

Dhunatmak Resonance Comes from Sach Khand

Chicago, Illinois—May 2014

Welcome, friends, to this local meeting of the Chicago group. I noticed there are some people from outside. They are welcome too. Now I think I start welcoming more people after seeing the size of this auditorium.

I will talk to you about a subject that has been raised in a few emails I have received, that even those who have been initiated by Perfect Living Masters on the path of Surat Shabd Yoga, the yoga in which we use the principle of attention attached to sound to go back to our true home, that that system they are not fully understanding. What is the role of the Master? What is the role of the sound? What is the role of doing anything else as a means of meditation or going within? So, I am going to deal with what are the tools we need and what we use in processing our journey to Sach Khand, our true home, through the method of Surat Shabd Yoga, the yoga that utilizes the Surat, the Shabd. The Surat is the attention; the Shabd is the sound. How can a simple statement like that: Put the attention on the sound and you will reach home. It looks a little simple...too simplistic. The truth is we are talking of different tools that come along with this method of meditation. I was fortunate to learn this method from Great Master, Hazur Maharaj Baba Sawan Singh Ji, who was my master and he taught me all the intricacies of the system. I then had a chance for about eight years to compare this system with other types of yoga, and then to come to my conclusion after experimenting with all of them, that in the modern age, especially in the West, the best means of achieving realization of our true home, realization of who we are and where we belong, can be done best by this method of Surat Shabd Yoga.

That is why today I recommend it, to anybody who asks me. Out of various types of yogas being practiced round the world, which one do you think is the most useful, and in the present time, in the present culture, especially in the West? I am bringing this point of the West because of a prediction the Great Master made early on in the 1936's and '37's. I was 10 or 11 years old when he spoke openly to an American disciple of his, Dr. Julian Johnson, who wrote books after that, after his experiences with the Master, the most famous book being *The Path of the Masters* by Julian Johnson, and another book called *With a Great Master in India* and some other smaller books that he wrote while he was there. He predicted, Great Master predicted, that the axis of spirituality, which has been lying for a long time in the East and produced great Perfect Living Masters in the East, in India, in China, some in the Middle East, that axis is going to shift and will be shifting around this time and will shift to the West. And not only will it shift to the West, it will localize itself in a big way in the United States of America. He made these statements more than once. He

wrote this thing to his disciples in the United States at that time. There were few disciples, but he wrote to them, that the future is going to be very revolutionary change in the location of where these masters have been appearing, because the seeking for the truth, the seeking for our true home will be shifting itself, that the seekers who are now in the East, who are not so much involved in worldly affluence, in worldly objects, that seeking itself will shift. One reason for the shift of the seeking will be that the West will be tired of gaining materially and becoming affluent in material sense, and then they will be seeking something better than that, and that is when they will lead to seeking of the ultimate spiritual truth. Based on this he predicted that change will come, and this is about the time that the change will come.

Now although this prediction was made by him a long time back, about 70 years ago, it is coming to fruition now. I see it. In fact, I tell my friends. Why did I come to America? I came to watch this change, this shift. I came to take a ringside seat on this new show, and today I am sitting on the ringside seat and watching the show of the shift of the axis of spirituality is taking place. That is why, when I say that the yoga that was used by Great Master with success—and used by many of his disciples with success—is now the most suited for the West, and especially for those who are trying to practice it here. They will find that out of all the yogas—they can compare and contrast—that this yoga will lead them higher and more easily. This is more easy at this time. In some other situations, when distractions of the material world are much less, where a simple life is forced upon us just by a state of technology and a state of culture, at that time many types of yoga can be practiced. But when there is so much distraction and we are so involved on a daily basis—almost like 24/7 we are captured by the distractions of this world—during this period, this Surat Shabd Yoga will come up as a very great method of achieving enlightenment and going back to our true home.

When I talk of going back to our true home, what does it mean? Where is the true home? A little while ago I was looking up. I wasn't trying to look up at my true home. Some people do. They try to worship up as if God is sitting up there and heaven is up there. No, there's nothing out there. It is all a projected space and time. It is all a projected universe. Where it is being projected from is within our own consciousness. Imagine for a moment if you were not conscious, all this disappears. It's only your consciousness and your perceptions operating through that consciousness that makes this world appear. There would be no world; there would be no universe; and with all the technology we are only still dependent on our perceptions. The perceptions are built into us. The perceptions do not operate outside of us. And therefore, the whole secret of discovering where this is all happening, is inside of us, inside this body of ours, inside a very small section of this body, inside the few inches of the body lying between the eyes and the top of the head. The whole secret lies in

this little small few inches of space inside. If you go into that space, you will be astonished. It lies in even a smaller place than that. It lies only in the center of it.

This body is an amazing thing, because in this body we have certain points, certain centers of energy and awareness, and they operate through the use of a tool which we all have, all use, called attention. When we pay attention to anything, that becomes a reality for us. When we pay attention to something, we learn what we are paying attention to. We pay attention to outside things all the time. We pay attention to books and learn. We pay attention to people we learn. We attentively listen to people—we learn. We go through life with our attention. But we do not place our attention within ourselves. We never did. From birth till death we are using our sense perceptions and our power of putting attention only on things that are outside of this body. Nobody ever taught us that attention can also be used to be withdrawn from what we have been using it for—and put it back into our own head. But attention can be put anywhere. If I were to suggest to you that you are not inside the hall, you think you are outside. Imagine you are outside. Your attention can immediately take you outside, and you feel you are outside. You have not gone anywhere, but your attention has. Attention can move to any spot you like, including any spot within this body.

How do these yogis operate? For all these years yogis have been coming through the six centers of energies. Those are centers; those are unique points in the physical body. And when you put your attention on the heart, on the belly center, on the liver and stomach area, put your attention on the genitals, put your attention on the bottom you get different experiences. Isn't it amazing that you can concentrate your attention at a particular point in the body and have outside experiences as if you have left the body. You can have out of body experiences by still staying within the body and just using your attention within the body. There are these two big areas of the body that divide the whole body into two parts: the area above the eyes and the area below the eyes. The doorway to both areas is the eyes. Through the eyes we start, because when the eyes are open and we can see we are awake in the physical level of consciousness, you are physical to a world that is made up of physical matter. With the eyes we see outside, with the eyes we see inside. How do we see inside? These eyes which are eyeballs fixed in the eyes, they are not designed to look inside at all. They're designed to look outside. Behind these eyes there is the retina, and the retina is carrying an optic nerve going to the brain. It is only a totally different setup. The pupil, the lenses, the one that will see light and see images outside, is only designed to see outside.

Then how do we see inside? We all see inside. When do we see inside? When we close our eyes and imagine something, we see. These eyes can't see that at all. When we go to sleep and have a dream and see things, these eyes are not seeing them. Which eyes are seeing

that? It is still vision. It is still sight. Who is seeing that? And which eyes are seeing that? The inner eyes, these eyes, but the focal point is still the same. That the eyes represent our contact with all the experiences of the various other sensory perceptions that are built into the body. So the eyes are a doorway to both the centers of energy, which are controlling our entire life, all these centers of energy below. If you study them carefully, you will find they are controlling our life in its entirety. All the interrelations we have, connections we have, they are all coming from there. How the body is being maintained, how the food is being ingested and digested—it's all built into our system that can be tapped and understood through these six centers of energy that lie below the eyes and up to the external eyes.

Similarly, but very few people know this, that there are similar centers that do not go down from these eyes but go behind these eyes. And as you move behind the eyes, those centers still exist within the brain itself, within the system that is not lower than the eyes—and that system takes us right to the center of the eyes. Eyes are in front of this body. The center of the eyes is where there is a little space, in the brain structure itself. There are two little glands there, and around that is a little space. The two glands that are in the center of the head, they almost hang from the center—the pineal gland and the pituitary body—and they hang from the *medulla oblongata*. Those centers from there we have now reached to discover that we are not what we think we are. We are not only a physical body, we have other forms of life, forms of life in which we live and reside and have resided for a long long time, that we were there when we were conceived in the mother's womb as a first cell of an egg and sperm meeting and forming the first human cell. At that time that cell was produced right at that point. Everything that came in the body came around it and grew out of it and grew around it, grew by the programming done at that point. We didn't grow from the heart or somewhere. The heart came later. Look at the embryonic development. If you have had a chance to see day by day an embryo growing, you will see that the very first cell continues to be the center of our brain till the end. Of course, it replicates, because cells have a life. The cells keep on multiplying; metabolism takes its course. But we are still in the center. The whole body is built around it. And when the body is built around it and when delivered as a baby outside, we are still there.

When you look at a newborn baby, a minute of life... a baby looks out from the eyes. The eyes open and says where is this new world is come from? The world has been created from the same point from where the body has been created, from where all the immediate experiences of the physical world will take place. We do not leave our own self anywhere outside. We continue to hold it here. We die, that center disappears in the physical body but still stays in the inner form of our body which is there much longer than this physical body. It was there before you were born. It will be there after we die. And we say where are we remembering old things from? Right there, where can we have regressions into old lives and past lives and have memory of it. From there. There is no other point that is holding

our inner body. And from the inner body, we can do so many things which we can't do with the outside physical body. We are so much constrained. If you go in and see that body, which anybody can do, it's a question of withdrawing of attention and concentrating attention on the center of your head. That's all that is required. If you go there, you will find that that body has been there much longer. You can have a recollection of things that happened much before this body was born. And that point you discover that that body, which some people call soul—they think it is the soul that is there in this body—one dies and the soul goes out. Soul doesn't go out anywhere. It's a body. It's a form. It's another form just like this, but not so constrained. If you go there you'll find you can fly with the body. You can't fly with this body at all—you need airplanes. With that body you don't need airplanes, you fly. With that body you can have access to anything. You can speak French, and a person speaking German can understand you, because it's not the words that you are speaking, it's what you want to convey that's being understood. A little reflection of that comes here in the form of telepathy and when we say here telepathically communicating, which is very unusual. Not everybody does it but a few people because of the use they have made of that body. They get the ability to use that part of it—faculty of telepathy—here. What is telepathy? Have you ever noticed that when a telepathic communication takes place it does not involve the language we are using. A person speaking German can telepathically convey his German message to a person who doesn't know German but is in French. The language translates automatically because what is being conveyed is not the words but the meaning of those words. And that is normal in that body, and we all have it. And yet we are spending so much time learning languages to find out how we can communicate with people. How we will live in this life? Whereas our inner form has all those faculties.

So, we have been handicapped to a large extent, by coming and sitting into this body. It's like a cage to which we have been imprisoned. And yet we think that this is our self. We think this physical body is our self. Let's make good use of it while we can. Sure, make good use of it, but don't forget this is not you. It is a very very limited time. It has a very short span to stay here, and after that it will finish, it will just disintegrate. The inner one will not disintegrate. It will last much longer. But eventually even that will disintegrate, maybe in 1,000 years, 2,000 physical years or 3,000 physical years, which is the average longevity of the inner body, of the astral body. So therefore, when we find that, our whole perspective on this changes. Because then it looks like life is merely a short stage play in which we are wearing a costume called a physical body. We have come to have a different kind of experience, a material physical experience, after which we go back. If you are constantly aware of that, do you see your whole attitude on life will change?

But then that is not all. That's not our true home, though all these so-called heavens and hells exist there. You can go and visit them. You can fly to them and see them, but they are

not the true home to which we really belong. Because we are still using a body. We are still using a cover to see and have those experiences. But if we were able to hold the attention within that body... Where in that body? The same spot—the center of the head of that body. We still have the same shape as this body, and we still practice the same thing: Hold the attention in the center of that body. We discover that that body also was not ourself, but that we have another body inside of that. That body is functioning in a very different way than anything we have seen here—it's not like a body. Here in the physical world we call it our mind. Our mind is that third body. Our mind is the causal body. It's not a body, it's a machine. It's a thinking machine. It's a machine that works like a computer: input and output we process. It's got the same features as a modern computer or even more modern computer that will come along. It's the most modern computer you can think of even, and you can go and access it—and that's also a cover upon your own self. People, when they discover that, they discover that what we call the mind, what we call our thinking mind, what we thought was our own real self inside, was merely a body, and that that body was not a standalone body, it was just drawing that form from another vital body. A universal mind existed which all minds existed at the same time. And just for having an individuated experience of thinking, we generated an individual mind and then covered ourselves and now then we covered ourselves with astral body and sensory perceptions. We covered ourselves with the physical body and here we are sitting here operating with all three together without realizing that these are merely all covers.

Then where is the self? What is the self? What is the true nature of our real self? Who are we? We are neither this physical body, nor are we the sensory perceptions that constitute the astral body with a three-thousand-year life. Nor are we the mind, which is another causal body covering us for three million years of physical time. We are that which is not born nor dies. We are that. We are soul. We are the spirit of consciousness, the spirit of life that makes all these bodies work. We are that which empowers the mind to think. We are that which makes the sensory perceptions work. We are that which makes this physical body active and alive. We are that. We are the source of life, source of consciousness, source of awareness, source of experience of all these three. How do we access that? Very difficult now. First three parts are very easy. What I mentioned to you so far, on the spiritual track, on the spiritual journey, they are simple and easy. The next step is not easy, because once you reach the state of the universal mind it looks like that is the end of the journey. There can't be any other journey! You have reached universality. You have reached from where everything has been born. The whole three universes have been born from there. How can there be anything else? How do we now transcend the mind? How did we transcend this whole process and go beyond that? What is the nature of the self, of the spirit which can transcend and go into an area where there are no sense perceptions, where there is no thoughts, where there is no rationalization, where there is no logic, where there is nothing that we know of which we use every day.

There are some things still there which we use every day. Let me at least mention three of them that we use every day and they belong to beyond-the-mind. And the mind has nothing to do with them. The sensory perceptions have nothing to do with them. The body has nothing to do with them. Those three things are: Intuition, the ability to know something without thinking, the ability to say I know it but I do not know how I know it, the ability to say it's just my gut feeling—that doesn't belong to any of these three. Second: Love, true love, where you forget yourself and only think of the beloved. It doesn't come from thinking; if you think too much it goes away. Third: Appreciation of beauty. You cannot appreciate beauty with this body nor with sense perceptions, nor with thinking about it. But you do. You open the window: "What a beautiful day!" And now you start analyzing it with your mind: what's making it beautiful? Is it a tree? Is it that house? It all disappears. These three things belong directly to our self. They do not belong to these bodies at all. At least we have some clue as to what can take us beyond the bodies. These three things will take us beyond these bodies.

How do we practice these? How can we use these? In a system of meditation or system of self-introspection or system of journey to our own true home, how can we use these? There's no way we can use love as a system if there is no experience of love. We all have experience of love. We love people. Then what happens to that? Somehow there are misunderstandings. Then we break up. But that's not love. What is that? What is that which we call love and yet breaks up and does not lead to what we think is love? It's attachment. When we desire something, we are attached to it, we think we love that. We love material things. We love human beings. We love people. We love dogs. We love pets. We love houses. We love our cars. No, we don't have anything, we are attached to them. What's the difference between love and attachment? There's one basic difference. In love the experience is only of one: the beloved. In attachment, experience of two: I and you, I and my car, I and my house. "I" never disappears. In attachment, the ego never disappears. In love it disappears. A very big difference, that when you are truly in love, you can't think of "I." In fact, in my entire life I have seen that the only thing that can push the ego behind is an experience of love. Nothing else. All experiences force you to bring the "I" in front: "I have done so much meditation." "I am a yogi." "I am a Master." "I'm so and so"—the "I" is so strong. The ego becomes so strong. With every achievement you have boosted up your ego more. With every effort you boost your ego. You try hard, you boost your ego. You put more effort, you boost your ego. It is only when you have experience of love you forget the I and forget the ego. Therefore, the true way that can transcend these three bodies, including the mind, is the experience of true love.

Now if we are always attached to people, how do we have an experience of true love? True love can be experienced. We all experience it, but we destroy it. We shift so fast to our

mind, to our mental attachments, to our mental reasoning. We use reasoning not to enhance love, but to kill it. When you love somebody—and you love people—you forget yourself for a moment at least. And then what happens? "Does he also love me?" "Does she also...?" There are questions the mind is asking. Where has love gone? You are back to the I, you are back to the ego. We are constantly destroying our experiences of intuition, love and beauty by analyzing them, putting them through the screen of our logic, trying to see how logical they will be, and none of them stand the test of logic and reason. They fail, and we destroy the experience itself and are back to the ordinary mundane world of logic, thinking, reasoning, making errors all the time. Using a process of knowledge that is so defective, it is so faulty. And knowledge that we try to acquire through our mind is so defective to start with, because it is based upon the premise that is available to you. And nobody can see the whole creation, the whole world at one go. You see a little small part, and then you try to interpret it. When something more comes up, that becomes faulted. This happens all the time. "Oh, I wish I had known this earlier." "Oh, I regret what I did." What happened to all that logic at that time? Logic has this very basic deficiency, that whether you apply deductive logic in which you are deducing something from already known and seen to you and add some known or new logic or imply inductive logic which leaves a sense of uncertainty no matter what the conclusion is. Logic has this infirmity in it, built into it, and yet we rely all our life on logic. It should make sense, to try to make sense of everything, and then you are caught up in these three bodies. Where does love, intuition and beauty and all that go away? Where does blissful state go away which is our natural state? It is not something to be achieved. We have that state right now. If we realize who we are, that state is right there right now. What's happened is that we have covered ourselves and believe that the covers are our self. That is our problem, that we think the covers are ourself.

Coming back to the original subject that I started with: How do we transcend all these? Through a process called the Surat Shabd Yoga, the yoga of the attention attached to the sound. There are two kinds of sounds. One: the sound we use for spoken words. That's the sound I am speaking, and you are hearing me—that's a sound. All languages are spoken words and written words. What can be spoken and written? In our own language in Hindi, in Sanskrit in India, we call it *varnatmak*. The atma, the self, is involved in using this system, the life is involved. But *varnatmak* means it can be written and spoken. So, when we use written and spoken language, that's the first sound to understand anything, to move anywhere. So, the process of this sound system of going within starts with that. It starts with *varnatmak*. How far can *varnatmak* take us? It can make us read books. It can make us hear discourses. It can make us hear lectures. It can make us talk. It can make us have a dialogue. All this can be used with *varnatmak*, and that is the first step that you have to do. So here we are starting to make use of the sound right here. But this *varnatmak* is continuously taking us for knowledge outside of this body. You can't read a book inside;

you read a book outside. You can't listen to anybody except outside. Varnatmak is a great way to learn what to do next. It cannot take us anywhere more.

Then, what's the next step? The next step is to transfer this power of speaking inside. If you can do that at least...another step, second step. How do we transfer the power of speaking inside? By repeating the same words without using our tongue, with our mind. We can speak inside; we all speak inside. What are thoughts? Thoughts are inner speech. We are already speaking inside. So, if we learn from outside from listening to somebody, from reading something that we can speak inside, and what we speak inside can also make us go to the next stage—is worthwhile. What should we speak then inside? Well, we can speak anything we want, but what is the most useful thing? Let's examine what we automatically speak inside every day. What do we speak every day? Thoughts. What are thoughts? Thoughts are about things that are outside the body. Therefore, we are continuously filling up our head with associations outside the body. It won't lead us inside anyway, because we are thinking about things outside. We are speaking in our head about things that are outside. Not a good deal. It's not good enough to speak anything.

Therefore, you must now find out how to speak something that does not take you outside. So, we go to a guy who is telling us speak inside and you can go inside. We say I speak inside all the time—I don't go anywhere—I just go where I'm thinking of. Particularly (now I am telling my own example), if I were asked to speak something randomly, I'll say, "Oh, Ye Olde Shakey's Pizza." I'd go immediately out to the pizza shop. My thoughts will go there. I am not going anywhere inside. Therefore, I go to the guy who is telling us that you should speak inside. Use varnatmak language, use spoken language but use it inside as the next step. So I said, "What shall I now speak," and he said, "I'll give you different words to speak. Don't use these words that carry you outside. I'll give you words that should not mean anything outside." And he gives me a few words that have no sense for me. I said, "What do you call these words?" "Oh, this is a mantra. Very holy words. If you repeat them, they have no association outside, but I know they have association inside." And I tell him, "But I don't see any association inside at all." He said, "You will once you know what we are talking about." Supposing I am saying something of something that you will experience, which I have experienced, and you haven't. But I am using those words. Don't you think when you have reached that point you will say, "Ahhh, that's what he was talking about. Isn't that how you see outside also?" Supposing somebody is telling me about a pizza I have in India—never seen a pizza. He says pizza is the right word. I say, "I don't know anything about it." He says come here. I come to the United States and go to Pizza Hut and see that's pizza. "Ohhhhh, I knew it right from the beginning when you told me first." The same thing here. If somebody can tell us words to speak with varnatmak language, with spoken language, that can relate to, associate with, some experiences inside which we haven't had, but the guy

has had, he is telling that these words mean something that you will see and repeat them because they are not leading you outside anyway.

But what is the idea of going on and repeating words when I have no idea of where they are leading me to? You know it. You are the guide. You know where they lead you. I have no idea. It looks so idle for me to keep on repeating words that have no meaning for me. He says no, there is another use of this. A better use of it. The better use of it is that when you repeat these words with no meaning, at least while you are repeating these words, you can't repeat other words of the world—at least stop your distractions. Even if these words you don't understand today, even if they have no meaning, they're senseless words, at least when you are repeating the senseless words in your head, you are not giving time to the mind to think of other words which are always taking you outside, at least you are concentrating your attention somewhere within, not outside. Use these words for that purpose, second purpose.

Any third purpose? And now you know I'm meaning 1,2,3. My mind likes 1,2,3. Every mind likes 1,2,3,4,5. When you classify, mind says that makes sense. Okay, anything else besides? Yeah, very good. The most useful thing is that if these words that somebody is telling you to repeat is coming from a person who is not only used to knowing what those words mean inside, but has reached the stage of true home, has reached the stage of totality of consciousness, knows the origin of all life at all creation, if it is coming from a Perfect Living Master, if those words are coming from a Perfect Living Master, he changes the power of those words. He empowers those words so they become more useful to us, even outside in this physical world. He empowers them so that they can prevent negativity. Because in this life we have positivity and negativity. Positive things bring us up; negative things pull us down. They not only pull us down in this life here, they pull us down on a spiritual path.

Therefore, if these words come from a person who has himself achieved the state of consciousness of totality of a true home, where we want to head for, if they come from him, he says third point I'm going to put on these words is, empower them, that when you repeat them, without even knowing what they are referring to, but when you repeat them in a physical world, negativity of the physical world will not touch you. When you repeat them in the inner world, the imaginary world in which you are thinking, negativity will not affect you. If there are entities who are trying to drag you away, repeat these words and the entities will run and you will see them running away. That is a great use. On this spiritual journey we are trying to go into an area unknown, at least looks unknown, unknown area of meditation and going into new spaces, and negativity attacks us, what do we do? But if such a person whom we call a Perfect Living Master, and only a Perfect Living Master can do this, nobody else can do it, because how can anybody empower varnatmak words, spoken words, with such a power as to prevent negativity at all levels of the

journey? A Perfect Living Master can. So, here's the next step: that we now use those words not merely to prevent the mind from thinking of outside things so that the distraction becomes less. We use those words to prevent the mind's negativity to affect us. That's a beautiful next step. But then what happens? Then we discover that just by doing this exercise which we call simran or repetition, by just repeating words, using varnatmak words, sound that is spoken in words, using that part of sound, and we can by repeating that hold our attention sufficiently behind the eyes toward the inner eye here and start moving inwards to our journey and feel that we are withdrawing our body's consciousness, we are withdrawing the attention from the body *and virtually dying while living*. That's the experience we can get, just with this process, that we can withdraw our attention.

When a person dies...as you might have noticed, some of you, that when a person dies, he dies in stages. The awareness of the body disappears in stages. The first part of the body to die are the extremities, which, incidentally, are the last part of the body to be formed in the mother's womb, at exactly in the reverse order that the embryo turns into a fetus and becomes a baby. It is the exact opposite way that a person dies. It dies with the withdrawal of attention and awareness from the extremities, to the torso, to the main part of the body, goes up to the head and when only a person dies in the brain...then brain dead. Same process takes place by the use of these words under guidance of a master, of a teacher, you can reach a state where you can so much withdraw your attention from outside things by continuous repetition that you can have no awareness of your body and feel that the body has disappeared. You are still there, very much there. You're more there than now. How can that be? Because your vision has improved. You don't need glasses. You have 20/20 vision without that. Did you ever know that even when you lose your vision but when you look inside with your imagination your vision is still 20/20? Did you ever know that when you are deaf and can't hear, inside you want to hear, it's still perfect? Did you ever know that the inner self is always perfect in the sensory perceptions? You know why? Because the inner self is made up of sensory perceptions. It's not a body in that sense. If you put the sensory perceptions together, that is the astral body, just like the mind itself is the causal body. We call them bodies, because it's a form outside of our self. All of them are forms outside of our self. So, when you are able to do that you become more enlightened. You can see better; you can hear better; you can fly better. There is no gravity to affect you. No weight loss pills have to be taken. That body flies freely, and you can have any kind of body you want, because you are just making it through imagination, which is a faculty of the perceptions. Imagination: where do we imagine from when we say I imagine something? Where does it come from? That astral self. It comes from that body.

Therefore, the power to experience so much is enhanced to such an extent that you discover this was your real self. But more than that, the mind, which was working under the conditions of a physical body and had become a physical mind, now becomes no longer

a physical mind. It is no longer interested only in remembering physical things. It starts remembering more than that. The astral mind—as we call the *pindi man* or physical mind—and that's the *andi man* or the astral mind. The astral mind can now recall things that happened 1,000 years ago, 500 years ago. You were still there. You moved around in different bodies and reincarnations. Your self did not change. That astral body was still the same. You get back to a state. If you only have a glimpse of that, you can have a glimpse and get back into this...glimpse of that...yeah, I know there's something...if you are able to stabilize, through a meditational practice of withdrawing of attention behind the eyes. If you are able to stabilize, you can remember everything of that life. So, then you discover that you have been living in a different form for so long. This was another dreamlike state that you went to a physical body.

When you meditate beyond that, words have no meaning now, because the words finish there. Whether it's physical words, imaginary words, mental words, they all end. Words have no role. No mantra can ever take anybody above that. People who say we have reached Sach Khand through mantra have only reached the lower part of the astral body, and they call it Sach Khand because there is no way to know you have reached the end or not. How do you know? How can anybody tell? If somebody has had an experience that this is the creator of the universe—"I see I'm the real person who can fly. I am angel. I am so and so. I've reached heaven"—how can you say there is anything beyond? Unless there is somebody with you, like here, somebody says there is more—"Okay, let's explore"—unless somebody can tell you there is more, that's the end of the journey. But a Perfect Living Master, who has guided you with those special words, he can, he will be there with you.

So, the first step to do, in order to make any further progress through the Surat Shabd way to go to your true home, is to contact the same guy who was here as a Perfect Living Master and discover him there. You don't have to do too much to discover him. The more you concentrate your attention, the faster that guy will appear. And since everything is bright there, he will look much brighter than you see in physical world. We sometimes call that bright figure of the Perfect Living Master as the *radiant form* of the master. Radiant form can be visible. It disappears...visible...disappears... Why? Because our attention is concentrated and not so concentrated. But we begin to see! Then, when we have perfected our meditation a little better, the radiant form of the Master appears and becomes our friend forever. Now that's a great point of change of the spiritual journey. Because if he is there and he is conscious at all times of his true home and knows the entire journey, from then on we just ride with him. We don't know anything. But what is the ride? The ride after that does not take place through Varanatmak Shabd or the use of spoken language or this sound. The sound changes. Then it becomes *Dhunatmak Shabd*, the Shabd, the words of the sound that can be listened to, but you cannot really write it down, a sound that can pull you, a sound that has a power, a sound that comes from the origin of consciousness, a sound

that comes from the true home, a sound that is generated there and is coming all the way down. It's coming right up to here and is the real cause of all experiences—that kind of powerful resonance, that kind of powerful vibration.

Vibration is too small a word—it requires space. A resonance that does not require time and space. A resonance that has the creative power to make a black hole into an entire creation. That kind of a resonance is originating from our true home and never stops and is responsible—it cannot break anywhere. If it breaks, the whole system (is) destroyed. That resonance is there right in us even at this moment, right inside our heads, and that's sustaining us and sustaining our consciousness and our life. From this point onwards, from the astral level of the radiant form of the master, nothing else will work except that resonance. The Dhunatmak Shabd comes into play. That's the sound we are talking of when we say: "Put the attention on the sound and you can go home." That's the unbroken sound. but the unbroken sound, which we continually then hear and changes in its form. It changes not only in the resemblance to musical instruments like we say the first sound can be seen like a bell sound; looks like a bell sound. It's got a vibration. It's got a sine curve in it. It goes a little up and down. It has peals in it of a bell sound, but the bell sound becomes longer and longer peals, and then becomes one peal. And then it becomes like it's...like it's one long musical instrument playing. After that it doesn't even look like a sound. It looks like a power, an energy—something so strong that it has its own pull to take you up, as if you don't have to do anything.

I sometimes refer to the American cars to give it simile to that situation. The American cars are made up with front-wheel drive or a rear-wheel drive. What's the difference in the two cars? In the rear wheel drive, the drive of the motor of the car pushes the car forward, because it is the rear wheels that are pushing the whole front car. And then the front-wheel cars, the front wheels pull the car. One pushes. One pulls. So long as we are using these Varnatmak words, the spoken words, in order to go there we are pushing ourselves, we are pushing on the journey. When we listen to the sound, the sound pulls us: that's the front wheel car. The sound has the power to pull us up. As we put attention on the sound, the sound pulls us up. That's why it's called Surat Shabd Yoga. Put your attention on the sound and it will take you up. It takes you up by stages of course. And as we were confused by the first stage thinking it's our true home, we get confused at every stage. There are masters... There have been very successful people in meditation who have taken us to different stages. And every stage they think this Sach Khand is our true home, because they couldn't see anything better, there were nobody to take them better. Those who can take us to a final state, which is beyond the mind, at the point where mind ceases to exist, only the soul opens up which we call Par Brahm beyond the creative power of this universe—when we can go there, we discover who we really were. We were a unit of consciousness. That's it.

Period. All others are covers upon us. But even a unit of consciousness itself is illusion. That's the journey. True spiritual journey is when we find we are not one unit of consciousness, we are the totality of consciousness experiencing a unit, and that's the journey from Par Brahm to Sach Khand. From discovering the individuated soul to discovering the soul was merely operating under total soul under one. That's the real spiritual journey.

People who can teach us the real spiritual journey have always been there upon this earth for those seekers who seek that end, who want to see the totality. Those who want to seek intermediate stages, there's lots of teachers. Hundreds of them. Those who just want to have peaceful time with yoga as an exercise, for calmness, to lie like a dead body. *Shavasana* or other asanas that you want to do that just for a little peace—find them. Millions of yogis like that—millions in this world. But those who can take you within, maybe thousands. But those who can take you to the top of the universal mind and say this is your true home, in hundreds. What about those who can take you beyond the mind? Their numbers can be counted upon the fingers of your two hands, in the entire world here, physical world. They are very rare. But then, why are they so rare? They are rare because, even as seekers, we do not know what we are seeking. Most of us are seeking relief from distress and pain of this world. If we can get some relief, we are happy. The true master, he can be calm, peace. That's why there are lots of them. You can go to them and get it. There are a number of seekers who say: I've had all of it I want my true home. I don't want to stop anywhere. I don't want to be my mind—my mind has been a mess for me. Very few. But wherever they are, wherever the seeker is, a Perfect Living Master will appear for the seeker. Seeker cannot find a Perfect Living Master. That should be a very odd statement I am making, that a seeker who wants something like this can't find? What is the secret behind it? The secret is: if the secret is finding a Perfect Living Master and the Perfect Living Master doesn't know where the seeker is or who he is, he is not a Perfect Living Master anyway.

The definition of a Perfect Living Master is: He is totality of consciousness and the secret is part of Him. And he is knowing it! Aware of it. Right now! If he knows it, then even in the physical drama of life where the seeker is, he must appear there by himself. He must appear through a system called coincidence. A system called sudden circumstances where such a person appears. But since so many people appear in our life, how do we know who is that person who is really a Perfect Living Master? I get emails every day asking me how will I know if there's a Perfect Living Master? Somebody wrote to me. He's found two people who come by my definition of Perfect Living Master, and they both look perfect. Which one do you think I should follow? I said people have a hard time finding one. You have found two. You are very lucky. Follow anyone. How does a seeker know that a guide has come? I'll tell you a few little hints. First hint: He will not say that he is a guide. He will not say he

is a master. He'll come as a friend. Secondly, he will live an ordinary life like us. If we are living high, he'll come high. If we are living low, he'll come low. He'll adjust to where we are so that he can be a friend. You know a Perfect Living Master becomes a friend before he becomes a master. If he doesn't, then you are getting a teacher. A Perfect Living Master is not a teacher. He's come to be your friend forever up to your true home. He's not come to teach. Teaching is common. There are millions of books teaching the same thing. There are thousands of teachers teaching the same thing. A Perfect Living Master comes to take you back home as a friend. If the friendship element is missing, then something very vital is missing. They have not come to perform magical experiments and magical miracles over here to show you I am so and so. If he is doing that then he is just at the lower level. Then he is a psychic. Then he is operating through the lower chakras of energy. They are energetic things he is showing us. If he does not do any of these things, then he is just an ordinary person like us. Totally ordinary. Then it becomes even more difficult to find out that I'm running into so many people, then who is it? Then comes the real clue. If the unconditional love of that person—unconditional—can be experienced again and again, over and over, and pulls you just because of the unconditional love, that's it. It's not the other things. Because the ultimate path from the mind to the spirit is the path of love alone. He has not come to use any other method. All other methods are for our mind, not for our anticipated way of doing yoga. For our having learned these various kinds of yoga and expecting it to work in that way, he'll go ahead with you as a friend. But what he's pulling us with to take us beyond the mind is unconditional love. If you don't experience that, wait your turn. Maybe he is coming some other time. But if the unconditional love, which sometimes we can't experience straight away because of our mind. Mind says: "No, no, no, no. Maybe I'm just feeling this for nothing." And then wait! Test it out. We have been here millions of years. A small wait means nothing. Some people say that we have been waiting for three months. What is three months in millions of years? We waited lifetimes. Wait. No hurry.

The other thing is—now I am talking from the other side, from the side of the Perfect Living Master—what does he come for? He's come by his unconditional love to pick up those who are seeking the perfection. He knows who he has to pick up. If he doesn't, he is not a Perfect Living Master. And if he already knows then he must appear in the lives of those people, and when he appears he must then ultimately win them over to himself and be their friends through unconditional love. Unconditional love really means unconditional love. It does not mean okay, if you do this, I'll be loving you. If you don't follow my instructions, sorry. That's not unconditional love. Unconditional love means he will love you no matter whether you love him or not. He will love you if you hate him. He will love you if you beat him. He will love you if you kill him. If that is not there, he is not a Perfect Living Master. That's unconditional love. That flows so much. It grips us. And draws us to Him. Ultimately that

comes and it is the only test that we know and it pulls us. We don't even have to worry whether we call him a master or not. It doesn't matter at all. No names, no language is necessary for that. It's something else. It's a relationship from the soul to the soul. It's a relationship... He has not come to deal with our physical bodies. He's not come to deal with our mind. He's coming in response to our internal seeking. The seeking of the soul to go back home to its own totality, to its own origin. He's only coming into our life for that. So, at that time, when we say who is he, who is this person who has come outside? And we will have more serious questions about this subject as we go in and we find that this world we are seeing is a projection of our own. If we are projecting this world, and we're projecting a guy ourselves in this world, how can he be a master? He's our creation. And that's another great discovery we make. In the spiritual path that the world we are seeing does not exist independently outside. And that we have just come for a little while here. Million years—a world that has already existed around us. That we have come and created a world for ourselves outside. That's a projection from our own mind. If that is so, what is another one guy out of our entire projection? And we think he knows more than we do? He's our projection. That makes it again a question mark. That how can a person who is our projection, and how can he be a Perfect Living Master who can take us anywhere because we are making him up. Virtually we are making up everything, then we are making him up too. Well—we made him a Perfect Living Master. When did we do that? Before we left our true home. We didn't make him now. We didn't make him today. We didn't make anything today. It's all out of our control. We can't change anything. We can't even change the size of this room. Sitting here if we made it up, we wouldn't be able to change it. We, the physical bodies, made nothing. We, the astral bodies, made nothing. We, the mind, did create all this but on a pattern that was made earlier. Where did we make all this? We made it when we were in our true home which we are now seeking. We made the whole plan of creation before we left. We made our individuated souls before we left. The totality made everything.

You can call the totality of consciousness, God, creator, ultimate creator, whatever title you want to give it. It doesn't matter! The whole show was preprogrammed at that time, including the fact that when we are in a state of physical experience, having a physical experience, a physical body, we should keep some key to get back. Supposing we have locked ourselves out from our true home forever? That would be a tragic thing. And don't think that we could be totality of consciousness and be so stupid that we should lock ourselves into an experience outside and then be that all the time. We did lock out ourselves, but we did make arrangements to go back. What were the arrangements? To carry through the same sound current that creates everything. And that same sound current should be appearing at all levels, and represent something that we can see and experience, and that should take us back. So, the projection (of course it's a projection)—what we see as a Perfect Living Master is as much our creation as the rest of the world—

but we have ourselves endowed that projected person to be our real self. And therefore, what has actually happened in our experience with such a person? First, we see the radiant form. Then he travels with us for the rest of the journey. And then we find that he is really merely a manifestation of the same sound. It is the sound that becomes a form and which we call the Perfect Living Master. This discovery comes immediately after you start leaving the mind. That we use the same power, creative power, which we call sound, which we call word, which we call Nad, which we call Shabd, which we call by so many words in every scripture of the world. Every great saint, every great mystic has said this same thing. How can you say the beginning was the Word? How can you say Word made flesh? What does it mean, these terms are coming in our scriptures? How can a Word become flesh? And Become a Master? That's the power. The Word is merely an expression, because there is no word to express it, so we just use a simple thing—Word—because it can be heard, because it can be listened to, because we can say it resembles sound. That's the only reason. Therefore, we should know that these arrangements have been made by us, and it's a wonderful experience like many wonderful journeys here are. A wonderful journey; a wonderful experience of going with along with the Word which is the Master. The spoken word can only be used from the physical point. The sound of the spoken word varanatmak only takes us up to that point (points at third eye). The Dhunatmak in its own sound form can only take us up to the top of the mind. Love and devotion for that which we thought was a human being...beyond that takes us to our true home. We call these three steps in our meditational processes; the simran (repetition of words); bhajan or shabd (listening to the sound within); and bhakti (love and devotion).

In our famous Mahabharata, the Gita...in the Gita, the conversation between Krishna and his disciple, the prince, Arjuna. In the battlefield he is giving him some teachings, and he talks of enlightenment and realization of who we are. There Krishna says to Arjun: There are three methods by which you can reach salvation, you can reach enlightenment, you can reach beyond life and birth, beyond the cycle of reincarnation. One: use the physical systems for karma, for action. Decide what you want to do, which is varnatmak in the physical world. Act! Act what your circumstances require. But do not think of the fruit thereof. If you think of the fruit thereof, then you are not really taking any step going towards higher enlightenment. You will not become a yogi. Yoga means merger with the original one. Yoga is merger, in fact, translated. So, you will not become a yogi if you think of the fruits of your action. That's *karam* yoga. But a higher yoga than that is *sankhya yoga* or *gyan yoga*, the yoga of knowledge where you will think and think. Ultimately you will say thinking is not taking me very far. When you reach the limit of thinking, limit of knowledge known to the mind, when you find that this is not going to answer your questions, and there is something beyond your gyan yoga by crossing your thinking battle. But he says the highest yoga is Bhakti yoga, the yoga of love and devotion. That alone takes you to your true home. We use these processes, but many people are under the mistaken notion that by

repeating words we go to our true home. Not true. Some people think the sound alone can take us from here. We can't even hear the sound. We hear all practice sounds in the head which have no pull in them and we have been waiting for 40 years. People are hearing the same sound coming to me. I hear the Shabd inside, but I go nowhere. How can you go anywhere? It's just a blood vessel moving in your head and you are hearing it. It's just your heartbeat you're hearing. Go beyond that. Withdraw your attention. Then you can only hear the Shabd. There's a stage for all these things. But eventually only love and devotion will take you beyond the mind.

I am very happy that you came to share this. We will have a break, and I'll come back to you to answer any questions you have. And maybe if you are interested, we can have a short meditation session. How many of you are interested in that? Good! We have a sufficient number of volunteers for that. Thank you very much for listening so patiently. I'll see you later.

<https://youtu.be/GTojjXgXLV0>

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