

Don't Stop Seeking

San Francisco, California — February 24, 2013

Welcome, friends to this final session of our three-day program. As I said earlier, we should practice what we preach. We should practice what we read. We should practice what we hear. Let's practice. Let's meditate.

Now in this session of meditation we apply the normal rules which we will apply all the time and use the different modes of meditation, namely first step to establish ourselves at the center of the third eye, that we are sitting at the third eye in the center of the head, and the first step, before we do anything else, we close our eyes, see that we are aware of the body, we are aware of the head and that the head is on top of our body. The body is like a house. We are on the sixth floor. The level of the sixth floor is behind the eyes. We are sitting in the center of that room. Once we settle down there, we can sit down on a chair, cushion, mat, whatever we are used to, an imaginary one but a good one, an expensive one that is free today, so we take the best that we can, and we sit on it in the center of the head. Then we repeat the words of simran. For those who do not have initiation or have no words manta, you can coin a short phrase for today expressing their love for the beloved, a short phrase that they keep on repeating slowly. When we repeat the words of the mantra or the simran, it should be done deliberately, slowly, and with the idea of listening to every part of the word. Remember, it is not the repetition that is going to pull our attention. It is the listening to what we are repeating that is going to pull our attention. Therefore, listen carefully to what your mind is speaking. The mind is repeating; you listen. The mind is the speaker, and the soul is the listener, so you listen carefully to what you are repeating.

As you repeat, you can see many scenes come up. You can see faces. Some faces you may not recognize. Strange faces sometimes come up in front of you, and they keep passing one after the other. Many faces are from past lives. They are associations of past lives, and they are drawn up during meditation, and they come in front of you. Do not follow any face, any form, anything that happens. Look at it from a distance, and you will notice that they don't stay. They move. Let them move from one side to the other, like a television screen something is moving across. You concentrate on staying in the center and don't be pulled forward by what is happening in front. Whatever it is, you just watch. If you can hear a sound, you listen to the sound. If the sound has a pulling quality and you feel that it pulls you upwards, then you listen to the sound and you can for that moment give up the repetition of the words. If the sound is not there, you can keep on repeating the words. If the sound becomes dull or less or not pulling, you can go back to the repetition of the words. If the sound is coming in a very steady way and you are doing your repetition of the words, keep on repeating. Ignore a sound that does not have too much of a pull. If the sound becomes attractive and pulling, then you switch. If you see the form of your master,

then hold the master by talking to the master and at the same time trying to repeat. Repeat the words first. Repeat the words while looking at the form of the master. If the master's form remains and they don't scatter and does not disappear, then you know the master is actually there and you can really talk to the master. If you can learn how to repeat the words and at the same time have a conversation, you can do that too. It is not very difficult, but it needs a little practice.

Once you have done that, if you feel that you are rising from the body, that you are leaving the body behind, don't get worried, just allow the attention to be withdrawn upwards. Nothing is happening. It is only the attention being withdrawn. Your body is functioning normally. When the attention is withdrawn, gradually the whole body can disappear. You can vacate the attention from the whole body and pull it to the third eye center. When that happens, you will find that you have a body which is very light and can fly. During this session of meditation, I may also suggest for some of you who want to fly in the inner sky... How many of you would like to fly in the inner sky today? Okay, I may also suggest a way to get out of that space which you have created and take a window, a lighted window that will come up, into which you can go and go into a sky and fly. You can look down upon the world like this, so that... Everybody may not get it, but many people do get it. If you can have that experience, it will be a very nice experience to show you how your light body, your astral body, is capable of a lot of experiences inside. Then, after all is done, I will count five as I have been doing before and draw the attention back to the body and back to this auditorium. Fair enough? Any questions? Okay, if you are ready, close your eyes. Put your body in a comfortable position which is comfortable enough not to have any aches and pains in the limbs and yet not so comfortable that it makes you go to sleep. If you sit upright, it will be a good position to be in.

Welcome back. How many of you were successfully able to do this meditation? Very good. How many of you could fly? Very good. A small number but still good. Once you concentrate your attention and detach yourself from the experience of the things outside, it becomes very easy for you to fly in the inner sky. That's the astral sky. It is actually the overlap of the physical and the astral sky. Therefore, you can have a contact with this world from there as well as the next world. When you go higher up, then it becomes a new world altogether. In the beginning, after that when you have this experience, after that you come to the radiant form of the master and then he becomes your permanent companion. He comes and goes, appears and disappears for a while, but then he stays steady. He doesn't go anywhere. Actually, it is our attention that is not focused enough. Our attention moves back and forth; therefore, sometimes we don't see it.

It is customary for me in some of these programs to offer you on behalf of the Great Master some astral gifts. How many of you have ever received an astral gift from the roof? Oh, so many of you have already received them. Very good. How many of you would like to receive

them? At least take a chance at finding one? Okay, let's do that now. In this small event of getting a gift, an astral gift, not a physical gift—physical parshad will follow later, but this is just something that is not from this world—to do this you will close your eyes and go on top of the roof of this building, on the top of the building. You can go from outside and climb. You can clamber. You can just fly straight through. It won't be difficult to go on top. Again, it's an imaginative exercise, and you are going to use your imagination to go. What will surprise you will be the gift will surprise you, of course, if you get one, that it is not what you expect, and it is not made of the stuff that you see normally here. When you go to the top of the roof of this building and you walk on top, you will see a package. If you see a package, that is your gift. You can unwrap it there or bring it down and unwrap it here and see what it contains. Are you ready? Close your eyes and imagine you are going on top of this. You can go by any means suitable and just feel that you are on top of this building and look around. If you see a package, take it.

Open your eyes. Come back here. How many of you could find a package in this short time? Quite a few. How many of you liked what was there? Good. How many of you found it was something totally unexpected? Very good. Who would like to share the unexpected gift, would like to tell?

1st Participant: My gift was a beautiful _____, but the interesting part is that when I first touched it it was a vase, but then I thought of something and that vase transformed into a flower or a bird, so whatever I thought of, it would transform into.

Did you like it?

1st Participant: I loved it, but it was like magical, you know.

Very good. I am very happy for you. It was a good gift for you. It has a deeper meaning, and I can tell you sometime the deeper meaning of it. Okay? I will tell you.

Yes, anybody else want to share? Yes.

2nd Participant: I am trying to figure it out...

Lighted up. That is good, very good. Many of these objects that we get are lighted up. They emit light or color, like crystalline or... There are many of them. Many people get that kind. Like, you know, they are symbols, symbolic. When the eagle comes, it says soar like an eagle, go up. You got the message. Good. Yes?

3rd Participant: [Inaudible comment]

Were they lit up? Candles were lit up? Very good. You liked it? Very good. Congratulations. Yes?

4th Participant: [Inaudible comment]

Did you expect it?

Absolutely not.

I am glad that you got something you didn't expect, but you don't know what to do with the marshmallows now. The beauty of our consciousness is that the mind, mind part of it, tries to understand, but the soul part does not understand, does not want to understand. The soul part wants to experience. The understanding, rationalizing, making sense of it is a mental activity. What comes, we take it. Of course, in this particular case the marshmallows came from a past memory. It came from a past memory of marshmallows which was just subdued in the subconscious, and it arose during this experience. That was just a personal thing that happened with you, but the thing is that in these cases we cannot always understand what we got, which leads to another lesson in Sant Mat on the spiritual path, that when life gives us something, we accept it. This acceptance is a very important part. The more we accept what comes to us, the less new karma comes up, the less new karma we create, and that acceptance develops love and devotion for our master because we know it is a gift from the master. Everything that we get in this life is a gift from the master. Therefore, when we accept it, we are accepting a gift with gratitude. Whatever we get, we say thank you.

We have got so much from our masters that even if we keep on saying thank you, thank you all the time, it is not enough. You can look back and see what the master has done, so thank-you is a good word all the time, inside meditation and outside of meditation.

Okay, anybody else to share? Yes?

5th Participant: [Inaudible comment]

What did you see?

5th Participant: [Inaudible comment]

Did you like it? No?

5th Participant: [Inaudible comment]

Do you know what the meaning is? It's a symbolic thing. This is a symbol from our spiritual literature which says that we are like black crows. When we go above the mind, we have a dip in the nectar of *Amritsar*, true Amritsar, not the outside Amritsar. True Amritsar, the lake of *amrit*, and we can come out as swans. You may see the black crows go in and coming out as swans. So that is a transformation that happens. The second transformation that takes place at the same time is that the five vices—lust, anger, possessiveness, greed, ego—

they disappear. They run away like little boys from the tank where we are getting a dip. The black crow is having a dip, you see. They run away when you come out as a swan. So, I wish you to come out as a swan.

Okay, we have come to the conclusion of this program. Any final questions you have you can ask me on what we have been doing in these three days or what we have not done, you can ask. Yes?

Q. [Question in Punjabi.]

A. [First part of answer in Punjabi.] This was a question in Punjabi. I might translate part of it that says there are many saints, many mystics, many masters who have gone to different levels of consciousness. As it happens, because they have not seen anything beyond, they think that is the final destination. They very often call it Sach Khand. They call it the true home. People who have taken their disciples to the astral stage, the astral stage looks exactly like the state from which this world is created, so you feel that you have come to the world where the physical was created. Physical is a reflection of that, so it looks like the final stage. Unless there is somebody who goes above that, even a disciple, even a seeker, can mistake that he has reached the final stage. Every stage we go to, if the master has not gone above that, he will think this is it, this is the final stage. Those who take us to the level of Trikuti and top of the causal stage, which is the home of the universal mind, the merging in the universal mind of the individual mind they think is like merging of the soul in the ocean of totality of consciousness in Sach Khand. There is no way for them to know that there is anything better, but the seekers of the soul, the soul is seeking, and those seekers will not be satisfied if they are really seeking their own true home, and then they keep on seeking. A master will come and take them back. Those who reach that state and die in the physical body never have a chance to see a master. They will be reborn even if they have gone there and left the body to stay forever, they will have to be reborn as human beings, be reinitiated by a master who takes them back home. The gateway to going to our true home is the human body. Even if you are stuck somewhere for a long time in a higher region and your seeking is not over, then you come back again as a human being and be reinitiated by a Perfect Living Master who takes you beyond. Okay?

Q. [Inaudible question]

A. Yes. Great Master's blessing is on all of us. We have met here these three days. Has anyone experienced that their love for the master has increased in these three days? Has anybody been inspired to do more meditation? That is a good sign. That is what Satsang is supposed to do. The blessing is there. Don't worry. The blessing is there, and we have, as you know, we have Great Master's Bhandara. Bhandara was a tradition set up by masters long ago, and Great Master left his body on the second of April 1948. Every year on the second of April I remember my master and call my friends to join me, so we celebrate, and

we find that is the day that instead of having to look at him in a physical body we could also see him in his radiant form. It is a great transformation that the master was always there with us from that day when we thought he had died, but we found he was not dead. He was more alive for those who had manifested him in radiant form. So, we have this Bhandara every year. You have attended some, and you know how much the presence of the master is felt that day. Where my experience is concerned, I see him in radiant form blessing everybody who is there. It is a very great occasion. I feel so happy, and I jump out of my body out of happiness on that day! Everybody is welcome. I invite all of you. Whoever wants to come and join me on the second of April this year and in the future to join in the bhandara of Great Master, and we will get great blessings. Blessings that even now are there. Remember one thing: I am talking like this about the Great Master because I have seen him alive. He has initiated me when he was alive. I have seen his form transform from a physical form into a radiant form. But now for those who have not seen him alive, he cannot be their master. You have to have a living master. Those who have got a living master, initiated by an actual living being, they have to go by their master's blessings, and they will get it from inside. If I were to say I have the greatest devotion for this man, and yet I say that those who have not seen him alive, they are only seeing a picture of him, therefore, you have to go with your own living master. I call him the Great Master. People call him the Great Master, but I tell you whoever has initiated is your Great Master. So, you have to follow your own master and see that he gives you the blessings you want and ask for those blessings. Instead of asking outside, ask inside. People say, "What should we ask from our master?" I say, "Ask for one thing. Ask for master's grace. Master, give me more grace so everything works more smoothly outside and inside, in this life and inner life, here and there." If you ask for grace, he is giving grace, but your asking for grace makes it more visible to you that he is giving grace. Therefore, don't feel shy of asking from your master more grace, more grace, and still more grace. That will be very good.

In Wisconsin, you know, Bruce, Wisconsin, I am trying to set up a little monument for my master. My master, Baba Sawan Singh, he learned from Baba Jaimal Singh, his master, that when they were looking for a place to set up a small place for Satsang for people to come, to set up a dera, as they called it, they went down looking around. Baba Jaimal Singh stopped near the river Beas at one point and saw a mad man, crazy man, waving his arms and saying, "This is where the big town will come. This is where things will happen." Baba Jaimal Singh said, "This is where the dera will come." He picked out that place on the river Beas. I spent so much time in that Dera. He had only two little huts in which he stayed. This master wanted to set up a monument for his master, and he called it Dera Baba Jaimal Singh in honor of his master. There people could gather. We have had Satsangs. We have had miracles. We have had so many things happening, and we have seen so much miracle in that little place where the Dera was built. I am very overwhelmed by the fact how that Dera was built. Great Master said in 1937...I was 11 years old when he said, "The axis of

spirituality is going to move to the West. Whereas today the Western countries are looking after making more money, more affluence, more worldly things, and the East has been responsible for a lot of the great masters coming and spreading spirituality, this will change. This will move to the West, and the desire to make more affluence, more money, more industries, will move to the East. China and India, which have been responsible for so many masters coming, will become the hub of industrial activity, making more money, and countries in the West who caused the industrial revolution and were after money and more physical wealth will turn to spirituality.” He said the people of those countries are already seekers. Especially he mentioned North America. He said the axis of spirituality will shift to the west and localize itself in a big way in North America. He wrote this thing twice in his letters which are published documents available, in 1937, that people of this country will be ready. All they will need will be somebody to explain to them in their language and their idiom. Otherwise they are ready.

When I read those letters, and when I heard Great Master telling this very fact to an American disciple of his, Julian Johnson, that it is going to happen, I made my decision. I should run to this new country, the United States, and take a ringside seat to see where the show takes place. I came in time. The show is taking place. So, I can see that the future of the perfect spiritual path is going on here. I can see that this is the place where many masters will come. Many Perfect Living Masters will come in this part of the world. People have been running from here to find masters in India and other places in the East. Easterners will come and look for masters in this place. You will watch it. You are young people. It will happen in your own age, and you’ll be able to see that. Meanwhile, like my master did when he was just a disciple [and] he decided to have Dera Baba Jaimal Singh, I said I would like to have Dera Baba Sawan Singh as a monument to my master. So, I told some friends of mine many years ago, “Let’s go along some rivers here.” There is no Beas River, but we looked at rivers, and we found a river in Wisconsin. It is called the Chippewa River. The local people call it Ojibwa River. We went there, and we found one of our own party getting crazy and waving near that river and saying, “This is it! This is it!” I said, “This is it,” exactly following the story I heard about Dera Baba Jaimal Singh. I said I am going to build something with my own hands. I am going to make something as a seva. Whatever seva Great Master has given me—whether to fan him or to clean the utensils in the langar, or to do anything—was done with great joy and got great joy in doing it. I said I will do this as a seva with my hands. Then I realized I was very old! My hands are feeble, and I have never done any construction anyway. So, I asked some people, “Will you help me?” They said yes. So today we have a plan, and you are already making the construction possible. It could take place very soon.

I am glad I am telling you this here in California. I told this in Bruce. I may tell again there. Would anybody sitting here like to help me in that building, in terms of building with the

hands, labor, with any donation for the material or cash, or otherwise morally support me? How many would like to do that? I am very happy. Thank you very much. I have a lot of good friends that will make that happen. When it happens, it will be really a western headquarters of a spiritual development at a level that has not been known before, because it will be in the spirit of the Great Master that the work will go on.

Great Master was able to convince me through experience to the hilt that he was a Perfect Living Master. He proved it not by his lectures or by his talks, but by generating the experience in his disciples who he was. I am sure that that will not merely be a place where we can get together. It will be a place where masters will come, Perfect Living Masters will come. So, I am very happy that some of us will get a chance to contribute to that building of a place. We have set up a building committee for that. You, in this worldly organization we always set up committees, set up people to take on...it's a logistical thing. The chairman of the committee is a very intelligent, experienced guy who knows about land, about soils and about things like that. He is a good organizer of human beings and organization of these kinds of things. He happens to be here, and his name is Paul Bauer. May I request Paul Bauer to please stand up and show your face to these people, so they know if they want... There is... To get the funds for that, those who want to contribute the funds for that, which is more easy for people to do than working with the hands, although I would like... I worked on the building of the Dera. I worked with a mastana, one of the intoxicated disciples of Great Master. He was from Baluchistan. Baluchistan mastana and I, we carried bricks on our heads. I carried one brick; he carried a whole basket of bricks. I was small, but I cannot tell you the joy of that seva. I cannot tell you how we felt about it. Today we go and see the building there and we say, "Wow," how it came up, and we were given a chance to do some seva for the master. It is such a beautiful experience.

So, for organizing the fund raising, which of course is under the direction of chairman Paul Bauer, we have a member of that committee for fund raising. She has been a fund raiser for different organizations, especially universities, for quite a while. She did work in San Jose in this California, and now she is heading the fund-raising directorship of the San Francisco Symphony. She has many years of experience in fund raising, how to appeal to people, how to do it, so we said, why not put it in her little hands. She is a volunteer. She is doing this fund-raising help for Paul Bauer, and her name is Ann Johnson. She happens to be here, too. Would you stand up, Ann Johnson, so people can greet you? At least two people of the committee are here. There are builders and architects. When I made this announcement at the last Bhandara, I said I can't do this with my own hands. I need help. Any architect? Three architects came up, and they began to give the drawing right during that meeting. How many builders? Three or four builders came up. They have all have experience in building. So, I said this is happening automatically, so I was very happy that as we need any help in manpower or funds or technical help, it will come by itself. I know Great Master.

This is his work, his job. It will come up. It will be a nice place. With the spiritual backing of my master, we will have a great time in Wisconsin. The Bhandaras will be held there, and his instructions for initiations will be held there. Masters will be there. I think it is a great thing. I am feeling very humbled and honored that this opportunity came to me to work in this country and to set up something like that. Anybody who would like to help me in this, you can certainly contact these people now or whenever you like. You have an open invitation to come, not only to come to the Bhandara in Wisconsin, on second of April, but you have an open invitation to come and look at the site where this is coming up, a little hill on the bank of the river Chippewa in Bruce, Wisconsin. If you want directions and so on, I will be there in Rice Lake, Wisconsin, for the Bhandara celebration, and I will be there on the site on the third of April following the bhandara. I will be very happy to meet all of you again who happen to be there.

I thank you once again for your great patience as you have been a great group of seekers. You are all blessed. You are all blessed, and you are all marked. I am very happy. It's a delight to meet co-travelers on the spiritual path, so I am glad. If you feel that you can do a little more meditation after this three-day session, I will feel we have succeeded in the workshop. If you develop more love and devotion for your master after this three-day session, I will think we succeeded—it was successful. How many of you think it was a successful workshop? That's a good pass percentage. Thank you very much.

Is the parshad going to be here? So, you take it. Remember, what is parshad? I must tell you. Parshad is not something transformed molecularly to something different. It is ordinary candy and ordinary puffed rice. But the association of ideas with that is what makes it parshad. When you look at it, when you eat it, when you see it, you think of your master. That is what makes it parshad. It is what it means, but because of this thinking what it is, it gets almost charged with the power of your master. Therefore, parshad becomes something. When you take it, you feel connected to the master. I recommend that when you get parshad, even if it is candy or rice or something, take a little bit at a time. We used to do that. We used to carry. They used to give puffed rice. We used to carry and take a little bit. We had to last it until we came back again to the master, so we didn't just eat it up like candy. We ate it like parshad. Parshad is something that is connected with the memory and remembrance of a master, so therefore, it becomes special. So, you take it, take a little bit. If it finishes or is about to finish, and you can find something similar to it, mix it up and then you won't know which is parshad and which is not, and the whole thing will become parshad because you will be associating every bit of it with the master. The thing is any means you have, any excuse you have to remember the master is good. Parshad is one of those. Those who would like to have parshad, please raise your hands. Oh, we have enough for everybody. The only thing will be...I will not be able to come around to distribute it. If you don't mind, you may have to come to me. Is that okay with you? All right.

Q: [Question in Punjabi]

A: [First part of answer in Punjabi.] Dry meditation is when you are getting nothing and there is no attraction inside, but once the attractive sounds, melodies, scenes start coming in, especially when you can see your guru inside, it all changes. This dry period we all go through, but then we reach the right period where we see all the beautiful experiences, so you have to have patience during the dry period. But you can make it a little better by thinking of the guru the rest of the time.

Q: [Question in Punjabi]

A: [First part of answer in Punjabi]. Have a regular conversation. Sorry, we are using the Punjabi language. It makes her feel better, makes me feel better to get a chance to talk Punjabi with her, but others can with a little patience. We are discussing about the need for an experience inside to have the kind of love and devotion that we are talking about. It is true that we need certain experiences, basic experiences, to really get carried away by love and devotion. But before we get that, we have what is called a dry period when we just feel like we are struggling and are not getting anything. That seems to be a path that we have to go through because of our big distractions. Mind is constantly pulling us out. We are trying to pull in. It looks like a struggle. That is a big subject of putting in our effort and banking on the grace of the guru. If you remind me, I will talk about it later, okay, how we match these two things, what is the role of our own effort and struggle on this path and what is the role of the grace of the master coming in and helping us, and what is the distinction between the two. So, we will talk about that, okay?

Q. [Inaudible question]

A. Yes. Maybe about ten percent.

Q: Ten percent? Is that enough to pull everybody else?

A: Yes. If there is one Perfect Living Master, he can pull everybody, but he follows a plan of experiences generated here in which ten percent are pulled back all the time.

Q: That is why I feel so sorrowful for the separation we all feel. If there is hope for one, everybody should be included.

A: Well, in this path everybody is included, but supposing you want to take somebody somewhere, and he says, "Wait, let me get some good time that I am having here." You let him have a long rope to have the good time, don't you? That is what is happening. People say, "We would like to stay here, not only here, even in the intermediate stages of experiences that we go towards our home. There are so many distractions. People are stuck there, too, and the masters say okay, we'll wait. The master's patience is natural. For us it is

not natural. We are impatient people. We can be very impatient, but masters are patient. They can say, "All right, you can take your time." For them if you are a marked soul, it doesn't matter what you are doing, where you are, how much time you want. They allow you to have the experiences, but they will take you back home. They will modify your thinking, your attitude, accordingly, and at the end you want nothing else but to go home. It happens automatically. Yes?

Q. [Inaudible question in Punjabi]

A. [Answer in Punjabi]

Q: [Inaudible question]

A: The art of meditation is the art of dying while living. Dying while living means to have an experience while you are living in the human body which you would have had anyway when you die in the physical body, which means to withdraw your attention from the body to the point in the brain behind the eyes which happens automatically when we die. You can have that experience created by meditation by putting your attention there and gradually stage by stage you find that the attention is withdrawn, first from the world and its activities, then from your body, and then you open up another door, the tenth door, which happens when you die. It also happens when you meditate successfully to that point. Once that happens, you open up a new world, and that is the same world that people who die get into. That world is like this world. It is not different. We have people there. People who died are also there. People who are living, they have their counterparts sitting there. That is the astral world, and in that world, we have a different life. You find that the body with which you awaken to that life has a much longer life than this physical body. The normal life span of an astral body is from one thousand to three thousand physical years. One thousand to three thousand physical years pass, and we have only one astral body, which is reborn again and again during that period, but then the astral body also dies. Then it moves into the causal body, which is our mind. The mind is also like a body, and the mind has a very big long life about three million physical years average. Each of us are carrying the same mind for millions of years. The karma which we talk of is carried on the mind, so all previous events which create recycling of ourselves in rebirth are carried on the mind in that causal body. These experiences take place when we die, either in the physical body when we go to the astral. When we die in the astral body, we go to the causal. When we die there, we recirculate again. We remain in these three worlds all the time.

Normal death does not take us beyond the astral world. Sometimes it takes us to the lower part of the astral world which has two parts. The lower part we call the physico-astral overlap, which means that the same people who are here we can see them when we die in disembodied spirit form. So, when a person dies, he can see other people, but the other people cannot see him because we only see the outside body. We can't see the disembodied

form of a person, but that person can see. We begin to, when they try to contact us and anything, we call them ghosts and spirits. There are two kinds of ghosts and spirits. We call them *bhoot* and *pret* in Punjabi. You know bhoot and pret? Bhoot is a disembodied spirit that moves, roams around because its desires were not fulfilled at one place and rushes around to see the different places that it wanted to go in the physical form and that they desired but could never go. The pret is a fixed place. It haunts the place where it died. Most of the pretis are because of murders, accidents, and so on. Those bodies, even when disembodied, they stayed there and watched that show. They can't leave it very easily. These two are most common forms of spirits or disembodied forms of our life that roam around after death. We can get into that state even while living by pulling our attention. Our astral body moves around and can see all these things. If you go to the upper part of the astral plane, which is the first plane of consciousness, if you go there you can fly very freely in the whole of this created universe which looks like a very small universe. You can go to the other galaxies. You can go and see other planets which exist in this form. There are questions which are arising here, doubts are there, but you get direct access to those. You can fly there. You can also fly into other hells, heavens created. All exist there. They are actually existing there, and you can have access and have those experiences. So, there is great freedom to see more things.

When you reach the beginning of the top astral plane, there you meet the form of your master who initiated you. Then you are together in the company which you like very much because that is a permanent friendship. Then you travel together everywhere. The master then gradually takes you from stage to stage. Every stage you think is Sach Khand until the master tells you, no, there is more. So, he actually persuades you at every stage to move up because there is more. Each one looks so different like the origin of the rest that it looks like it is the final one, but it is not the final one. All these experiences which come after death to normal people we can have while we are still living through the process of withdrawing attention behind the eyes. It is a good way to get it all done.

Supposing you get the experience of dying while living. You will never be afraid of death after that because you will know you really don't die. You just change your body. You change your body into a lighter, better body. The astral body that we have, the *suksham sharir*, does not have any weight. You don't have to ever take any weight loss classes there, no gym to go to. It has the same form in which you die, and the form can then change because you discover that this physical form you got was only one form that you took, and you die with that form. If you are a young guy, you carry a young face with you. You die old, you carry old face. Whatever your face here, you appear in the same face there, but then later on you can change when you remember your past lives. So many faces you have, and they can come up.

Similarly, you can see your master's face in the same face you see it here, and then he can change to show you that he has been... Supposing you are initiated in a past life. He can show you that form. He can also show you the form of his master and his master's master and the whole line of masters you can see at that stage. It is a remarkable experience. There is no comparison with that experience with any show we have here. It is the best show I can recommend to you. If you want to see the best possible show, go within and see it. There is nothing like it. All that can be done through a simple process of withdrawing attention to the eye center from the body and dying while living. That is dying while living. Okay?

Yes?

Q. [Inaudible question]

A. The dying process can be very painful, especially it depends on how many attachments you have. The more attached you are to people and things, the more painful it becomes. It can also be painful physically because you don't want to leave the body and looks like we are being pulled out from the body. That's a painful experience, but if you have had the experience of dying while living, it is totally painless. If you have a Perfect Living Master who has initiated you, he appears even before you die and pulls you with his love in such a way at that time you forget everybody. Sometimes it can happen a few days before your death, sometimes a week or a month before your death. I have seen, and some of you might have seen, that people who are following a Perfect Living Master, that at the last time of their life they become totally detached from everybody, and that detachment comes because the other pull is much stronger. And they also find the hollowness. Those who have meditated in their life and discovered this life after death, they have no problem at all. They wait. Master comes. They say, "We are ready, waiting." He says, "Let's go!" Death is as simple as that. So, death has no fear. There is no fear of death at all for one who has practiced this meditation.

Yes?

Q: Narcotics such as morphine or codeine. Do the narcotics interfere with consciousness while dying?

A: Narcotics?

Q: Painkillers with opiates.

A: The painkillers that we take are for the body pain, and they have no relationship with what happens to the disembodied spirit. It does not have any effect on that. The painkillers are only for the physical body. The astral body, disembodied spirit that leaves us, it has no effect on that. There can be many levels of karma, which can be good or bad, and some of

the very heavy karma is where you cannot even meditate. You have these problems, and also the karma is not necessarily only physical. There is a lot of emotional karma. There is mental karma. It affects the mind. So, karma is in many forms. Therefore, one could be suffering mentally or suffering emotionally, suffering physically. They are all negative karma of different kinds. Sometimes they are big obstructions for either getting on the spiritual path or even meditating. They become obstructions if there is a very heavy karma. We all pass through a lot of karma, and I think we must have some very good karma to come on the spiritual path. In one of the spiritual books, *Guru Granth Sahib*, it says, "*Kirat karam ke vichre kar kirpa melo ram,*" that "we have been separated by our bad karma for so long. Now give us an opportunity to get on the right track." So, karma has prevented us from coming on the spiritual path. Actually, it is not only that karma can prevent people with that kind of bad karma, it is that most of the people are so tied up with that kind of karma they can't even think of coming on a spiritual path. To think of it, the spiritual path, although we want to make it universal, like you say, everybody should have it, but the karma is such, their *sanskars* are such that they are trapped here. They can't even think of the spiritual path. Not only they don't believe it; they don't have access to it. They can't think of it. A large population of living beings has no access at all, so it is a very small percentage of people with their good karma to be able to come on this. Within this good karma also there are difficulties. Some have better advantage; some have not. Some have done a lot of work on the spiritual path in a past life, and they come here. As children they are spiritually minded. They like to go there. Great Master initiated people as young... He gave half initiation to children as young as five and six years old. We all went to a hill station together. I was there with him, and my father was there with him in Kalabagh, a mountain area. He saw a group of children there. They said, "We want Naam. We want initiation." Small kids! If you see a book called *Glimpses of Great Master*, you see pictures of that. I will show you privately. On my iPhone I kept a copy of a picture of little children who were five years old. He said, "Yes, I will give them Naam."

Little children he used to give what is called half initiation. He told them how to listen to the sound inside. Because many kids listen to the sounds anyway. It is so natural, and so it becomes very easy for them to practice the listening of the sound, which helps them later on. When those very kids used to become teenagers, he would call them back and give them the remaining meditation of repeating words and simran, and so on. Then they got full initiation at that time. Those who were teenagers, to start with he gave them simran only sometimes, half initiation, and when they made some progress in meditation, he would give them the *dhun* or the *shabd*, or listening to the sound, later on. So, he felt that these people are marked. I remember when that group of 20 children were there, the secretaries were accompanying him, said, "Should we start *chanti*?" *Chanti* means selection, because they were selected. People would sit, he would call one by one a person and ask questions: "You don't drink? You don't take meat? You follow some basic rules of the game? Therefore, I can

initiate you.” Based on the answers, he would say, “Wait.” He would say, “You are ready?” You say, “No, not yet ready.” He would give some answer at that selection. Whoever he said, “I accept,” would then get initiated. When those kids were produced before him and the secretary said, “Should we start the selection?” he said, “They are already selected,” and he initiated all of them. So, this ability to get initiation at this young age is generally not randomly done. It is because they have done work in a past life. Most of them were initiated in a past life, and during meditation they discover their past life and their past masters. So, it is not that... When a master looks at us, especially at the time of finding whether we are ready for initiation or not, he is not looking at us and our life as we know it. He is looking at a spectrum of lives. He is seeing where we come from for a long period of time. He sees where we stand in that growth in our spiritual evolution for a long period of time, maybe a thousand years, maybe several lifetimes. He looks at that and determines if the time is right and it is time to go, so then he initiates. Many precocious children come, and they have past life experience with masters, sometimes with the same master. They have died young and come back to get initiation again.

Sometimes people have asked me, “Who is our master who stays with us forever?” We talk of the radiant form of a master because we can have successive masters in past lives, or even in the same life. We can have more than one master. Who is the master who stays with us as a permanent friend until we reach home? It is always the last one after which we never take a human birth. That image and that master and that personality remains with us as a permanent friend forever. It is a very good, nicely arranged pattern, such a nice way of escaping from this strange world of misery and pain and unhappiness. Basically, this world I see is a world of unhappiness. We have happy moments, pleasurable moments, painful moments, but overall it looks like we experience more suffering and unhappiness than we suffer pleasure and joy. We have both, a combination of both. If our karma was such that we only had to have pain and suffering, we wouldn’t be here. There are plenty of hells designed for that, go on suffering there. If our karma was so good that we had to have a good time all the time, we wouldn’t be here either. There are so many heavens created for that purpose. Go and have a good time. Human life only comes when there is a combination of both, when we have ups and downs combined, then we become human. That is a great combination, because human life is when you can really find a Perfect Living Master and go home. There are souls who are in higher regions right now who have gone through other processes, not through a Perfect Living Master, but through masters who could take them to the astral or even causal, plane. They are stuck there, and they want to go further. The only way they can go further is to come back as a human being, be reinitiated here as a human being, and go up again. Therefore, the only opening that is left out to reach home is the human body, human life. Therefore, it is the best form of life. Somebody asked me, “Is it better to be here or on the astral plane?” I will say here. They say, “What kind of guy are you? Don’t you think a higher level of consciousness is better?” Well, for an experience, yes,

but for going home, no. This is the place from where you go home. You don't have the free will there that you have here. You don't have the ignorance there which you have here, thank God. Ignorance is bliss in that case. The beauty of... The ability to have a master in a human being is that the responsibility shifts to the master, which is very different from any other kind of teaching. If the master takes responsibility...of course, you have to verify by going to the radiant form, otherwise it is blind faith. Supposing a man tells you, "I am a master and I am going to take you there," and you say okay and nothing happens. How do you know he was a master or not? Where is the proof? The biggest problem is a doubting mind. Our mind is a doubting mind. How would you make any progress at all? You have no idea at all, but you can give it a try, at least try what he says. If it doesn't work, you have to move on and pray inside. I want a real master! I want a master who can give the commitment to take me home. This is a request, a kind of seeking, a kind of asking. I tell you, if you sit inside and ask for anything, you get it. Learn how to sit inside. That is the main thing. Don't ask with this mouth into this world. You can get all kinds of people around you, but ask there. Don't even speak. Let the master find you there and appear in the physical world because you need a physical master in a physical body that you have and he has. So, it's a beautiful system. I can't say too much about these things because it is overwhelming, overwhelming how beautiful an experience is promised to us just by seeking inside. Don't stop seeking! Don't stop seeking even if you have a master. ay, "I seek more. I want more."

I met a girl in the early 1980s when I first shifted to this country, and all her *antishkaran* was, "I want more." She said, "Can you read what is written on my forehead?" I said, "I see the same words on my forehead. I want more. I want more." I said that should be a standard for all seekers. We want more. We want more. We are not satisfied with what we have. We want more. Master, give us more. God, give us more. Whatever the truth, give us more. Seek inside and you will get it. There is a power in seeking and asking, but if you don't ask, then you must have such immense faith that you have discovered the Perfect Living Master, then you have tested him out, that whatever your questions were have been answered. Your intellect, your mind, the skeptic self, has been satisfied and you want to move forward. When that stage comes, don't ask. You say, "You know what I am going to ask already," and he will know it. Then you get everything without asking. But you must reach that stage, a stage by experience of that confidence that you can say, "You already know." He will prove to you he already knows. He will prove it again and again that he already knows what you are going to ask.

Yes?

Q: I wonder if you could comment on the value of being on the path...it seems one must learn a lot of patience, or it feels to me like we need to be patient because the work is not very fast. Where does the patience enter in?

A: I agree entirely with you. Patience is very important on this path, because when we get impatient we get off the path. We divert ourselves. Patience is needed. Patience is a very great quality anyway. Patience is a great quality for living in this life. Patience is a great quality on the spiritual path because if we cannot wait, we lose. According to Hermann Hesse's book on the life of Buddha, *Siddhartha*, he says Buddha, after he went for enlightenment and came back into this world to live again, he wanted to find a job. He went to a grocery store where they were selling vegetables and lentils and so on. He said, "I want a job." They said, "Have you had any experience?" Buddha said, "No, I have never sold anything." They said, "How can you do this job?" He said, "Because I can think, I can wait, and I can fast. Anybody who can do these things can get anything done." He got the job. Wait was one of those things, to have patience. So, I agree. Patience is very important, because if you become impatient, then we may just miss when we were going to get something. Patience is good. Thank you.

<https://www.youtube.com/watch?v=muc0fqYtC04>

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