Dhun-atmak. You can cross that sound and go to the next level, the causal plane, where it becomes the sound eternal, Anhad-shabd. Anhad-shabd tried to represent by Om, saying "Om." And when I saw Yogis try to practice this, they wanted to say "Anhad." But OM is a short word. How can it be Anhad? So they start with a nasal sound "Ommmmmmmmmmmmmmmmmmmmmmmmmmmmmm" and keep it as long as they can keep their breath to show it's Anhad. But this is just a sound we are making. That sound is actually Anhad. You get into it. It's already there. And you stay with it. It's never ending. You get out of it. It's still there. That's a true Anhad sound, that comes at the causal plane, the plane of the mind, where the mind is working. Beyond that is Saar-Shabd, which means it's Shabd that's close to reality, and that is not a sound at all. It is, it's like a resonance. There's no physical world, because physical worlds end at the mental level. But to try to describe it, it is a sound that resonates all creation. With one resonance, creation, several universes can be created. And you can catch that sound. Then you know who you are. That sound is heard by the soul and not heard by any kind of body, cannot be heard. Then you go to the final stage, your true home which we call Sachkhand, our true home, Sachnaam or Sachkhand which is a place where you have Sat-shabd, the true sound which is responsible for everything we are talking about. And then you discover the whole show is taking place there. Nothing else was created. All illusions were built there, and we find that we've moved so far away from our own home. Going back home is not a journey. It's an opening up of more and more awareness, discovering more and more of who you really are. That's the journey. Ultimately you find a true home, right now, is around which everything has been built, and therefore it is inside you. Right inside. Right at the wakeful stage. We should meditate when we're awake. There is no use meditate in sleep, and no use meditating in some other state. Take drugs or take other things and meditate, you'll never get this experience. I met lot of people in America on drugs and things. They say we can turn on with these drugs. I said we can turn on without any drugs. Just put your attention on the heart center, you get the same experience you're getting with all that heavy stuff. That does not give you any true knowledge of yourself. But true knowledge comes when you can gradually stay on, with your consciousness, be pulled by the sound, or push yourself with other means of meditation. Which, if you like we'll discuss some other means of meditation also.

And I am very happy that I came to share this. What I say is not Jag-beeti (ed. experienced by the world), it is Aap-beeti (ed. experienced by myself). It is not based on books. In fact till I went to America, I never read any books. I started reading books when people ask me questions from the books. That book says this, this book says. There're so many contradictions. So I have

to study the contradictions. Same book is contradicting itself. In one page it says that you have to make all the effort, do meditation at least two and a half hours every day. If possible do four. If you want to get results, eight hours. Three pages later it says you can do nothing except with the grace of your Guru. What is this contradiction? The books are full of contradiction, and we wonder how can they say black and white at the same time, in the same book? When you go your own experience, you'll find no contradiction. One is talking of this level. One is talking of another level. People don't go to these different levels of consciousness, therefore it looks like contradiction. If you look at the sentence in one page, it is referring to one level. The second is referring to another level. For example, take this example only. Is it Guru's grace that gives you experience, or your own effort? Well first you make effort, and then the effort fails. Then you say effort doesn't work. If you don't make an effort, and somebody says effort is no good. You will not believe it. Mind will not believe it. Mind likes to say I have to make effort. You don't get anything without effort. You have to. So first you must make an effort and fail. Then you say something else that pulls us. Then you discover that even making effort is a grace coming. At the end you'll discover that the whole thing was a grace, and there was no effort. Even the idea of effort came because of the grace. So there're a lot of things, which look like contradictions in the books. So when my Guru heard some people say that these books are containing these things, he said the best way is to throw them into the river. When another person comes, he says read more books. He himself was so contradictory. One day in the Dera, I remember, one day. A man came with his young daughter.

He says Maharaj Ji, "This young girl, we want to get her married."

She says "No, I want to go to college."

"Should we send her to college or marry her? There's a dispute going on in the house."

He says, "What is the difference between boys and girls? They should go to college. No distinction, equality."

"Thank you, thank you," and he went away.

Five minutes later, another man comes with his daughter.

Says, "Maharaj ji, my daughter has grown up, and we want to marry her, and she wants to go to college."

"What has girl to do with college? They should run the home. Marry her."

In five minutes, two different answers. So you can see. Now they look so contradictory to an outsider, but a perfect Guru sees much more than. He can see the whole of our destiny. He can see what is going to happen. He looks at our forehead, and he can tell through the Antyash-karan, written up. It is almost like a language. He can see what is going to happen. We don't see it. Therefore his answers are not always same for every body. Therefore if somebody thinks the spiritual path is a standard method for everybody, it's not correct. Our destinies are different. Our Pralabdhi is different. Our cumulative attitudes are different. Our sanskars are different. Therefore we all need a different way. Only a perfect Guru, who reads us better than we can read ourselves,

can advise us what to do. It is not a generalize thing that anyone can say that there is just textbook from which you can read. So therefore to find a perfect Guru is the best, greatest thing that can happen to you. And the difficulty is you can't find one. No way. I have tried to see if there is any criteria we can lay down to find who is a true Guru. Looks like there are more fake Gurus. In fact my own Guru use to say, in India there are more Gurus than Chelas now. Gurus are growing. And I went to America, and I found it is a very big business of Gurus. It is a big business. Make lot of money. And there are rich people wanting to find something. They are tired of their money, and they are tired of their life, and they're looking to the East. And it's a big investment. Gurus have found good opportunity for doing business. True Gurus have never charged anything for their spiritual services. Never. It is not part of their tradition. Nor do they perform public miracles to make money. Nor do they do any of those things. They look like ordinary people. They are more ordinary than ordinary people. Why? Because they can come near a person. They can be a friend to a person, only when they are like us. If they're not like us we put them on a pedestal, look at them, and even worship them. We can be afraid of them, but we can't be having love with them or have devotion for them.

And I will tell you little more later in the day, how love and devotion is essential. Otherwise meditation has no value. Meditation without Bhakti and Prem is like, in Punjabi we say Paanich Badhani. That means you are trying to churn butter out of water -- never comes. That's meditation without love and devotion. So that is why these people come in such a way that the first thing we feel is they're closer to us than anybody is. It is just a feeling, that they know us better than us, that we can take confidence. They're real friends. They're friends first and Gurus afterwards. True Gurus. And you feel like that. Otherwise so many teachers are there. Teachers are teaching all over. Perfect Gurus are not teachers. They don't come to teach. They come to take us back to Sachkhand, to home. Their mission is very simple. Take you back through the power of their love. They attract you, and take you back home, and you are trapped.

I remember one story, I will tell you. My uncle and aunty were living in Karachi, before partition. And he was a meteorologist, had an office on the beach, beautiful house on the beach. And he invited our Guru ji to come and stay there. So there was a Swami ji there. Swami Brahamananda ji, who was a very beautiful man with bright eyes, and he used to wear a short turban, and he used to wear a patka, a muffler, which he held with great dignity like this, when he would walk. Very nice man, Swami ji. And Swami ji was also a very good Ayurvedic physician. So my uncle and Masi, my mother's sister married to that man, they used to go to him for those medicines, Ayurvedic medicines. They were very good medicines. It suited them. But they also heard his discourses and he would give teaching about the Yoga and so on. About six chakras, how to do Pranayam, and go to the various centers. So when our Guru ji from Punjab agreed to go to Karachi, both my uncle and auntie felt very good. They said we will introduce him to our Swami ji.

So they went to Swami ji. "Swami ji our Guru ji is coming from Punjab, and we would like you to have his Darshan."

He said, "Certainly bring him, I will give him my blessings."

And that is not what they expected.

But they said, “Well, we have to be diplomatic now. How can we handle this?”

So when the Guru ji from Punjab reached there, they said, “Swami Ji, we’ll do something to overcome this little hurdle.”

So they bought a two seater sofa. Love seat. Only two people can sit.

They said, “We will make Guru ji sit on one, and Swami ji sit on other. They will automatically know each other.”

So for lunch time, they brought both together. I was there also. And Swami ji came first and he sat down. And then the Guru ji came from his bedroom. He was staying with them.

He came out, and they said, “Sit down here, Guru ji. This is our Swami ji we were talking to you about, Brahamananda ji.”

And Guru ji folded his hand, and said, “Namaskar.”

And Swami ji raised his hands and said, “I give you my blessings.”

We watched in surprise! “What is this going on?” We didn’t expect this. That our Guru is coming to have blessings from this Swami.

But then after a few minutes, the Guru ji said, “Swami ji, it’s a pity how all these Swamis and Yogis are trapped in the six chakras below the eyes. They have no idea about the eighteen chakras inside.”

Swami ji turns and says, “18 chakras? I have never heard of that. I only know there are six chakras.” He recited the names of the six chakras. (inaudible) of the eyes. He said, “where are these other Chakras that you are talking about?”

He said, “Have you never heard? These six chakras are of Pinda, of the physical body. There are six chakras of Anda and Brahmanda, six chakras of Sachkand. Never heard of it?”

“I must tell you I have never heard of these. Will you explain to me a little more in detail about these chakras that you are talking about?”

He said, “You know we don’t have enough time. It’s a big thing. If you come to our Dera in Punjab I will definitely explain to you the details of these 12 chakras, other chakras.”

We came away from Karachi. Swami ji could not sleep at night. He said, “I am baffled by this 18 chakras business. I haven’t ever heard of it.” So I told his disciples, “I am winding up my Ashram. I am going to Punjab to that Guru ji who came here, and ask him about those 18 chakras.”

So he left Karachi and came to the Ashram, to the Dera. And there, the Guru ji ordered

that he be given first class, VIP treatment. VVIP. Put him in the best guest house, servants around him, to feed him, and “he can see me anytime 24x7, day and night. Swami ji can come and see me.” And Swami ji felt very happy. He was treated so nicely, better than anybody else there. All the disciples are waiting in line to see him and he can just walk past. VIP pass he had got.

He said, “I will try if this Guru really meant that I can see him anytime.” So at midnight he went and knocked at the door. Instructions were there, “If Swami ji comes, open the door and wake me up.” So they went and woke up the Guru ji.

They said, “The Swami ji has come.”

“Yes Swami ji, come in. What can I do for you?”

“No, No, just wanted to say hello to you.”

“It’s OK, anytime you can come, 24 hours.”

And then he ordered that when he is giving a discourse, Swami ji will sit next to him on the stage. So when he was giving a discourse, Swami ji sat next to him.

And the Guru ji said “Swamis and Yogis, it is a pity they’re trapped in the six chakras.” He gave the discourse on the same subject. “They know nothing about their true home. They know nothing even of the higher levels, and these pinda chakras only. They’re roaming around in these energy centers and using energies alone. No knowledge of awareness. No real knowledge who they are. Knowledge of energy only with these chakras.” And this Swami ji was looking like this at him.

After 1 or 2 days he said, “I have a problem Guru ji.”

“What is your problem Swami ji?.”

“When I sit next to you, and I listen to you, I have to bend my neck like this. I am having a pain in my neck.”

Guru ji said, “I also saw that. No, No, it is not right. You sit in the front.” So from the elevated dais, Swami ji stepped down to a chair.

After two days he complains. He says, “I have Guru ji problem.”

He says, “what is your problem now Swami ji?”

“When I sit down you are sitting so high up, I have to look like this. Then I get pain in my neck.”

And, “yes I also noticed that.” “Move his chair 20 places behind.” So his chair was moved to the middle of the audience.

And after 2-3 days he says, “I have a problem, Guru ji.”

“What is your problem now?”

“I sit on a chair, people behind me can't see you.”

He said, “I also noticed that, remove the chair.”

So there he's sitting like anybody else. All the 24x7 is gone, and he is sitting like anybody else after that. The Guru ji gave him a little dispensary room to set up his Ayurvedic medicines, which he did. In those days I was also interested in practicing homeopathy, so we would share notes. I was sitting with him one day. He said, “Your Guru is very diplomatic. He is a great diplomat. Having treated me like I'm being treated now, I would have gone back to Karachi. He gave me VIP treatment. He put me next to him. Gradually he showed me my right place, and now I am trapped in his love. I can't go anywhere. He has trapped me with his love.”

That is the method of true Gurus. They trap you with their love. Why do they trap you with their love. Why not with their knowledge? Because knowledge hinders the mind. Love goes beyond to the *aatma*. Love is not created by the mind. No amount of thinking can create love. Love is natural to our consciousness, to our soul, to our *aatma*. Therefore they want to take you beyond the mind. Therefore their real method is to inculcate real love and devotion. Guru prem and bhakti. Without prem and bhakti, there is no teaching that is really taking you beyond the mind. There are so many Gurus. Many of them are very genuine Gurus. They take you to one stage and think that is Sachkhand. They show you something. You get peace of mind. It is like Sachkhand. They are all beneficial up to a point.

But if somebody is a seeker, beyond that, then he has to go beyond the mind. The truth of your own self, the truth of what all this show is about, comes when you go beyond the mind. The mind keeps you circling around over here only. So therefore these Param-Sant Satgurus, these perfect living masters who come, they come with a mission of taking their marked souls, those who are on their list, to take them home. They take them back home. Willingly they will teach, because mind likes teaching. Mind likes to be taught, therefore they teach. They are not teachers. Gradually the teaching becomes unimportant and the love and attraction of being in their presence becomes more important. It is a very powerful influence. And that is what takes you. And you discover that your love flow is coming from your own higher consciousness, from the most inmost part of you. Thoughts are coming in front. The mind functions at a separate level. The senses are even more external, and the physical body is totally a cover upon it, upon all this. And we think this is our reality. The difficulty is, at one time we can only experience one reality. That's a big difficulty. That's a trap. That when we here sitting in the physical body, we can't see anything more than this physical world. So it's all real for us. There is nothing to compare it, to say it's real or not. When we go to sleep, the dream becomes real for us, and there is nothing to compare. When we wake up then we know it was a dream. We don't know it's a dream till we wake up. How do we know that we are awake when we are really awake, because people ask this question to me. You are talking of this enlightenment and so on, where's the proof.

In Harvard University, which is supposed to be very prestigious university, the professors of

psychology who discuss with me, “How do you know what you are talking about is not created by your own mind? By autosuggestion? You know the mind is very powerful. It can suggest anything and we begin to see things. You say there are inner stages, there are inner things and the light. The mind can create all these by power of suggestion. What makes you be so sure that they’re some real things happening there? This may all be your illusion, maybe all created by your mind.”

And my answer would be, “Yes, it’s quite possible. I am creating all this. But I want to ask you, you tell me what proof do you have that what you are seeing here is not created by you also? Is there any difference? You are looking at this world, where are you comparing it with? Reality? You compare dream with wakefulness only when you are awake. Compare this when you awake more. Awake to a higher level, then you will know whether it is real or not. You can’t sit here and decide.”

So that’s why the definition of reality is very difficult. It’s relative. What is real and what is not real, is very relative. For example, you go to sleep and see some people whom you’ve seen. You are angry with somebody. And that person comes and beats you up in this dream. And while taking a Bad-dua or revenge in a dream, couldn’t do it in real life. And you being weak and other person was strong, you beat him up in the dream. So you think you have taken care of. When you wake up, you find that was not real thing, but the experience, revenge was real. Revenge was real. The experience you had was real, but people were not real. You made them up, to have a real experience. When you wake up from this stage, you find the same thing. But there are some people we see, some things we see in the dream. They’re not real at all.

What about those people, those forms, ghost people. People see ghosts. People see monsters, which don’t exist in this world. Are they real? Well they’re less real than the people you see in the dream who also are not real, but they exist in reality somewhere else. Similarly you’ll find that reality is so relative. So, just comparative with other stages. The higher you go the more you will find who were those people in reality. Not all of them were real. They were made up as puppets. Some were real in another level, and they become real in your dream life or the physical world.

The law of karma operates in such a way that you create real characters in order to interact with them, and pay off your karma. How many of them are real? We all make our own reality. This was one of the big puzzles I had when I started on this method of meditation. Puzzle was, that how does this karma can work in millions of people, millions of interaction we are having here. Next life they will rearrange, that I will meet all those people or many of them. What kind of computer is being used by Dharam-raj sitting there, or the angel of death, that he must be working out now. Him at this person here, he has to meet there now. They have a lottery where six numbers are to be picked up out of 80, and not even one in three hundred million, three hundreds million picks up the right number. This combination is so difficult. You have 20 numbers. It will take trillions of numbers to figure out how the combination works, and this law of karma, where you are dealing with thousands of people. And you interact again next life with thousands of people. And to put them together. What kind of computer is he using? That was my main interest in the spiritual path.

I should go and see. He's using some very special system to figure out how to do the permutation, combination of these karmas. Then I found the reality was, it was not necessary to join up anybody. Your karma is played out exactly by the characters you have to meet, and they're created by you in your life. There was no need of a computer. What you needed was illusion, put the illusion they are real people, and you can create any people. They have no idea. They are doing their own thing. Every person is creating his own world, own people, and own karma. Then that made sense. When you go higher up to the causal plane, you see how it works. This system, how beautiful it is working. All the answers to this deep metaphysical questions are inside us. Just go in. Don't read from books from outside. They will not give you this knowledge. Go inside and they will really give you true knowledge.

I am sharing all this with you so that it will be helpful if you are spiritual seekers. I said we cannot find a guru, because a Guru is like us. But Guru can find us. Thank God! If we can't find. They say when Chela is ready, Guru appears. Nobody says when Chela is ready he can find a Guru. When Chela is ready, Guru appears. When is the Chela ready? When his seeking is so strong. A Chela is only ready when his seeking is so strong. He says, "I am fed up with this place. This is not my place. I have done enough. I want to really find out who I am. I want go home." When this feeling comes, Guru must appear in his life. If he doesn't know this feeling, he is not a Guru at all. Then how will he appear in our life? Through a very simple device called coincidence. You have heard of coincidence? Things happen coincidentally, by chance. This is the most "by chance" thing that can ever happen. Do you know all of the people sitting here I met by chance. All the people I meet every day, I am meeting by chance. So this, the guy standing behind is Mark Kazmierczak. He came by chance. He put some of my talks on a YouTube, and by chance people are coming. And they tell me in their emails how they were looking for something else, and by chance they stumbled upon this. So it looks like that most of our important meetings take place by chance. And they don't take place striving for it, or running after. Don't run after anything, not on the spiritual path. In Sant Mat, don't run after anything. Run inside. If a Guru does not know that you are searching inside, he's not a Guru. Certainly not your Guru. If there is a Guru who has to come and help you, he must come when you are ready. And he must appear by chance. And then you will find that the chance was a design. It is not such an accidental thing like we think it is.

There is a lot of sense in these coincidences and chance things that happen. So keep your seeking inside. Free will, as an experience is the most wonderful thing, because it makes you a seeker. You can seek. You can seek inside. Don't shout for something. If you want to shout, shout inside. Shout inside your head. That's what I want. And a Guru will appear in your life. This is my experience of my entire life. It happened with thousands of people, that they did nothing else except seek inside. And Guru came into their life, and perfect. Of course, other Gurus you can go get teaching. There is no harm in that. You can read books. Very good. You can read books. It's fine. But the Guru will come to your level. He will be your friend at your level. And then you will find he's more than that. He's more than that. Every day you will find he's more than that by experience.

By experience you will discover who he is. Eventually you will find he came from true home

to take you back to your true home. And it's the same home. And not only that, he's the same as you. The split is only taking place here. It's a beautiful experience to know who we really are. There's nothing like it. I have spent my life doing so many things. I worked in business. I worked with the government. I worked everywhere. Worked internationally. Worked for United Nations. Travelled sixty, seventy times around the world. Travelled most countries of the world. Nothing like the path of the spiritual path, and finding your home back. Nothing like having the friendship of a perfect Guru. That's what I found out. And that's what I am sharing with you. So hope it will be useful.

After a break we'll have some actual meditation session. Just a few things we will do together. Amount of time does not give us any extended. Sometimes I help friends and help myself by having extended periods of meditation for seven days, three days meditation workshops. Specially in America. And where people are getting new interest in spiritual path. Because they're fed up of making money, and not being happy. Happiness has disappeared. Money has come. And the richest people I know, multi-millionaires are the most unhappy. In fact I took up a course in economics in the university there. And the professor said what will you write? What is your subject? Try to see what, what inputs make a person happy. Economics! This is an economic question? Input and return on investment? What do you have to invest to get a return of happiness?

He said very unusual subject, but we are an unusual university, so go ahead with it. So I designed a questionnaire as part of my course there. A questionnaire asking one thousand people, picked up from the telephone book of the greater Boston area. Picked up one thousand names and prepared the questionnaire "What Makes You Happy? Give me ten main reasons what make you happy." Collected all the one thousand responses. They were very cooperative. And as a research, it was my research, I was going to get my degree based on that. So I found most of them said the same thing -- to have lot of money, to have a nice house, have a nice family, good, obedient children, and a nice car, more than one if possible, and so on. Same kind of this worldly things they all said. That's what will make us happy. The other side of the page was what makes you unhappy. The opposite of that -- poverty, and illness, and bad health, and so on, and disobedient children. Opposite of the first list. Then I picked up some people for interview, personal interview to go further on their answer to the questionnaire. So one person had, we knew, he was a professor from Harvard and then he got into business. He was multi-millionaire. His net worth was about 10 million dollars, and he said that money makes you happy. So I interviewed him, he said are you happy?

He said "No."

But you wrote, that money makes you happy.

He said, "No, it doesn't make me happy."

I said, "I understand from your statement that you have a net worth of 10 million dollars. That's a lot of money."

He said, "Let me tell you. I went to the same university where you went. I got a bachelor degree, master's degree, doctor's degree in Business Administration. Then set up my

business. And then made ten million dollars. Do you know my neighbor went to no school, has 20 million dollars. How can I be happy?"

His happiness was being marred by his neighbor. I found that our happiness is not based on what we have. Our happiness is based or unhappiness is based on what others have. What kind of creatures are we, that are controlled by our neighbor's state of affairs?

But we all look up, "no I'm poor if somebody else is rich."

"And are you rich if other people are poor?"

"No. I only look at those who are more rich than me. Therefore I am always unhappy."

Unhappiness was amongst all those things that they listed (the people who were interviewed). They said this is what makes us happy, but they were not happy. So that same one thing.

Then I had to write a conclusion on that interviews and work I did. Conclusion was there are two kinds of things that we have in life, the tangible and the intangible. These things I'm listing are tangible things, to have good relationships, to have love of a friend, half those things are not mentioned at all. And those are the intangible things and they are balanced. I found that those who are poor materially had the intangible things, happiness more, more contentment. And those who had more of the affluence and money and houses, they have very poor relationships, broken friendships, and disappointments in life, and are unhappy. I went to U.P., land of Bhagwan Krishna, and I saw those little poorbiyas there, U.P. gardeners, working in Malis, and working in the farms. In the evening they would sit and sing a song with so much happiness on their face -- all poor people. So much happiness on their face. "Are udoo kar mann ki gat nyari sey" they would sing that little song refrain again and again. And so much happiness when I saw them. What happened to their poverty? It didn't affect them. Where did the contentment come from? Somewhere else. So happiness is not based upon any of these outside things. Happiness is so much based upon your own internal things.

The more you meditate, the more you will discover yourself, the happier you will be. You can test it out. Because your dependence on outside things for happiness goes away. You find secrets are all inside. And when you find the secret, and then one of the greatest benefits of having a Guru's friendships, is that it's is a true friendship. It's unconditional friendship. There is no judgment involved. A true Guru never says, "You are a bad boy, I am not going to talk to you," never. He will talk to you, love you, irrespective of your attitude. That's such unconditional love, you don't find anywhere in the world. It's a very rare thing, but you will find in a perfect Guru, that he will extend his love to you no matter what you are. If you love, he will love you. If you don't love him, he will still love you. If you hate him he will love you. You kill him. He will love you. That is the kind of love that you can experience from a perfect Guru. So that's why these are, these are things you find by experience. It is not something you will see in the books. Gurus are so human. They come to our human life.

I had my grandmother, my Nani, my mother's mother. And she believed in doing the Pooja of various gods and goddesses. She had a temple in her house, Mandir, and she kept, this is bhagwan Vishnu, this is bhagwan Shiva, this is goddess Durga. All the gods and goddesses of India were there in her house, and she would light up the candles, and light up the Dhoop. Incense was burning, and she had a little bell, and she would ring, and sing songs. Very happy. Then her daughter, that means my mother, got married to my father who was a believer in these gurus.

He went and told her, he says, "You know these stones and these little statues are nothing. Real thing is inside."

She said, "Forget it, son. Go away you don't know anything. I am getting all my happiness from these statues, little statues. They are real gods for me. How can you come and stop me."

"No, No give up these things. You come to satsang, to my Guru."

She said, "I don't care for gurus. My gods are sitting right in my house, in my own temple."

He tried very hard to persuade her at least us go and meet our Guru ji .

And she said, "No way. These Guru ji, human beings, can't replace gods."

But one day he complained to the Guru ji that "my mother-in-law is very adamant in worshipping these little pieces of stones, and she thinks these are gods and goddesses. And you tell us that god and goddesses are also inside us, serving us. So how can I persuade her."

He said, "You don't have to persuade her. I will come and see her."

So Guru ji came to the house, and she was told the Guru ji has come, and she came up and he says, "I hear," (Guru ji said to her) "I hear that you have a temple."

"Yes."

Can I also visit the temple?"

"Yes."

So he went there. He's very nice. He bowed to all those stones, and took up the bell, and began to ring it, and sang with my mother, with my Nani ji. And my Nani was so happy.

And my father looked aghast! "What is happening here? I thought he has come to give a lecture to her, and he is singing along with her."

So my Nani got so happy, she said, "This is the true Guru."

First she was not believing it, now she said, "He's the true Guru, because he worshipped the same gods I do." Then he went away. Then she said, "I will go and hear his discourse."

So began to hear his discourses.

After some days her mind changed, she said, “You know Guru ji, you visited my house and you saw all those, now I am doing meditation inside, and I understand that the real gods and goddesses are inside. But I don’t know what to do with those gods and goddesses.”

And the Guru ji said, “Do you have a gunny bag in which you get atta and all that? Take an empty gunny bag, put them all in that bag and throw them into the river.”

Imagine, the lady who all her life worshipped those things, packed up everything in the gunny bag and threw it into river Ravi. If the Guru had come and started teaching her, she would never have listened. But the Gurus go to our level, our level, and they come to exactly our state. And they come in the form in which they come to our state. After all they are human beings. They come as human beings, like us, and therefore they have a limited role, always. They live the same life we have lives, short span. Within the short span, they have their work to do with limited number of people, limited number of souls, which is their responsibility. And they are bound to take them back home. No matter what you do. That is their role. So when they come, their role is confined to those few people. They call them marked souls. Those who are marked for them, they have their list. They will take them home, teach them, do them, be like them, be friends with them, go anywhere they are, their disciples are there. They pick them up and take them back home. Therefore they have no pretense, “Oh we are Gurus, we are doing this.” They can become as ordinary, more ordinary than us. And therefore their method is to draw love and devotion from us, to feel that Guru-bhakti, that that is the essence. Ultimately we all come to that. It is not the effort.

There was a judge of Kapurthala state in Punjab, and his name was Dewan Daryayi Lal. He has died now. He has written three or four books -- written books about heaven on earth and so on. And he written with the three masters, he was with three Gurus there in the Dera.

When he retired he said to the Guru ji, “I want to come and have some Seva. Now I want to leave, retire, come live with you in this ashram in this Dera. Give me some seva.”

And Guru ji said, “you can take up any job, you are a very educated person, have done high positions, you have been finance secretary. You can take our accounts, you can be chairman of our trust. You can be anybody you like here.”

He said, “No, I only if you agree, have one Seva.”

“What do you want?”

“I want to be a doorman. I want to stand outside your door and do Seva.”

He said, “all right. Agreed.”

Man stood outside the door of the master, of the Guru, all this life, and enjoyed it.

After a few years he tells the Guru ji that, “I have been doing this, and enjoying my work. I see so many people come to see you, and how they come, how they are drawn to you.

Their history is so interesting. I am going to write books on this, that how people are drawn to Guru not because of teachings but because of his love, because of some pull that comes up. But I have missed out on one thing. I did not do enough meditation. I you tell me the meditation, you can see all those things inside. I was doing Seva outside, I forgot about meditation. I want to catch up on that. I know you go to a hill station, Dalhousie, every year, and this year you are not going. Can I have your keys of your house. That house, with all the spiritual atmosphere, ambience, will be the best place for me to catch up with my meditation. So give me the keys. I will do three months meditation. Catch up with all the lost time, and see whatever I can see inside.”

Guru ji took out the keys of his house in Dalhousie. He said, “Here are the keys, Judge Sahab, go.”

So Judge Sahab went, very happy. “Now I am going to get time to do all the meditation in the world and nobody to disturb, up in the hills.” He went there, opened the house. As soon as he entered, a plumber came.

“Oh. We were waiting for somebody to come. We have to fix the pipes here.”

And they started breaking open things, and so much noise and disturbance. Next day another man comes.

“Oh, we were waiting for somebody to come.”

Then, “Oh, you’re here Judge Sahab , we came to see you.”

He had more distractions, all the three months than he ever had before. He could do no meditation. So he came back, and he gave the keys.

He said, “Maharaj ji I failed.”

He says, “What do you mean ‘failed?’ ”

He says, “I went there to catch up with my meditation. I could not meditate at all. There was more distraction there than even here.”

And Guru ji says, “No Judge Sahab, you passed. You did not fail. You passed. You realized it is not the mind’s effort that leads to success on this. It is really a path of surrender through love. When the Guru bhakti comes, the surrender in your heart and not the ego ‘that I have done more,’ that’s when you succeed in this.”

So he learned a strange lesson, which he didn’t even know as a judge, as disciple for so long. He said, “Now I realize that this is something different.” The true spiritual path is not the same as we are thinking of it. It is something where we have to seek within ourselves, and Guru appears. He takes us through the paces which we require. He adjusts our karma so it can fit in with our own journey inwards. At the right time, he helps us to go, and this is one part where a Guru doesn’t say, “This is the way, now you go.” Most of the teachers say that. “We can tell you the way. Now you

go yourself.”

There is a big cartoon I saw in one American paper, where a girl is there, and there's some dark hole there, and the Guru standing there. He says, “I can only tell you the way, now you jump yourself inside.” They're making fun of it. But these are the Gurus who say, if you go inside only up to the tenth door. They compare it with the nine doors opening outside, and there's a tenth door opening inside, behind the eyes. If you go there, we are waiting there to take you home. The rest of the journey is never alone. In fact, if you are able to do only this much meditation, to manifest the Guru inside, you are never alone after that. Ever. Either in this world or any other world. You can never feel lonely. In one of the troubles with the social life in America is everybody is lonely. They die of loneliness. There's nobody. The maximum suicide rate is at Christmas time and holidays, because they're alone. Nobody is there to share. This is affecting them so badly. Money can't help. If you are lonely, nothing can help. And yet here is a path, here is a method by which you can manifest a Guru in your head. Close your eyes and he's there. And later on without closing your eyes, he's there with you all the time. And you're never alone and never lonely. So this is something very different. The path of perfect living masters is very different from any teachings of any other kind. I wanted to share this with you from my experience.

Now you might say that I've, my experience might be limited, but it is not too limited. It least has got about 75 years of background experience. I have tried this method for 75 years at least. That's pretty good time. It's mostly most peoples' life, whole life. I may be one of the last disciples of that master still alive. But it has been a very great thing for me, has kept me high and above, top of the world, just one path. One spiritual discipline has made me say, continuously all my life, “I am on top of the world.” No matter what job I was doing, no matter where I was stationed, where I was. Imagine if there was no other benefit of this meditation and this path, that one is good enough, to be happy all the time. In this world you can't find happiness easily. And the easy way, the royal road to happiness is to join this path.

Thank you very much for very patient listening to me, I'll join you again a little later. We'll have a break.

<http://www.youtube.com/watch?v=mz80j9rZTQ>

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