

All Events Are Based On Past Karma

Sebastopol, California — February 21, 2015

Welcome, friends, to the second session of our second day in the three-day program at Sebastopol. Again, I am happy to see all of you again. And before we do the meditation session this afternoon, I would like to take up a few more questions that were left over. I request George to come and read some of the questions so we can take them up. Then we'll go into a meditation session.

- Q. When you experience the totality plane, I believe that was when you lost all fear. When you are confronted with a fearful circumstance, do you need to recall the totality or is it axiomatic to your reality?
- A. When you go beyond this physical body and discover this is illusion, you lose the fear of physical activities and physical events. When you rise above your astral body, your sensory systems, you lose all fear arising from sense perceptions. When you rise above the mind, fear disappears completely. When you are in a state of totality, you do not lose that state — ever — and you are fearless forever.
- Q. What happens to kriyaman karmas, present karmas, when Perfect Living Master takes the marked souls back home, Sach Khand?
- A. The kriyaman karmas, or the kriyaman karma, are the karmas we are creating now and they are different from the pralabdh karma, the destiny with which we are born. So, when we go above the mind, all of them are left behind and we carry nothing with us. In Sach Khand there is no karma. We don't have any residue of any karma left with us. We get into pure state of spirit, spiritual oneness and totality of consciousness with no karma whatsoever.
- Q. How far does the master's protection go in regard to healing the earth from Fukushima fallout, ISIS, Al-Qaeda, Putin, etc., on the disciples provide a love-radiating energy from doing the devotion to override these negative power poles?
- A. These events that happen here, anywhere in the physical world, are all based on past karma. They are created for human beings who go through those karmas, and they are being born, suffered by human beings and other living forms as a result of human beings' past actions and intentions. There are different forms of life, and we divide them into two

parts: a life in which you can create karma; and a life in which you can pay off karma. The only life in which you can create karma is a human life, where you have the experience of free will and where you make choices between options. And it is only when you make choices that the karma is created. When you make no choice but things happen, it's because of pralabdh, your past lives. Only when that slots I was talking about in the morning, where you make decisions between choices, when that free will is exercised by you, that's the only time that you create karma. But as I said, we create karma so fast that even in those few slots, which are less than twenty percent of our total life, we are able to create a lot of karma. Since we create so much karma, we need a lot of space to pay off. And we can pay off those karmas as human beings. We can pay off those karmas by taking other forms like plants, insects, birds, animals, and angels, and life on the astral plane. We can pay off our karma at any of these places. We can even pay off our karma at the causal plane, where karma is created. We define this life as a Karam Juni (yug). That means it's a life where you can create karma. And the others are from Bhog Juni (yug). That means they are getting reward and punishment for your karma. So, we have all these areas of experience where we can pay off karma.

These big calamities that come, the big wars that take place, big travesties of justice that take place, cruelty that takes place, sometimes they are a part of very big collective karma, sometimes they are karma of people who injured or hurt — thousands of people at one go. There are karma of people who engineered other people to create karma. There are so many types of karma that we create, and all these events that are happening, they are because of the result of that karma and life goes on because of that. These events that are taking place...the masters do not come here to change the history of this planet or the history of karma. They know the karma will go on. It's an established way to create physical experiences. What they do is to protect their disciples, who are initiated, from the impact of these devastating effects. They also protect their disciples from getting too much pain or anguish or too much reaction to certain karmas by protecting them, and making it very light for them to go through it. They say that a person who has to be hanged because of his karma, by divine intervention can just have a prick of a needle in place of that. So, they do lighten up our karma, and that's the great healing that they do for us, but they do not come to heal the earth or the planet. They do not come to change the nature of this universe. The evolutionary cycle that is going on creating different forms of life, different forms of events, goes on — and will go on. It's always gone on.

I once thought that maybe there's too much violence these days. I went into a newspaper office, and they had records of newspapers a hundred years ago. So, I picked up an old copy. I found the violence was still there! It was almost like it was today's news. I went on

to an Indian newspaper which is two hundred years old, an old Indian newspaper, I went and picked up old copies. It looked like today! This has never stopped. The violence has never stopped. It has taken different forms. It has taken... wars have never stopped, violence has never stopped, torture has never stopped. This is not our world! This is not our home! A home has peace and tranquility and joy and bliss. We can see from these very events that this is not our place. And, therefore, in order to try to convert hell into heaven, it is better to leave hell and go to heaven.

Q. If we are being born in this physical world in order to pay off our good and bad karma, why do we get rewarded/punished in heaven-hell for our good-bad karma or is it part of the karma that we pay off in heaven-hell?

A: Heaven and hell are part of the cycle of karma. In fact, it's very interesting when we experience heaven or hell. In most cases, we experience heaven or hell right after we die in a human life. It's very rare that when we are going and paying off our karma in the life of a tree, life of an insect, life of a bird, we can go to hell or heaven. It's after a human life and after we finish this... we have in this particular life done something which deserves heaven and done something which deserves hell. They do not cancel each other. Supposing we have done something which entitles us to one month in heaven, in a particular heaven, and one month in hell. We have the last choice, last free will as we die, and as we see what is going to happen both in heaven and hell, the last choice given to us: "Where would you like to go first? Heaven or hell?" Now, I find this is a very divided opinion amongst people. So just for my information and education, I want to know from this group. How many of you, if you were given a choice when you die that you have to spend one month in heaven and one month in hell, how many of you would like to go to heaven first? How many of you would like to go to hell first? The hells have it. It's amazing! I can understand, I can understand the two opinions. I can understand those who voted for heaven. They said: "Maybe something can happen in heaven and we will never have to go to hell." And those who voted for hell, they said: "If we go to heaven first we'll be thinking of hell all the time and make it hell there! Therefore, let's be done with hell and enjoy heaven." So, I can understand, but that's the last choice we have. It's part of the karmic pattern that we go through. In different forms of life, heaven and hell are part of the punishment and reward in the same cycle.

Q. How do you meditate with love and devotion? How do you develop love and devotion?

A. I will deal with this immediately after the question hour.

Q. I have a difficult time grasping the concept of we souls choosing lives of pain and suffering in order to appreciate the opposite, bliss and pleasure. Can you please elaborate?

A. We are living in a world of opposites. These opposites are not only optional, that we can choose one option or the other, they are necessary in order to have any experience. Take, for example, the experience of light. We are seeing light here. Imagine there is no darkness and this light was all the time there whether we could open our eyes, close our eyes...you know, we would never see the light. We would not even know it is light. Darkness is necessary to see light, and great darkness is necessary to see very bright light. Similarly, if somebody has never seen anything bad, the good will never be observed, because there's no comparison. Our entire perception, our entire understanding of what's going on around is based upon pairs of opposites. That is why we say this world is a world of duality. It's a world of opposites, pairs of opposites. Nothing can be experienced if there is no opposite of it. So, you can look at all the things you experience, and you will see the experience comes into being, comes into your awareness because there is an opposite of that existing. And that is why we go into this world of pairs of opposites so that we can appreciate a world of no opposites, of bliss all the time. Now, we come into the world of pairs of opposites and go into a world where there's no opposites.

Now, supposing this creation had not taken place and we were only in the state of bliss. We would not know what bliss is. When we come to this, a world of duality, a world of opposites, we go back to our true home, we appreciate because we know what we are normally getting and what those people are missing who have not gone out. In fact, they have described this in some of the books. In *Anurag Sagar* and some others, it is said that the souls who come here into the world of duality and go back to their true home, they dance with so much joy and bliss compared to the souls who never left the Sach Khand. And the souls in Sach Khand say, "What is so special about you?" They name these souls who go back from here as "*hans*," and they name the souls who are still living there, never came out, as "*bans*." And the bans are dancing with bliss, but the hans are dancing even more. And they ask the hans: "What is so special about you? We are all in the land of bliss, and we are all having a great time. What is so special that you are dancing even better than us?" And the hans says: "You do not know what you are missing, because you don't know what you have got. You never saw the opposite."

Now, once we say that the true home is beyond pairs of opposites, then naturally we are experiencing something which has nothing opposite there. To create the experience of our true home, we create an experience of pairs of opposites. Although the duality is only here, and there is no duality there, this duality becomes an opposite of non-duality. And

that is why non-duality becomes experience-able. It is such a wonderful state, the way it has been put up. And that is why, when we go back we discover the true bliss and appreciate it much more. This appreciation is part of the spiritual function of the soul. It can appreciate beauty and joy and bliss, as I mentioned earlier. So, that is why an experience here goes back to enjoy that. But, there is another caveat to that and that is: Supposing both experiences were equally real. Supposing that was also real, this was also real. Then we would say: "Maybe it's not worthwhile to create so much suffering and unhappiness in a world of duality to go back to our true home." The truth is, this looks like a dream, and no matter how bad the dream is, when we wake up we say: "Thank God it was a nightmare, it was a dream — not real." When we go to our true home, we discover that what we created as opposite was actually just a dream from there and were not real like the reality of our true home.

- Q. When trying to sit behind the eyes, I feel a lot of tension, and my eyes want to turn upwards as if trying to look backwards. Is this improper?
- A. That is not the correct way to meditate. In meditation, we are not going to use these physical eyes, or this physical body, or our sense perceptions at all. In meditation, we use imagination, we use the eyes of imagination, never these eyes. We do not try to look backwards with the physical eyes, because they cannot look backwards. And when we try to focus these physical eyes on looking at anything inside we get headaches, and our eyes get tension, and there is no successful meditation anyway. Therefore, during the meditation sessions, I always say: "No tension on the eyes. No tension on the head. It has nothing to do with these eyes, nothing to do with this head."

Yesterday, in our little experiment, you all looked at flowers, at beautiful flowers. There was no tension on the eyes. You looked at a drink and had a sip of it. No tension on the eyes. You ate your snack. No tension anywhere. You enjoyed the experience, because there was nothing connected with the eyes, or the mouth, or the nose in those experiences that we had. They all took place at the astral level in our head. The astral level and the imaginative level are the same. We think imagination is imaginary because we think the physical is real. Therefore, all the time we imagine something we say, "That's imaginary. This is real." You go there, imagination becomes real — reality — and this becomes a crude copy of that imagination. So, therefore, imagination should not be taken so lightly. All imagination that we have here comes from there, and that is why during meditation we use this great tool of imagination to create the sense perceptions of what we want to see, what we want to do, what we want to talk, repeat, do anything. It's all

done with our imaginary inner eyes, not with the physical eyes. No tension should be put on the physical eyes or on the head at all.

Q. Just out of curiosity, what do you do all day long on the higher regions?

A. All day long, you write emails.

Thinking of emails, I remember somebody sent me a cartoon of a young monk asking his master, the senior monk, he said: "Master, is it appropriate for monks to use email?" And the master says: "Yes, you can use emails, so long as there are no attachments."

Q. The earth is in a processing of ascension. We, as humans, are having to adjust our frequencies. Can you address ascension?

A. This is an evolutionary process. This has always been going on, and we revert to a zero-state again and again, and the ascension starts. And there is an evolution of human bodies, evolution of forms of life. At the same time, there's an evolution of awareness and consciousness that goes on. And, as time goes on, the ability to reach higher levels of awareness increases. At the same time, the temptations and distractions increase. Therefore, it so happens that in the various eons of life that goes on in this planet, we find that we are balanced out by: Less distraction, more difficult to meditate; more distractions, easier to meditate because of our higher ascended awareness. So, this is a continuous cycle. It goes into several cycles which they divide as yugas. They say there are four yugas through which you pass. The earliest yuga has very few distractions with not much civilized living, not much civilization, no iPhones, no computers, no movies, no distractions. Very little distraction of life takes very long because of the difficulty of reaching a higher level of consciousness. And then the yuga changes, and more of the outside things, distractions come, becomes easier. Today we are passing through the fourth yuga of Kali Yuga, the Iron Age. In this Iron Age there are the maximum distractions, and there is a maximum grace of masters coming and more masters coming during this age than ever before. So, it's balanced out and this is a process that goes on. After this, we destroy everything, and we start all over again. This is the nature of our life on this planet.

Q. Is it the seeker's role to follow his or her master's instruction to reach the radiant form? What role or help does the master play during the early stages of the path?

A. In the earliest stages of the path, you recognize a master as a human being who appears to know more than you do — period. That's what you think, and that's good enough for a start. So, you are guided and sometimes you say: "I am thinking of something. Does the master know what I'm thinking? I better be careful what I think." Then you begin to feel master gives you answers, occasionally. "How did he know? How did master know? Maybe he can read our minds." This gradual process that we go on in our relationship. Then comes the period when we feel the master's love and grace is amazing, is helping us. This is all happening physically. We have not reached the radiant form. Then, there's all external experiences we're having. In internal experiences, we begin to try to meditate and think of the master. When we do meditation properly with love and devotion, we begin to have a conversation with an imaginary master, which we figure out ourselves. Then: "Are we sure we are talking to the master and not to our mind?" So, when a Perfect Living Master initiates us, he tells us how to check out if it's the imaginary master your mind is making up, or it's the real master who initiated you that you are talking to. So, we apply the test, and very often in the test we fail because it was the mind making up the master. But in the test it fails. We were just trying to talk in our own imagination and thinking it's the master telling us. He was not telling us, because we applied the test and it failed. Then gradually, when we apply the test, it doesn't fail, and we see the master's come now. Sometimes the master hides, and we can feel his presence, and we can hear his voice, but we cannot see him. This experience continues for quite a while. Then the master ultimately appears, and in the radiant form. He appears in the distance as if he is coming from a distance and goes away. He comes again and goes away. This is because of the nature of our attention. When you try to concentrate attention, it does fluctuate. It goes and comes. It's the attention that is wavering that gives us that kind of experience. After practice, you can see the master anytime you like and have a conversation, and with the safeguard of checking out it's not the mind, you are able to have a daily, continuous relationship. After that, the master is there whether you close your eyes or don't close your eyes, that you can feel his presence. After that, you can see his presence. You can see him inside and outside. You can be driving your car and feel in the corner of your eye he is sitting next to you. And you can say, "There he's sitting," next to you. So, the manifestation of the radiant form of the master comes in these stages, but eventually he becomes a friend always with you. Then more things happen. Supposing you are under attack by somebody and we say, "Master protect me." Until we have reached the stage where we have manifested the radiant form, protection is just a thought, a belief in our head, "Master has protected me." But, after the radiant form has come, master steps in front of you and he says, "No, nobody can touch him." It's a great experience! There's a power manifesting as a human being in a physical manifestation, and you can see that the master protects. When you are a friend, he is on your side. And, supposing you are doing

master's work...supposing he gives you some seva, some service to do that "You do it for me." You go to perform that action. You'll see master gets right inside you. You feel your body and the master's body is the same. These experiences come, begin to come automatically, the greater your progress is. The radiant form, once it is developed, the master is doing all these things. We discover, at the end, that all the steps that we have gone through were done by the grace of the master because just by trying to push with your own mind you cannot create any of these experiences. So it's the master's love and pull that creates all these gradual experiences for us.

Q. I have been initiated by a Perfect Living Master who named his successor. The successor doesn't come often, so I am enjoying this seminar very much. I believe you may also be a Perfect Living Master. Was I hoodwinked by the other Perfect Living Master, or is this a Kabir-Nanak kind of deal?

A. First of all, I should clarify that I am no master. I don't look like one. I don't behave like one. So, don't make that mistake. I am just a disciple of the Great Master, Hazur Maharaj Sawan Singh. And what I am doing, sharing my experiences with you, is my seva, my service to my master. You think I'm doing it for you? I'm a very selfish person. I'm doing it as my own seva for my master. And what happens, what you get, you are getting with his power. I can guarantee you everything that you're getting with me, my friendship with you...the...what is the power behind this is Great Master. I see it. I see it working. Therefore...so don't put me in that category of your Perfect Living Master and the successor who comes or doesn't come. But, if you are enjoying this seminar, I am very happy about it and all the credit goes to my master. So...but I am happy that you get it. And if your own successor of your master doesn't come, it doesn't matter, because you are not initiated by the successor, you are initiated by the master. Do not think that this is a kingdom where a son inherits the father's kingdom and becomes a king. Masters come on their own authority for their own souls, their own marked souls. The masters come for them. It's not a succession that matters at all. If there are successors of masters, they come for their own souls. Of course, if you are believing in a master and go to his headquarters or go to his dera or ashram and you are happy to go there because your master was there — that's wonderful! But, your master is your master, and there is no need to switch loyalties to a successor because your master has died, because a master will never die if a Perfect Living Master initiated you. He never dies and remains your master forever. Not only remains your master for the rest of your life, he'll remain your master even if you are in the astral or causal plane for a long time. The same master will be with you. So...but, enjoy the seminar anyway.

Q. A well-known master, Baba Faqir Chand, says that the physical form is not aware of miracles ascribed to him. He says it is all mind. Please comment.

A. I had a good chance to meet Baba Faqir Chand many times. He happened to be our neighbor in Hoshiarpur City in Punjab, and that was where his dera was. And he followed another route of succession from Soami Ji of Agra. And he was teaching the same path of the masters that Great Master was teaching, that other masters were teaching. And I loved his teaching. I used to sometimes meet him privately. He was a good friend of my father by the way. And so, we were meeting frequently. And he had two good reasons to make a statement that masters really don't know anything, it's all in the mind of the disciple when he sees miracles. And he, in a couple of his discourses, has actually said that during the war, where the Indian army was also participating in the war in the Middle East, he was working in a base post office in the war...advanced post office, I think, in the war...and three of his disciples were in the advanced section where actual battle was going on. One day, those three advanced satsangis of his, they were outnumbered by the enemy and ambushed by the enemy. The enemy was on all four sides of them, and they knew they were going to be killed, because everywhere they looked the enemy was all there. So, they all three sat together, and they prayed to their master, Baba Faqir Chand, and they said: "Baba Ji, we have been ambushed and we are going to die today. We want your blessings that you will take us to Sach Khand, and that we will not die like ordinary people." All three of them saw Baba Faqir Chand in front of them, and he came and he said: "No, you won't die. Your time is not yet. There is a bush behind this where you are sitting in the camp. Behind that tent there is a bush. You remove the bush. Underneath that there's a tunnel. If you go through the tunnel, it'll come out behind the enemy lines and you'll escape." They removed the bush, and they saw there was a tunnel exactly like Baba Faqir Chand had told them...and he disappeared after telling them...and then they went through that and came out and were saved. They ran to the base post office where Baba Faqir Chand was working and said, "Baba Ji, thank you for saving us!" He said, "What? I never saved you." They said, "We saw you. You saved us!" He said: "No, no. It must be something in your mind. It must be inside you." "Baba Ji, don't play these tricks with us, because we know you saved us. We saw you! We would never have known. Our mind would never have known that there is a way out and we could escape." He said, "Tell you the truth," he told them: "Tell you the truth, I was myself was so frightened when the shells were falling outside my camp. I was so afraid. How could I save you?" And this story spread like wildfire. And he himself mentioned this story a couple of times. So, people say that Baba Faqir Chand was the only honest mystic, the only honest master, who at least declared the master knows nothing. It's only...everything is in the head, of the mind, of the disciple. Now I know that Baba Faqir Chand knew everything. We had so

many conversations with him. He was a regular Perfect Living Master. Therefore, what happened? What is this story then all about? The story is that too many people were not meditating. They thought they could blindly follow a human being as a master and get everything. Master was insisting that truth lies inside, and they were trying to follow outside. So, he took this ploy, a very simple ploy, to tell them: "Outside master knows nothing. Go inside and find the inside master is helping you." Now, did he tell a lie? No! He told the truth, because the real master is inside. The real master, when you get initiated, is actually inside you. What about the human being outside you who initiates you? It's a reflection of the inner master outside. A real master who really takes us to Sach Khand is inside us, not outside. The outside is coming because we are not inside. Supposing there was a way that we could always go in and see who's our master, we won't see outside master. We would only see the inside master. So, therefore, the truth is that our master is really inside and its reflection is outside because we can't see inside. And he functions outside exactly like he functions inside. Therefore, Baba Faqir Chand's main idea of emphasizing this was that don't just follow a person outside. Do what he says which is to go inside and find the real master inside, find the radiant form of the master inside. So, that is why...there is a book, a biography of Baba Faqir Chand. The title is: *The Unknowing Saint*. The saint who never knew, who said, "I didn't know anything." Incidentally, his son also took over the *gaddi*, and he claimed he knew everything. So they said: "Your father used to say he knows nothing." He said: "My father was too humble. I am not. I know everything."

Q. Do you find that older people have a harder time learning to meditate than younger people?

A. I can't make a general rule like this. Some older people are very good at meditating. They have more time. They are less distracted. But I do know that meditation as an exercise, meditation as an ability to sit quietly in your body, with good health, and to concentrate your attention...in that case a younger age is an advantage. I do feel that the earlier one can start mediation the greater efficient...the greater efficiency will be there in that meditation, because health does make a difference. When you get old you have sickness, your knees are hurting, you can't sit properly, you don't know what time you will have to run to number one...I mean, these are things that really come in the way of regular good meditation. Therefore, to that extent the younger people have an advantage and I always advise young people: "Start as early as you can. Don't postpone. Don't postpone meditation. The best results you will get when you are still young and strong and healthy and can get all these things done." So, therefore, there's a certain advantage. But, on the other hand, very senior people have more time for meditation and that is their advantage.

So, I cannot generalize this, that always the younger people will have an advantage. They have their own advantage; older people have their own advantage.

Q. Do we experience pain or suffering on the astral plane? How do we feel it without a physical body?

A. We do not suffer pain or pleasure on our bodies at all, not even here. When we have pain on our body, it's the astral body suffering, not this body. Physical body does not suffer pain or pleasure. You can take the awareness out, by anesthesia, by putting your attention away — there's no pain. You can use acupuncture — have no pain! You can just shift the attention away. The body by itself does not have any pain or pleasure or any other sensation. The sense perceptions are all built into the astral self. Therefore, whether we have pain or pleasure here or on the astral self, they are always on the astral self. That's where the sense perceptions are. So that is why we don't need this body for pain and pleasure. We need the astral self, the sense perceptions, to have pain and pleasure.

Q. How similar is Sant Mat to Buddhism?

A. Very similar! Buddha said that the truth is inside; Sant Mat says the truth is inside. Very similar. Buddha said that nothing...that everything that we see here comes out of nothingness. That nothingness is not...Sunya, what he called Sunya...is not emptiness, it is nothingness. Nothingness means nothing has been manifested. All that can ever be manifested is included in the Sunya, or the zero or nothingness. So he gives an example of how we find that actual creations do take place out of nothingness. When these creations of the worlds, physical and astral, they dissolve...they dissolve back into nothingness, into Sunya, and from there they all come back again. So, he was right in the description of what is happening here with whatever is explained in Sant Mat teachings also. Buddha also felt that the truth lies within and running outside does not help us, which is also true. The Sant Mat said the same thing. Buddha also said that meditation helps us to discover ourselves and attain the state of Nirvana, or to go beyond life and birth, and Sant Mat says the same thing. So, many similarities between Buddhism and Sant Mat.

Q. What place does shamanism have in your opinion?

A. In my opinion, the shamans have a vision...they have a vision which has been developed, and they can see things which is beyond our physical vision. Sometimes it is a vision because we can see but we don't have to see, because we don't know how to see, and it's

actually here, even physical vision. An example was given of a shamanic vision where they said on an island there were people living and they had never seen a ship. And when the ships came at a distance they couldn't see anything, because they never knew what a ship is. But a shaman there could see. He said: "There is some new form of thing coming and it's a ship." And when it came, he could show others these are ships. So, he was considered to be shaman because he had that vision. It did not necessarily mean that he had to show some supernatural sights. He could show that which we neglect to see, which our sense perceptions don't see, but when he points out, we can see. So shamanic journeys have given wonderful experiences to people, and they follow several shamans. Shamans themselves are of several categories. Some just deal with external things, some deal with a little more, some deal with the astral plane and some go a little higher. So, shamanism is...people have practiced that or gone to shamans. They have some kind of a head-start, because they know things are all inside and coming from our perception.

- Q. Have you been to Sach Khand? Have you seen Radhasoami? How many of your followers have been to Sach Khand?
- A. Well, let me tell you something. I am a follower of this master, Hazur Maharaj Baba Sawan Singh. He initiated me and he promised certain things, and he has kept his promise. He told me not to share any personal experiences except what he says he will allow for me to share. It's a fair enough bargain. He gave me so much, I can only share what he authorizes me to share. I'm sorry to say, unfortunately, he does not want me to give an answer to this question. So, all I can say indirectly—and very indirectly—I can say that whatever he promised, he delivered, and I am very happy for that. I have no doubt about it. He convinced me to the hilt he was a Perfect Living Master. Now whatever these statements mean, you can take it at their face value, but more than that I cannot say about my own experience, how far I went or what I saw.

So far as Radhasoami is concerned, Radhasoami is merely a name given to a movement that started in Agra, and Saint Shiv Dayal Singh, who we affectionately call Soami Ji...Soami Ji taught Sant Mat, the same Sant Mat we have learned from all other Great Masters. He did not teach anything different. And what he taught us was identical to what we are talking about except when...his wife's name was Radha and he was called Soami Ji...so a lot of people began to think that Radhasoami is to pay respect to the husband and wife, Soami Ji and his wife Radha. Radha was her name. And he clarified. He says: "If you say, 'Radhasoami', please do not take these as my name and my wife's name!" And in one of the quotes, to quote him, he says: "*Radha aad surat ka naam; Soami aad purush tum jaan.*" That means: "Think that the primordial soul from where this whole started, call

that soul as Radha. And the Purush, Sat Purush, who created all this, should be called the Soami. Therefore, when you say: 'Radhasoami', do not refer to me or my wife. Refer to the ultimate reality." That's how he explained. So, therefore, Radhasoami began to be used for that. Then one of his disciples whom he named to carry on his work, he said, "I want to use these words: 'Radha Soami'." Soami Ji told him: "My mat, my path was Sant Mat, but if you like to call it Radhasoami with my interpretation, go ahead." And ever since then this word "Radhasoami" became very popular. And, in fact, it became almost a greeting. When we used to go to our master, we used to greet each other, "Radhasoami!" It almost became like a "Namaste." When you say, "Namaste"... What is "Namaste"? *Nama-sate*. You are saluting the truth. "Namaste" means "nama sate," that you are saluting the truth. "Radha-soami," we are saluting, as a soul, the ultimate Sat Purush. So the meaning was only a salutation. But later on more things developed and people began to fight over words, and they fought over words like they fight all the time. Like we fight over scriptures, we fight over quotations, and they began to fight what words they mean. And the current thinking is that the highest form of awareness that you can have... which the successor of Soami Ji, one Rai Saligram, was the postmaster general of UP, which he said that there are regions where Sat Purush can also have excellent experiences to generate all the experiences below. After all, the creator, when the creator creates all these levels of experiences in these worlds around, where does he go for his lab, which is his research lab that he has to go and say, "This is the kind of world I can create"? So, Rai Saligram, the successor, he said that there are three regions even beyond Sach Khand, which no soul can go to, but Sat Purush can. The Totality can experience within itself those three regions, and he called them: *Alakh*, *Agam* and *Anami*. And because he named them...it was very easy...the mind loves classification, mind loves how many stages there are...so when we say first stage, second, third, fourth, fifth, there's the True Home...he said, "No, eighth! Three more!" So it becomes a superior belief system. Eight. We can add a few more and make it ten, eleven and make it more superior. But the truth is, that the reference to those, *Alakh*, *Agam*, *Anami*, is a reference to... What does it mean, these words? "Alakh" means it cannot be...lakhya...it cannot be described or written. "Agam" means it is beyond knowledge. It cannot be...agam...beyond knowledge. "Anami" means it cannot even be named. They are talking of states of being which are beyond our knowledge, beyond what we can think of. And the ultimate creator, the Sat Purush goes...can go into these regions of experiences of his own in order to pick up everything that is created here from there. Which means, including darkness. Darkness would not be here if it was not somewhere in his pocket to create. So therefore, he has his own regions to create. So, the current belief, because they put the categories from five levels of consciousness to eight levels, they said the eighth one — the *Anami* — would be the highest, and we can call it the Radhasoami.

So, there are always controversies about words and use of words. It's not important to run after words. These words are not spoken beyond the mind. In the mind, there are no words. And therefore, to...to figure out intellectually what it means will keep you always in the mental realm. All intellect operates in the mind and never takes you to spiritual regions. Therefore, leave the words aside and go with the real thing. Go within and go with the help of a Perfect Living Master beyond the mind.

Q. What is the significance of folding hands in worship, and why hands?

A. Well, you could hold feet together too. It's a little more difficult. There are many ways in which you can salute somebody. You can say "Hi," or you can show we are close to each other, we are friends. Here [demonstrates folding hands], "I"... "you"... "friends." It's a sign of friendship. When we fold hands, we are expressing our friendship, and it is also used in conjunction with the word "Namaste," that we are friends in common with our creator. So, therefore, it is a great salutation. So, we fold our hands to salute each other, to recognize each other as friends. So, it also means how close we are as friends. So, don't put too much attention that it has nothing more than as a salutation...as a symbol of friendship with each other and with the creator. One more question.

Q. [You have said:] "I don't initiate anybody." How can we be initiated by you?

A. I don't initiate anybody. I am doing a service to my master. People who are seekers and who come to me — and they have faith and belief that they could get something, and they are ready — if Great Master permits and they take his express permission to convey his initiation, I do it. It's as simple as that, that I don't even call it my initiation. And even Mark makes sure that when he transmits information he says, "Great Master's initiation is granted" and not my initiation. I am myself just a student, as a co-traveler on the same path you are. So, therefore, the initiation that you expect from me is not my initiation, it's from Great Master.

We have come to the end of the question hour. Now I thought that we might do some meditation on the lines of what we talked about in the morning. Yesterday, we meditated, but we did not bring up love and devotion in it. Today, let's meditate with love and devotion. Process is the same. We close our eyes, realize this is not our body but our house. We are on the sixth floor of our house. We are sitting in the sixth floor in our meditation chamber behind the eyes. We imagine we are there. We forget about everything except what is there. We sit on a chair...we sit on a cushion...we sit on the floor — inside, not outside. Put all the attention

there, and then we express our love to our beloved. We express our love to the Lord. We express our love to our master. We visualize him and talk to him and tell him what we feel. That's the way to express love. People say, "How do you develop love and devotion?" The same way you do over here. You express your love. You still have language to use here. We still can talk inside with our beloved master, with our beloved, whoever the beloved is. And therefore, close your eyes...go there...and when you are meditating, if your mind is running outside to things, repeat the simran, the mantra, and get back. But once you are there — visualize. Make an imaginary visualization of your master by recalling how you saw him. Don't look at a picture! Don't imagine you are seeing a picture! Recall an actual event with the master. How you saw him coming, sitting, talking, walking away. Imagine that! Then think that he is turned towards you and then talk to him. And you will find that your meditation is far more effective. Express your love. Go back to the eye center and start. Keep your body upright. Don't move.

Keep your eyes closed till I count five. One...two...three...four...five. Open your eyes and welcome back. How many of you could do this meditation session successfully? How many of you enjoyed it? Very good, I'm very happy. That's good to convert a boring meditation session into one that you can enjoy just because you introduced the element of love and devotion in it. That is how meditation should always be done. It's not just to concentrate your attention at the third-eye center. It is to use the third-eye center for communicating with your master who is there. If you can't see him it's because the attention is not sufficiently gathered there. And once it is gathered you'll be able to see him, talk to him regularly, frequently, every day, and get all your answers to your questions right there without having to go anywhere, to any master, or to any books or anywhere else to get answers to your questions. They are all there. Answers to all our questions are already inside us. When a master gives an answer to a question and it appeals to us we say, "Yeah, that's right." How do we say "that's right" if we didn't already know it? He is only confirming what we know. If the answer is absolutely absurd and doesn't fit in, we say, "No, no, no. That's not possible." We don't accept it. So, answers are already inside us. How to manifest them? By concentrating more at the third-eye center where they will all manifest. They will come automatically to you, the answers to all your questions.

So, I am very happy that you enjoyed this session of meditation. Continue this meditation. Don't leave it behind in this hall. Carry it with you and do it on a regular basis, daily basis. Because if you do it on a daily basis, you will maintain the momentum and keep on getting more progress. If you slip and do sometimes and say, "All right, I'll do it on the weekend," it doesn't work. It's almost like starting all over again every time. So that's why I recommend maintain the momentum by regular meditation at least twice: once in the early morning when you get up and once before you retire for the night before you go to sleep. If you maintain that you'll get a lot of benefit out of this.

I would like to offer you some *parsad*. Parsad is blessed food. We take ordinary food and invoke the blessings. I invoke the blessings of my master, Great Master, and his blessings are then put on to that little packet of food like puffed rice or something, and when you eat that you think of the master, you think of the occasion, and therefore it becomes blessed. The blessed is not that the food has changed in its molecule or molecular structure, it is just that it has been blessed to have a connection...to have an association of ideas with the master. So that is why I would like to offer you that. Now, how many of you are interested in receiving that? Wow, I won't be able to come to all of you. You may have to come to me. Is that okay with you? Okay, I'll take a short break so that they can bring the parsad over here, and I'll come back and give it to you. Please wait for me. If you want parsad, don't go away!

https://youtu.be/t6eggb_FHHs

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