

## Hazur Sawan Singh | Origin of the Self | Totality of Consciousness

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<http://www.youtube.com/watch?v=yx7g97B7--0>

Great Master used to wear cream colored clothing mostly. In his jacket... He wore an inner jacket and an outer longer coat. In the inner jacket was a small pocket in which he used to keep the money he used to get from his pension, for work he had done in the military engineering service. In the outer pocket was the donations given by the sangat for running of the Dera. I remember very distinctly, because it touched me, that every time he went and bought that candy for me, he paid out of the inner pocket. How can I ever forget this, though I was so small? He was carrying me in his arms, but some of these things touch you.

In spite of these beautiful experiences with the Great Master, in spite of knowing him from four years, when I was four years old when I was hearing the *Shabd* before I ever got initiated, when at my birth, at 29 days' age, he does like this to me [demonstrates Great Master patting his cheek] and says, "Do you remember me?" This kind of background should have created a disciple of great faith. But as soon as I went to college, I was a skeptic. I disbelieved everything that I had seen and experienced. My mind came in the way and said, "You have never had a chance to see if what he's telling you is true or not. You became a disciple because your father was a disciple. Your father, of course, he was a genuine disciple because he studied philosophy." He asked the same metaphysical questions in his philosophy class as a student when the professors could not answer, and he found out that the master lives in the Dera and went there, and master answered his metaphysical questions. He knew that he had found the right teacher. He went back and told his professors, "I have found the right professor." He didn't say, "I found a master." "I found a professor."

He had done this homework before he found the master. I did no homework. I was skeptical. Supposing I was born in the home of a Catholic Christian, I would have believed Jesus is my only saviour, that he is the only beloved son who ever came upon the earth. How could I believe in any other master? If I was born in the house of a Muslim, who believed in Islam and he said Prophet Mohammed is the only last prophet, nothing else is real here, I would be saying, "*La ilaha illallah Muhammadur Rasulallah*," like all of them were saying. Indeed—it might surprise some of my friends—I got baptized. I got christened into other denominations of Christianity. I got converted to Islam. I tried out every religion. For eight years, I was an investigator and a researcher. I said, "I am not going to accept what this man with the white beard was saying no matter how beautiful the beard is, no matter how profound his message is, because I have not tested it myself." He had initiated me, and I was still investigating. While initiating me, I remember his words very clearly. He said, "What I am giving you," he said to the whole group that was being initiated—he just made me sit as a nine-and-a-half-year child in front of him—he said, "What I'm giving you, I have got from my master, Baba Jaimal Singh. It has worked for me. I hope what I give you will work for you. If you find something better that works better, go and take it. Don't come to me for my permission. Permission granted in advance." That means he left it open for me and all others to search for something better. And I searched for something better. Indeed, I'm telling you today I'm still searching for something better, even today.

If today I find something better than what he gave me, I'll take it. The only other condition Great Master imposed was: "If you find something better, come and tell me so that I will also go and take it." These are Great Master's words. A person who is so open and is delivering his gifts without condition, he's not binding you down. He is not saying you belong to my group and therefore you can't leave me, that you are now wedded to me, that it is infidelity to leave me and find something. Nothing of the sort. He said, "What I'm giving you, it worked for me. You try it out. If it works for you, use it. If it doesn't, give it up. If you find something better, take it."

I loved that openness, because later on I found so many swamis, gurus, teachers, who all tied their disciples down, as if it was wrong, it was immoral to leave them and to go and study anybody else. It looked like cults to me. They are all cults to me that bind you down, work through fear of leaving. I said this is not at all what Great Master taught. So that's why after several years of investigation, I got back to him and then only I meditated seriously with love and devotion. The rest was mechanical meditation, which yields nothing. If you mechanically meditate and just sit two and a half hours and keep on looking at the watch every few minutes, you are not meditating on the spiritual teacher of yours—you are meditating on your watch. So many people meditate on their clocks because they want to complete their two and a half hours. That is not the meditation at all. If you start getting the

joy and bliss of good meditation, two and a half hours will pass like two and a half minutes. And if you're not getting that, ten minutes will look like two and a half hours. You know it. Many of you know it. I have known it.

So therefore, I must tell you, that the spiritual path that the Great Master taught is a very open one. It's not meant for any one group. It does not confine you to any one group. It's not meant to any one nationality. It's not meant for any gender. It's open to all human beings. It's open to all ages. From five years to one hundred years—it's good enough for you. He initiated—half initiated—people, children, five to six years old. He initiated old people who came to him. People came from all over the world. No distinction was made. White people came, yellow people came, black people came. Every color was there. No distinction. So, the example I'm following is strictly that the spiritual path is for everybody. Whoever is ready will get it. There's also a little caveat to that, that don't try to persuade somebody to come on the path. You can persuade him to study things, various things, but you need not persuade a seeker to come on the path. He will come on the path because of his seeking, not because of your persuasion. If you find somebody interested in the path, if he asks you some questions, give him the answers. Don't try to change him. If his time is right, he will be found by a Perfect Living Master at the right time. The seeking alone pulls a Perfect Living Master into our life. Therefore, there is no need to worry about spreading the message, giving a wide coverage to it. In the path of the Great Master, there is no such thing. Masters do not come for that.

There are too many other people who are trying... Missionaries are coming to have their missions. They have their own desire to spread the message wide. They are doing it. Let them do it. Perfect Living Masters come to pick up their marked souls. They all have their list of marked souls, and they will take them no matter where they are, in what situations they are, what environment they are in. Therefore, remember this: This is not that kind of a path where we go about proclaiming to people that, "Come on, you have to join this great path." The people who have to come on the path will come automatically, and I have watched this show for, very clearly for seventy-five years. I can say eighty years. I started watching as a little child how these souls have come to the masters. They didn't come...they couldn't even find a master. People who tried to find masters often end up with fake, end up with fake people, because there is no way to know. A person who claims, "I am a master, I'm a master," be sure he's not a master, because a Perfect Living Master does not need to make any claim whatsoever. His claim lies in our hearts. His claim comes through our inner seeking, and his appearance in our life comes through a coincidence, and therefore we don't have to worry, "There is a good seeker, and we must take him to a Master." The good seeker will be found by the master himself. If the master cannot find his seeker, if he cannot find who is waiting for him, he is not a Perfect Living Master. The Perfect Living Masters know us far more than we know ourselves. He knows where we are, where we are waiting

for, and he comes there and picks us up through a process that looks like he's attracting us with his teachings, he's attracting us by disclosing to us a secret method of discovering reality. Later on, we find he never was pulling us like that. He was pulling us with his unconditional love. That's the truth, and that unconditional love zaps us more than anything else can.

I was giving an example the other day about a very famous swami who used to live in Karachi, a port town now in Pakistan and used to be part of India before 1947. In 1942, my uncle who was working as a meteorologist/weatherman in Karachi invited Great Master to come and stay in his house and enjoy the lovely Clifton Beach. It was a nice beach house he had, and he said, "Come and spend a few days with me." It was the first trip that master made that far away in Karachi, about 1,200 miles away from the dera. Some of us all accompanied the Great Master in the train. I remember the great train ride. We stopped on the way. Master would tell us jokes, tell us anecdotes of his own life. So, it was a very nice train ride, and we reached my aunt and my uncle's house and Great Master stayed there. My uncle and aunt used to go to a swamiji, Swami Brahmanand Ji, who was a teacher of several kind of yogas dealing with breathing, pranayama and dealing with the six chakras below the eyes.

He was also a very good Ayurvedic physician. He used to give Ayurvedic medicines. My aunt and uncle used to go to him for Ayurvedic medicines, not so much for his teaching. Because they had heard from the Great Master: These teachings are only teachings about the energies of the body. They don't lead to any higher awareness. They were initiated by the Great Master already, but they used to go to the Swami Ji for his medicines, and they liked him because he had a beautiful round face, little dark face, but very beautiful sharp eyes. So they, when they found out the Great Master has agreed to visit their house, they went to Swami Ji and said, "Swami Ji, our master from Punjab is coming to stay with us. We would like you to come and have his darshan." Swami Ji said, "Certainly, bring him along. I will give him my blessings." This was a little bit of a surprise. They, so they didn't know what to do. They decided that they will invite both of them to lunch in their house and they had a sofa, love sofa, love seat with two places. They said we'll put the Swami and the Great Master together. They will come to know each other. So, on the day that was appointed for the lunch, Swami Ji was invited. He arrived. He used to wear beautiful orange colored, saffron colored robes, dark saffron robes and the dark saffron turban and he used to carry a little muffler kind of thing around his neck which he used to hold with his hands. That enabled him to walk with great pride like this. I remember that and so I remember his personality how he looked so good. He was not very tall, but he was very good in his gait and bright, kept his head high.

Swami Ji came, and he was seated on the love seat. Great Master was in his bedroom. My uncle and aunt went to him and said, "Master, lunch is ready, and Swami Ji is also here." He said, "Certainly." So Great Master came out and they seated Great Master next to Swami Ji who was already sitting there. Great Master sat next and looked at Swami Ji. My aunt and uncle said, "Master, this is the Swami Brahmanand Ji we talked to you about, from whom we go and get our Ayurvedic medicines." Great Master folded his hands and did like this, bowed, and Swami Ji raised his hand on his head and said, "I give you my blessings." We all saw that, me too. We all saw this happening and we said, "This seems to be topsy-turvy what we thought will happen. Swami Ji has come to give blessings to Great Master!" But after a few minutes, we heard Great Master talking to Swami Ji. He said, "Swami Ji, what a pity that all the yogis and swamis are lost in the six chakras below the eyes and none of them are even aware of the eighteen chakras that exist in our body." Swami Ji looked at him. He said, "Master, what are these eighteen chakras? I have never heard of them." He said, "Of course. Haven't you heard, the six chakras below the eyes are of *Pinda*, the physical chakras. The six chakras above them are of *Anda* and *Brahmanda*, and the six chakras above that is of *Sachkhanda*, our true home. Haven't you heard of the eighteen chakras?" He said, "Master, forgive me. This is the first time I'm hearing of eighteen chakras. Can you...?" In Hindi, he said, "*Visthar se aap aur samjhaiye?*" That means: "Can you give more details about these eighteen chakras?" And the Great Master said, "You know, we are here for a short time. If you come to the Dera in Beas, I will give you more information."

And there the matter ended. Swami said next day, "I couldn't sleep all night. I was thinking what those eighteen chakras are. How come I never heard of it? How come I never practiced anything that gave me information about eighteen chakras?" He called my uncle and aunt. He said, "I am too confused with what your master said. I have decided to go to the Dera." Next day, he announced to all his congregation, "I am winding up my show here. This ashram is closed. And I'm going. Anybody else wants to come, you can come along. If you want to disperse and find other yogis, you can go ahead. I am leaving. I must go and find out from that white bearded man what those eighteen chakras meant."

So, he came to the Dera. When he arrived, Great Master was informed, "Swami Brahmanand Ji has arrived." He said, "Put him in the best guest house in the dera. Serve with the best food you can prepare for him. Put a couple of servants to serve him, day and night. He is at liberty to come and see me twenty-four hours of the day." The Swami Ji was very struck with his great hospitality and he said he should test out if he really meant it. In the middle of the night, midnight, he gets up and goes to the house of the Great Master and knocks on the door. "I have come. I am Swami Brahmanand, come to see the Great Master." Instructions were already there with the doorman. "If Swami Ji comes, Great Master should be awakened anytime of the day or night."

Great Master was awakened, and he got up. "Swami Ji, what can I do for you?" He said, "I just came to pay my respects to you, because you said, "You can come anytime." I said, "Let's see, midnight may be a good time for you. There is no midnight." He said. "No, but I do sleep at night. That's all right. You can awaken me. I'm not the Swami. So, I do sleep at night. I get up early morning, but I sleep." Swami said, "Thank you very much for the time you have given me."

When satsang was held and Great Master gave his discourses, he said, "Swami Ji must sit next to me on the dais, on the high platform." So Swami Ji sat next to Great Master and Great Master gave a discourse. Swami Ji is sitting just next to him on his left side. He said, "All these yogis and swamis are caught up in these six chakras. They have no idea about the eighteen chakras. They don't know what Brahmand is? How can they know where their home is? How can they go to Sachkhand when they don't even have knowledge?" Swami is looking like this.

After a couple of days, Swami Ji says, "Master I have a problem." Great Master says, "Yes, Swami Ji, what is your problem?" "My problem is when you give discourse, I'm sitting next to you, I have to turn my neck like this. I'm having some pain in the neck." And Great Master says, "I also noticed that. I think it's better that you sit in front."

So there from the stage, comes down and a chair is placed for the Swami Ji. Then, since the dais was high, the chair was placed right below. Then Swami had to look up like this. So after a few days, he complains. He says, "Master, I have a little problem." "Now Swami Ji, what is your problem?" "My problem is that when I sit on the floor, I have to really raise my neck like this. I'm having a pain in my neck." Great Master said, "I also noticed that. I think you should sit way back from where you don't have to bend your neck." So, he was twenty-five lines behind the rest of the crowd. His chair was placed there. After a few days, he complains. He says, "Master I have a problem." Great Master says, "Now what is your problem, Swami Ji?" He says, "I sit on a chair. People are sitting on the ground. They can't see you. I feel very guilty." Great Master says, "Oh, I also noticed that. Remove his chair. Let him sit with the other people." To cut the story short, he was like any ordinary satsangi, standing in line to wait and go and see the master, sitting like everybody else and he was given a small room to practice his Ayurvedic medicines which he had brought with him. I used to practice a little bit of Homeopathic remedies in those days. So, we had next to each other.

So, I would sit with him comparing notes, and one day he told me, he says, "This guru of yours is a great diplomat. When he brought me into the Dera, he really treated me with royalty, like royalty, and he gave me so much, boosted my ego so much. I said this is a great place to be in. Today I wait in line just to have an interview with him, just to have his

darshan. I wait just like anybody else. Had I known on day one I'd have to sit like this, I would never have stayed here. I would have gone back. But this master is so clever. He put me through that and now when I've fallen in love with him, he's put me in anywhere else to wait for him. So therefore, he has zapped me with his love. I can't go anywhere." I said, "That's the method of all Perfect Living Masters, that you think that you have gone for a different thing and you end up finding that you are zapped by the unconditional love of a master."

So that is an example to show that these masters, they teach you so many things, they do various things, whatever is needed by our minds. They have to help us to overcome the problem of the mind. We have no other problem. Actually, there is nothing else coming in the way of ourselves and our true home except our own mind. Our mind has built all the walls and we have to overcome the mind and to get over those walls, break through those walls which are all created by the mind. Because the mind is the one that ties us down to the sense perceptions as the perception of reality. We think because we can perceive with our senses this is reality and the mind accepts it, trains us, interprets it for us. The senses themselves fixed in the physical body think the whole reality is to be related to the physical body. We do everything to protect our body, to make it more beautiful, to make it look young, to feel that this body is our reality and we have to enjoy life, and even if you have to go to spirituality, perhaps we'll fly with this body. We don't see any other reality of ours. So, there is a trap where the soul which was our consciousness, which belongs somewhere else, given something like a mind to help it, gets trapped by the mind, identifies with it. The mind is not free. Just to guide the soul, it is trapped by the senses who in turn being bound by the body, get desires and attachments of physical material things. That's the whole chain in which it works.

Great Master used to tell the story of a king who had a beautiful daughter. The king said, "This beautiful daughter should get married to a prince from another kingdom." But the beautiful daughter fell in love with an ordinary scavenger who was cleaning lavatories of people—she fell in love. The king was very disappointed that she should have married a prince and led the princely life and now she is following a poor man who lives in the streets. It's very sad for him, but he says at least she is getting the love of her life, little realizing that guy never loved her. He took her as his wife, but he was continuously wasting his time, going to five prostitutes of the city. Somebody, one prostitute would pull him down and another would pull him. Five prostitutes dragged him. The life of the princess was in that dire distress.

It's our story. Our soul is the princess. Our Creator is that king. The king has created this individuated soul, so it can enjoy the beauty of spirituality and his spiritual home. We fell in love with the mind. The mind is that street guy and the mind doesn't love the soul. The

mind doesn't even serve the soul. The mind is serving these five prostitutes which are the five senses through which we experience this world. We are now being dragged along by the mind—doesn't care for us, cares for desires and attachments created by these sense perceptions. This is our story and therefore the king is so dissatisfied with the situation, he wants to come back and take the soul back, take the daughter back. That is why the creator of this whole show in the form of a Perfect Living Master comes here and says, "I'll take these souls who are suffering here because of the mind and the senses and the body. I'll take them back home." That is really the true nature and true function of a Perfect Living Master. So, I am giving you this introduction to show you, first of all, that the Perfect Living Masters do not come and create any religion. They do not come and create any spiritual groups. They do not come for any particular set of people. They do not come for any nations. They come for everybody. They come for every seeker no matter where he is.

They do not set up any cults. They do not set up anything that you should be afraid of leaving. They do not bind you down to anything. They say this is a method of experimentation. Do it and you will succeed. Their method is experiential. It is not a debate. It's not that you debate what is real, what is not real. They say you can debate with the philosophers. Here if you want to get real thing, have experience. It is an experiential thing. If you merely read and hear discourses, it is not the spiritual path. But if you follow the instructions that are given in the books and given by the masters in their discourses, you are on the spiritual path. Spiritual path is practical.

Now I would like you, those of you who are willing, to join me in a few exercises, so that we can know what it means to go within—at least have some idea how to meditate. I tell you it does not matter how you have been meditating in the past. So long as you have been meditating behind the eyes and not into the chakras, you will find this exercise useful. If you have been meditating with pranayama and breath work below your eyes, you will still be able to see where you need to pull up and not get dragged down by the previous experiences of the lower chakras. So, it can be a useful exercise. So those of you who would like can join me now.

The first exercise, which I call "the orange juice experiment," is designed to teach us how to use our attention at will wherever we like to put it. With our free will, we can use attention to be placed anywhere, because the whole secret of meditation is to concentrate your attention at a point behind the eyes. Before we reach that, I'm just going to show you how the attention can move anywhere that you like.

The experiment consists of this: that you imagine that your body is made of glass. It's a glass vessel empty inside and you fill it up by your imagination with orange juice right from the toes of your feet right up to the top of your head. And then check it out from top to

bottom with your attention that the body is full of orange juice. Then, in the body, in your fingertips are valves. When you press them, the valves open and the juice can flow out. If you leave them the valve closes and the juice doesn't drop out. Same way, you have valves in the toes of your feet. When you press the toes, the juice flows out. When you don't press, the juice stays in. So, once you have imagined that you are filled up with orange juice, I will from time to time give you instructions how to use these valves and lower the level of the orange juice to different levels, and then at the end we will clean up the whole body and refresh it without the orange juice. So, any questions at this time? You understand what I've been saying? No, it's just a practice in using attention, nothing else.

All right, close your eyes. Sit in a comfortable position on your chairs or on the ground, wherever you are, in such a way that you are not too comfortable to go to sleep during the exercise but not too uncomfortable that your attention stays in the discomfort. Just comfortable, relaxed. Now imagine that your body is made of glass and is empty inside. With your imagination, start filling it up with orange juice starting from the toes and the feet and the legs and the torso and go all the way up to your face, head and right to the top of your head. Also fill up your arms and hands with the orange juice and make sure that the orange juice has gone everywhere. If you need to shake any part of the body, do it very gently to make sure the orange juice goes in and no part of the body is left empty. Fill it right to the top of your head. Stay in a relaxed state. No pressure on your fingertips or on your toes so the orange juice stays inside the body right to the top of the head. Now press the fingertips of your hands very gently so that the orange juice drips out drop by drop, and watch it coming down from the top of the head up to the eye level. When it reaches the eye level, stop. Very slowly, gently watch the eyes. Watch it falling to the eye level. Very slowly bring it down to the eye level. When the orange juice comes to the eye level, stop. Don't press fingers anymore. Check it out that the head is empty and the orange juice is at the eye level. Now press the fingers again very gently and allow the orange juice to come up to the level of the tip of your nose and see it doesn't go any further down and hold it there. Hold it, control it. Make sure that the orange juice has come down from the eyes and is now at the level of the nose, tip of the nose and behind it, and there is no orange juice above it. It's all full down below. Look up and see that there is no orange juice sticking up in the head. It's all come down to the nose level. Hold it there. Now press the fingers again very gently. Drop by drop allow the orange juice to come out. When it drops to the level of your mouth, your lips, hold it there. Hold. Now press the fingers again. Allow the orange juice to come down to the throat level, to the level of your throat and hold it there. See that it's right in the neck, around your throat and below is all full of orange juice but above that your whole head is empty. Your face is empty. Behind the face is empty. Check it out.

Now press the fingers of the right hand only and allow the orange juice to go out from the right arm. When it comes down to the level of the heart, stop there and see that the right

arm is also empty. You can shake your right arm a little bit to see that the entire orange juice has gone out. Now press the fingers of the left hand and allow the orange juice from the left arm to go out. You can do a little faster now. Let the juice go out. You can move and shake your left arm a little to make sure it's empty and there is no orange juice in the left arm also. See that the orange juice stays at your heart level and there is nothing above it. Now press gently the toes of your feet and allow the orange juice to escape from the feet very slowly and gently till you allow it to come to the level of your navel, middle of your abdomen and hold it there. Now press your feet again, the toes of your feet again and get the orange juice out slowly, steadily till it all goes down to your bottom. Nothing is sticking around in the genitals, nothing is sticking around anywhere except in your two legs. Vacate the rest of your torso completely.

Now press the toes of your right foot only and allow the orange juice to flow out of your right leg. You can do a little faster and clear up the entire orange juice out of your right leg. Shake the leg a little to see there is no orange juice there. Now press the toes of the left foot and allow all the orange juice to go out from the left foot and from the left leg completely. You can move the left leg a little and shake it a little slightly to make sure there is no orange juice. Now look at the whole body from top of the head to the feet and see if there's any orange juice sticking anywhere. If it is, try to get rid of it by shaking slightly and make sure the whole body is now empty. Now keep your eyes closed till I count five and then you open them. One, two, three, four, five. Open your eyes. Welcome back, welcome back.

How many of you were able to do this experiment successfully? Very good. How many of you feel that the orange juice is still sticking somewhere? Very good. How many of you had difficulty moving the orange juice from any part of the body? Very good. How many of you could actually follow the instructions to hold the attention at different points that I pointed out during this? Anybody had difficulty in holding attention? Who was able to do it absolutely as I was telling? How many of you enjoyed the experiment? Very good. How many of you thought that it was very boring? No hands. Okay, thank you for the courtesy.

This experiment was designed only for telling us that when we put our attention, it can move anywhere in the body. I led you to move your attention from the top of the head to the eyes, to the nose, to the mouth, the throat, heart, *nabhi*—the navel—down below right to the feet. Your attention moved like this as I spoke, which means the power to put your attention lies with you and your will. That's the whole instrument of good meditation—to use your attention. If you can use your attention to hold behind the eyes at the point which we call the third eye or the point which we call the point behind the eyes, the point which joins the vision in our eyes... When we are looking out with two eyes, we don't see two images. The two eyes combine the images and give a three-dimensional effect to us. Well, the effect outside is three-dimensional, what about inside? Where are we looking from? We

can't say we are looking at the left or the right. Where are we actually looking when the combination takes place between the right and the left eye? We are looking from the point of our notional point of consciousness which is behind the two eyes and just in the center of the two, just slightly behind and in the center. That is the point from where we believe we are thinking in the wakeful state. That's where we believe is our consciousness. That's where we believe our life stream is flowing out from. That's where the life is flowing into the whole body from, and therefore the whole world.

That is the point to meditate and that's the point where attention will have to be drawn, and we do that in a little while. Before doing that, I'd like to do another experiment, just to show the independence of the sense perceptions from the perception through the body. In this experiment, we will assume that the body is a house, it's our home. It has several floors and there are floors—one, two, three, four, five, six—and the floor behind the eye is the sixth floor of the house. There are steps that lead up to the house, and there is an elevator behind—along the spine on the back is an elevator. You can climb on the elevator and go down, up and down, and we can also go by steps through different levels. But we are already at the sixth floor, so we hold ourselves at the sixth floor and not go down but arrange to decorate the place where we are sitting in the sixth floor. We see the darkness around us. We can hang bright curtains. We could put some colorful things around. We can have a decoration done the way we like. Make it a pretty place to sit in. Then we can pick up an imaginary chair, put in the center on that floor, on the sixth floor. Sit on the chair and then we can have a little side table like this one. On the side table, you can put a vase of flowers and then we can put some snacks, a little drink for us, and all imaginary. We have to just use our imagination to be there behind the eyes. We have to use our imagination to decorate the place. We have to use our imagination to have a chair and a table, and we have to use our imagination to play something to eat and something to drink and some flowers to look at and the fragrance on the side. That's all that's required. Then you follow my instructions after that.

Close your eyes. Look upon your body as a house in which you have six floors and you are sitting on the sixth floor behind the eyes. There is some open space. Some people can see a small closed space. Some people can see a big garden there. Doesn't matter how big the place is. You are in the center. If there are any walls, very good. If there are no walls, doesn't matter. You just decorate the place. Put in a nice carpet if you want, a nice rug but don't make it any lower than your eye level. Don't go below the eyes. Stay behind the eyes and put a nice carpet, beautiful chair in the center of the room and go plump, sit on it. Then look at the table on your side. On the right side you have a table and see you have a vase of flowers and that you have some snacks sitting on a plate and you have a drink in a glass. Imagine it's a beautiful place. You just decorated it.

Now pick up the vase of flowers from the table and bring it in front of you. Look at the flowers very carefully. Are these your favorite flowers? Have you seen them before? Look at the color of the flowers. Look at the shape of the flowers. Carefully watch. Are the flowers changing their shape and color while you are watching it? Are these familiar flowers? Are they different? What is the difference? Watch carefully the flowers. Bring the flowers close to your nose and smell the fragrance of the flowers. Take a deep breath and smell it and see if the fragrance is familiar to you. Have you had that experience of the scent before? Is it something new? This is something that you remember? Now pull the flowers back and look at them again. Are they still the same flowers? Did they undergo any change? Watch them carefully. Now put the vase of flowers back on the table. Pick up your drink in the cup and look at the drink first. What color is it? What does it look like? Bring it close to you. Does it have a fragrance? Is it just without fragrance? Now taste the drink. Take a small sip from the cup. How does it taste? Do you recognize the taste? Is it familiar? Is it your familiar drink? Is it something new? Check it out.

Take another sip. See if it still tastes the same. Do you like it? Check it again. Now draw the cup away from you and look at the drink again. It is still the same? Put it back on the table. Pick up the plate with your favorite snack on it. You know it's your favorite snack or is it different than you imagined? Taste it. Do you remember the taste? Take another bite. Now taste it. Do you remember this taste? Do you like it? Take one more bite. Does it still taste the same? Is it your familiar snack? Is it something new? Put the plate back on the table. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Welcome back, welcome back.

You seem to [have] had a good feast. How many of you were able to see the flowers? How many of you saw flowers you have not seen before? Very good. How many saw the colors of the flowers change? Very good. How many of you were able to see the fragrance, the scent of the flowers, actually smell it? Good. How many of you recognized the scent of the flowers? How many of you thought it was something new which you hadn't seen before? Thank you. Thank you. How many of you could recognize the drink that you had? How many of you liked it? Very good. How many of you did not like it? You seemed to have a good time. How many of you liked the snack? How many of you were surprised that what you imagined was not there? How many of you either saw the flowers or the drink or the snacks which were not the ones you wanted to imagine? Very good. You have, so many of you have just had an experience, experience of sensory perception of all the senses without ever having any material thing in front of you. How many of you still have the taste of that snack in your mouth now? There we go.

The idea of this exercise is very simple, that do not take the sense perceptions to be confined to this body and do not take imagination to be imaginary. When imagination

crystallizes because of our attention placed upon that imagination, it becomes real. We do not realize even this world is imaginary. We have put all our attention into it and made it real. When we put our attention on another set of imaginary things, they become real. It's the shift of attention and this is the secret that by moving our attention and concentrating it on something, we can shift the level of our consciousness wherever we like. That's amazing because we can raise our consciousness to higher awakened state merely by the process of putting our attention where the wakeful state exists. Where is it that we go to sleep and where is it that we wake up? That point is behind the eyes at the third eye center. It's also called the tenth door. The door opens into a new universe for us. The tenth door is at the same point as the third eye center behind us, behind the eyes. The reason why that is the point which shifts our focus is because the attention flows from there into our eyes and goes down to all the levels of energy below.

The two eyes have been called two petalled lotus and the two petalled lotus goes to the four petalled lotus to the six petalled, eighth, twelfth, sixteenth and they go the reverse way also. They start with the four petalled, two petalled remains the same. The two petalled goes by the elevator below and starts with four. Four, six, eight, twelve, sixteen to have the whole cycle of energy. This cycle, the petals have been considered because even the shape of the physical organs are very similar, and the shape of the astral organs are even more similar to the structure of the petals of a lotus flower. These are symbolic but the two petalled lotus of the eyes is also the two petalled lotus that opens behind; two-four-six-eight go right behind. Those are the astral levels of consciousness. By moving our attention starting from where we think is the tenth door, we can pull our attention behind from the two eyes. As we bring it back, even before we have brought it back to the center, the four petalled lotus opens up and we have new experiences of flying in the sky and a totally new sky that we fly into. So that's why it's a very important secret to know that it's just a control of our attention and the ability to concentrate our attention there. The ability to concentrate our attention is the ability to become aware of something and unaware of something else. If we did not concentrate our attention, if I concentrate my attention on the top of this cane in my hand and looked at the top of the cane and looked at it and looked at it and thought of nothing else but the top of the cane, the rest of the cane will disappear. I won't see it, nor will I see any one of you.

The concentration of attention can wipe out an external experience other than where you are concentrating your attention. You can have a very simple experience. You go to an orchestra. You go and see an opera where lot of drums and instruments are playing. And you want to concentrate on one item. That becomes louder and louder and the rest can't be heard. It's just the power of concentration of attention. It's the same power that is used in meditation. When we sit behind the eyes, where I told you to have the sixth floor, and we sit there and think of nothing else but being there, we create the process of withdrawal of

attention. It is quite different from all other systems of attention we have been using in this world, which is to focus attention on something away from ourselves. Even if you want to look at something, it is focusing attention, taking it from the third eye center to that point. Even if we want to think of an image of ourselves inside our head, it is still taking our attention away from ourselves out into the image that we are creating. So, don't create an image of yourself sitting there. That's not you. If you think you're a little fellow sitting up there behind the eyes, you're a little person sitting behind the eye, that little person is an image you are making. You are the one looking at it, which is still behind that.

So therefore, sometimes we make a mistake thinking that being behind the eyes means make a little miniature image of yourself and think there you are sitting. Who's looking at that? Who is looking at that image? You! That where you're supposed to be, not where the image is. Surprisingly you will find if you try out, that image which you think is inside your head, is actually outside and I'll tell you how. You close your eyes and you have the image there and you bring your hands up to your eyes and you'll find that the hands will cross the image before they reach the eyes. You think you're making the image in the, inside the head. You are making the image in the darkness in front of you, not in the head. Therefore, the image is not where you are. You are where you are looking at the image. Therefore, when you say, "Let us concentrate our attention on being behind the eyes," it has to be a feeling we are there, that we are there, and we looking around what is happening. The concentration of attention is on being there, where you are behind the eyes. Not try to force yourself. Secondly there should be no strain at all on the head when you're doing this. You're not trying to look with these eyes at all. It's purely imaginary. Supposing I were to tell you, imagine you are standing here next to me and you can all imagine just standing here. This is imagination. Imagination is you have just walked, and you are standing there. If you're standing here, there is no strain on your head, on your eyes, anywhere. Because you are using a different faculty of imagination and not the faculty of any physical organ at all. In the same way you have to imagine that you're sitting in a house in a hall, in a room that is above your head and you are there. When you are able to figure out that you are there and you put your attention on being there and no other exercise, you will find you'll be very close to the tenth door. Lights will come up. Experience will come up just by being there, even if you do nothing else. Even if you just pull your attention back, withdraw your attention to that point, you get spiritual experiences straightaway.

So therefore, it looks very complicated. Actually, it's very simple. It's difficult but simple. It becomes difficult because we are so used to putting our attention outside. That's what making it difficult. We are used to putting attention outside all the time and this is a reverse of that. So, if you feel you are right behind the eyes, I would like to do that exercise now, an exercise of being behind the eyes and thinking of your beloved, because ultimately the thing that will pull you on the spiritual path will be your feeling of love and devotion for the

one you love. Since the most unconditional love comes from a master, from a Perfect Living Master, he is a very useful beloved for meditation. If there is no other purpose served by a Perfect Living Master, his unconditional love becomes a great advantage to us in meditation because then we can place ourselves—and where we are we can look at the master. We can talk to the master. We can express our love to the master. We can do our meditation. We can do our repetition. We can listen to the sound. We can do everything we want, but all in the presence, in the feeling of one who loves us and who, whose love is drawing our love for him. That's a very big experience. So please try this next experiment by being behind the eyes. I would have led you to many experiments if we were doing a meditation workshop. This is a short course. This is the briefest course, that in a short time I want you to have some experience that by being behind the eyes full of love and devotion for somebody you love. If you have no master, whoever you love, put that beloved in here and express your love the best way you can, and you will see how quickly your attention is gathered to that place and open the tenth door.

Close your eyes. Now you have to sit in a position where your body is comfortable but not so comfortable as to make you go to sleep and yet not so uncomfortable that your attention is drawn to the aches and pains of the body because it is uncomfortable. This via media is the best asana, the best posture for doing meditation. Close your eyes. Get into that shape. Remember how to imagine that you are on the sixth floor in your head behind the eyes. No strain to be put on the eyes. No strain on the head. No headaches to be brought out like this. Only relax. Completely relax in the back of your eyes. Imagine you are there and imagine your beloved comes up.

What would you like to say? How do you feel? Now you can do your mantra if you like. You can do your simran if you like. You can hear the sound if you like. You can do anything so long as you are there in the center of your head and don't move from there. If you see any images, see them from a distance. See from the center. Do not move forward. If you hear any sounds do not lean either way to hear the sound. Stay in the center. Let the sound come to you. If any image comes, let the image come, float in front of you and go away. You do not move from the center. Stay in the center. No other thought. Only thought of being there. Only think of where you are. No other thought. Just look around where you are. Don't try to remember anything else. Just being there. Allow things to happen around you. Don't move. Don't move either way. Don't move forward. Push yourself back to the center. See the colors. See the light, whatever comes in front. Don't move towards it. Hear the sound and the music. Don't follow it. Stay in the center. Hear from a distance. Keep your eyes closed till I count five. One, two, three, four, five. Open your eyes. Welcome back. Welcome back.

How many of you enjoyed this experience? Very good. Very good. Very nice. This is a good class today. You understood. At least you understood the location behind the eyes. That is

the place where you should meditate. If you want to do meditation, the place to do meditation is behind the eyes in your head. If you make too much arrangement to prepare an outside chair for your meditation—you want to have a nice corner of the room set up for meditation, you have a nice rug there, “This is my meditation rug. I’m going to sit on that and meditate.”—your attention will be on the chair, on the rug, on the corner of the room.

It takes a long time to get back to where you want to go. Therefore, all these external things are unnecessary. The only thing is, first imagine you are there. Localize yourself there. Familiarize yourself. Know it’s a daily place where you will be coming again and again. Then, having settled there, then start your meditation. If you want to do repetition of mantra, of simran, first settle down there. Then start. If you want to hear the sound, first settle down there. Then hear the sound. You want to do dhyān, talk to your master, ask questions, have a conversation, first settle down there. Be in the center, then talk, then do the dhyān, then do contemplation of the master.

Everything should be done, first going at the third eye center and settling down. A secret, that’s the secret of a tip. People have done things outside for a long time. And wondered why attention has not been pulled. Because the attention was scattered outside. And don’t think of anything when you are preparing to go in meditation. Don’t think of any other thoughts. Thoughts will pull you more than ever before. How many of have found that thoughts were pulling you out during this exercise?

Almost all of us go through it. The mind becomes hyperactive during meditation and wants to think of everything else except being there. And yet all we want is to imagine we are there. And then we can start our meditation. I wanted to give you this example of where to start the meditation. Of course, an initiation is a process which helps to pull you there even faster. Because you can see the power of your master trying to pull you there. Once you can imagine the master, even imagine the form of the master, and use a checklist of words that will prevent you from making it a mental image of the master. If you can do that, you can have a conversation with the master even if you have not reached the radiant form of the master. There are so many little little tidbits and little anecdotes about working on the spiritual path that help you in practically doing it.

All my plea is please do not think that spiritual path is a path of attending conferences, going attending discourses, attending satsangs. It’s a path of doing actual meditation. It’s a path of actually discovering yourself, discovering who you are, discovering where you belong, discovering why this show was set up, discovering your role in setting up the show and enjoying it once again. If you knew how the play has been set up, you are the director and producer of the play, and happened to also become an actor in the play, you’ll still enjoy it. Doesn’t matter what role you take because you produced all the roles. Therefore

you'll enjoy every role in the play. And that is why, knowing that it's your play, you created at your real level. Therefore, when people say, "We want to have God realization," they do not realize that God realization and total self-realization are the same thing. That nothing is outside of God. If a person says, "I went and saw God," it's impossible. You must be seeking of a God who you have created. Your mind has created a God and you're looking at it and saying, "I have seen God." Because if the real creator is the God, the only way to experience the real creator would be to become the real creator. Because nothing can be outside of it. If you are outside and looking at something, it cannot be total. Your own reality is totality of consciousness, not separateness. Nothing is separate from it. Therefore, if you find that you want to search for God, find self. When you have found your self, find the origin of the self, the totality of the self, you'll find there was no difference between that totality and God. But meanwhile, while on the journey, you can set up any number of Gods. Man says, "I can see God," I know he made it up. Not only he made it up, his mind made it up. Mind can make it very easily. Also, on the spiritual path, because we are going into territory which we have not used for a long time, therefore there are some dangers too on the territory. We can go astray, we can go into areas which exist in the higher consciousness but not so pleasant. And therefore, it is always good to go with the guidance of one who has already gone there. People say, "What kind of master should we find?" and my answer is very simple: "A master who has gone a few steps ahead of you." He'll take you on those few steps. Then you'll find a master who will take you a few steps more. But you can't say, "I won't move till I find a master who takes me to destination," because you haven't gone anywhere. And you can be just spending your time evaluating people, evaluating persons and saying who has gone where, when you have no idea what "going anywhere" means. And then you are stuck where you are.

Therefore, any teacher, any master, any guru, any swami, any yogi, anybody who teaches you how to go within and has himself gone within is a good teacher. He's worthwhile. When you are ready for more, you'll get more automatically because of your seeking. If you are an earnest seeker of your final destination, a Perfect Living Master will definitely come into your life. I've watched this all my life happening to people and seekers all over the world. It's not confined to any particular area. So that's why I gave you these few little exercises as a sampling of what lies on a spiritual path, a sampling of the real nature of our body, of our sense perceptions. The sense perceptions are just the astral body. There is no astral body. The sense perceptions create the body. The perceptions create this world in the physical plane. The perceptions create the astral body when we don't have the physical body. The thoughts and the concepts, ideas, the movement of thoughts in the head create the causal body. There is no causal body. Mind and causal body are the same. We call them bodies—it's easy to understand for us. Otherwise these functions of consciousness create these different forms. It's the function of consciousness when in the material body to contain

within a material world all the reality it wants to look for. If we were not in a physical body, the physical world doesn't exist. It looks different.

Therefore, the world we create around ourselves is of the same nature as our own body that we contain ourselves in. So, we contain ourselves in a form and everything outside the form becomes creation for us. We've contained ourselves in the physical body. The physical world is a reality for us. You contain yourselves in something else, that will become reality. The process of creating reality is the same. The process is a projection of experience from consciousness and then receiving the same experience back as recipient. You're the projector and the receiver—what projects consciousness, what receives consciousness.

Therefore, the truth is that the whole show is of consciousness. And eventually you find that what you call God, creator, ultimate creator is nothing but the totality, single totality of consciousness. The whole show is taking place within that. There is nothing outside to be created. So, it's a great dreamer, a non-physical, non-astral, non-spatial, non-time level of consciousness which creates all conscious experiences within itself and projects them as if they are being created way, way outside [in] vast spaces and vast distances and time.

So, it's all happening there. But this is not something that I'm saying from any book. I'm saying go and test it out, check it out if I'm real or not. If I'm wrong, come and tell me. I'll admit it. If you think this is not the reality I'm speaking of, I'm standing here to be corrected anytime. If somebody else goes and says, "I found something else," I'll go with him and check it out. I'm only sharing what the Great Master's method of exploring the reality within you teaches you. I have compared notes with all other forms of introspection, all other forms of studying the reality, all other forms of studying what the soul is and where our spirits are. Nothing compares with this either in the description or in the actual progress that you go through as experience, nor is there anything else less arduous than this one. I've seen yogis...I've worked with the yogis during my eight years of skepticism. I worked with them, done all kinds of head stands, done all kinds of strange asanas. I've drunk all kinds of strange herbs and so on. I've drunk sand as part of food to lower my passion. I've done all that. Here is a method from Perfect Living Masters requires none of that. They say, "Lead your normal life. Lead your normal domestic life. Go and get married. Pay your karma, have children, do this, get your jobs, do everything that you're doing in the world, but keep your anchor, your attention inside. You'll find the truth."

What could be simpler? Then they teach you the simplest method, which to be withdrawn inside by the power of the sound current. But I'll talk to you about that tomorrow. Okay?

Now we'll have some small time for questions and answers and you can ask a question on whatever we've been talking about, whatever we've been doing now or a question on

anything else which we've not talked about. If that is coming into your mind and this was not the subject today, but the question is bothering me, please come up with that. Okay? So there's a free-for-all question and answer period. If you don't have a question, you can give an answer, you can give a comment and tell me more. Be equally good. Yes?

### **Answers to Questions.**

(Note: The questions are not included below, only the answers, because the questions were not recorded.)

#### *Answer to Question #1*

If you are initiated by a Perfect Living Master and he has given you the simran, the words of simran to repeat, you can practice visualizing the master while you are repeating these words at the same time. Then you can, if you've practiced repeating the words by habit and the words keep on working by habit, you can talk on top of the words and question, get questions from master. From imaginary master, he'll become a real master and give you answers.

So, the first requirement is to make the repetition of words a habit. And once it is a habit, the mind will automatically, constantly repeat it. When the words are being repeated, the mind cannot make an imaginary master. Therefore, when you imagine a master, it's not imaginary if the words are being repeated. Then you can talk to the master. It can come in the form of a voice, it can come in the form of a form, an image. It can come in the form of your own thought. It can come in the form of a coincidence when you open your eyes, something outside. It can come in the form of a book you open, and the answer will be there. Okay? It can come in the form of you're driving your car and seeing a hoarding outside. It can come in the form of a friend coming and talking to you, [and] you get surprised why is he talking of this subject. Okay?

#### *Answer to Question #2*

We'll have a great party. We'll have a great party. I'm already planning a party on the 21<sup>st</sup> of December, 2012. Because it's the end of an old era and a new one is starting. When a new era starts, new time starts. It's a nice time to celebrate. Wouldn't you like to celebrate? "Yes." Me too. Therefore, I saw a nice cartoon, that the Mayans, the Mayan ruler, has asked his sculptor to have a big stone and write out all the years, and he's written out all the years. When it comes to 2012, he says, "Master, there is no more space." He says, "Leave it there. People will be mystified." He was right. Don't worry. Nothing is happening. I'm already putting my engagements into 2013.

#### *Answer to Question #3*

Yes, please. If you are seeing yourself sitting on the chair, you're not sitting on the chair. You are the one who is seeing the chair and you sitting there. Push back. Be the one who is looking at the chair. And then feel you are in the chair, not you're looking at the chair. Okay?

*Answer to Question #4*

Yes, you can have prophetic dreams. Let me tell you little bit more about dreams now that you've raised this question. Dreams are of several kinds. Some dreams are mono-color dreams. Mono-color means in the dreams you see everything in the flesh color, either darker or lighter. It's in the range of this buff color. You may not notice. Now you'll notice after my telling you that the dreams that you mostly have, which are a continuation of your thoughts of the day, continuation of your activity of the day, are normally in a mono-color. You will not see blue and yellow in those dreams. They are not colored like that. And those are just a continuation of your thought process and being projected as dreams. They really mean nothing much. They only mean that your mind is still thinking of the same things it was thinking when you were awake. Then there are colored dreams in which you can see blue and yellow colors and very sharp colors. Those are dreams that pick up lot of elements from the sub astral and astral levels. And those dreams can sometimes contain information about the future and you can have prophetic dreams which show you something that's still to happen. Then it happens. In fact, there is a lady living in DeKalb, Illinois who gets these dreams regularly, and she has a journal which she maintains of her dreams. And I met her first time—her name is Carol Canova. If you want to meet her, you can.

She met me in the Spiritual Frontiers Fellowship. Both of us had gone to participate. I met her there and she was so fascinated by my talk. I was fascinated by hers, of course, that she said, "I want to come and see you in Chicago." I said, "Most welcome." Now this was way back when I had just come into this country and started working with two colleagues of mine on the cookie business. We were a small company making very little money. I was drawing a little pension in India from my job. I had come here with a small salary which these partners of mine gave me. Lived in a small little apartment and one week before she came to see me, she had a dream. She had a dream in which she saw me getting out of a big huge limousine, stretch limousine, black stretch limousine and I got out. She saw she was seeing me in the lobby of a big hotel. And she couldn't imagine—that couldn't be me. But she recorded in a journal, the dream. One day before she came, my partners made some money and bought a stretch limousine, a black limousine and they said, "Move the appointment with that lady from our office which has very small place into the Hyatt Regency Hotel which is a big hotel there. Just move it there." So, we called her to meet there. First tickled her curiosity why are they moved to the hotel. Then she waited in the lobby and as a big limousine pulled in, I came out from the limousine and she was standing

there with the journal in her hand. "Here is a record of your arrival here. I wrote this one week earlier."

She had continuous dreams like this way. She could foresee what's going to happen week later. She could also see what was going to happen a few moments later but only if she held your hand and saw your pulse. She would hold your arm like this and tell you this is what you're going to do. Surprised people the way she would do it. And she said this did not come to her by any spiritual practice. It was just inborn in her. From birth, she had some strange faculty or some strange power to see these things and so that's how she got it. But many people have prophetic dreams. They don't come up and tell us, but then when it happens, they know we dreamt about it earlier. So, dreams are of many kinds. Some of the dreams can be totally astral. You can wake up into a reality and wonder how you didn't know that the physical world was unreal. How everything is so totally different and then you wake up and the dream seems to recede very quickly. You say was it real or a dream? That was more real than this and yet this is now real for me. Because at one time we are used to only one reality and when we have a dream, it is that reality. When we wake up this becomes reality. We can have dreams of a lower level of consciousness and we can have dreams of a higher level of consciousness and people have both kinds of dreams. And just because we awaken into this level, this level looks real and the rest becomes dreamlike even though the experience might be more real than this. Okay? Yes.

*Answer to Question #5*

Q. "The higher regions and higher inner planes. What are they like and what will we do there when we live there?"

A. Well, it depends on what you want to do. There are people living on the astral plane for long periods, thousands of years. They've been here in the material world, in the physical world and they had certain desires to accomplish in their minds. For example, there are mathematicians trying to evolve new mathematical formulas to solve some problems. There are scientists trying to advance their scientific studies they did here. They're working there. There are libraries there. There are scientific labs there in the astral plane and they work there. You can go and visit them, and you'll be surprised at the kind of libraries there are there. Because if you go to a library in the astral plane and you have a particular subject of interest and you open—the volumes are all there, and you open that—you don't have to read, and you open the book, it throws up the knowledge to you instantly. An experience you cannot have here. You have it there. So, the progress in any investigation, in any subject is very fast there but they keep on moving fast.

Then what happens, some of them have a certain period of time there, like those have gone to heavens of different kinds which are also in the astral planes. When they come back, they

carry some of this inspiration with them, and we say, "Oh, great scientists. Look at the new discoveries they're making." They've already made it and they just carry it. Some poets are writing poetry with inspiration coming from there and other people are working. So, it's the same thing what we want to do is continuous there, with one difference. You do that automatically without any free will. The choices have been made here. It's so important to know that the choice, choice making is confined to the physical world, to the human life and no other form of life. Even in the physical plane, as many as 8.4 million species of life have been recorded in our scriptures in India. Out of that, 5.4 million species are in the vegetable kingdom, plants. In the last set of 400,000 does the human being come in as one and the remaining are angels, gods, rulers of heavens. Those universes are all included in that list but only one out of 8.4 million, the human being has the experience of freewill and therefore it's this freewill that sets up a portion of what you will have experiences elsewhere. So, supposing your free will says, "I want to study this." You follow up with that later on and it's automatic that you keep on following very successfully over there. Your other desires, those desires are fulfilled the same way, but I need not talk of all the desires of human beings right now. You know, you all know how many desires we have, how many attachments we have. Okay.

#### *Answer to Question #6*

This meeting and these functions are being organized by a non-profit organization called the Institute for the Study of Human Awareness. It was set up long ago and it has been responsible for most of my travels, most of my engagements in different places. My work is totally free. There is no charge for attending any of my functions, workshops, lectures or anything. It's always free but they have some logistical costs to meet—hiring places and so on, serving food to people and they are...they depend only on voluntary donations. There is no fee. They don't charge any fee, but they only have voluntary donations and those of you who want to give donations should know where to give it. Don't put into anybody's pocket. Give it and get a receipt because these are tax-deductible donations and the persons who can receive them on behalf of the Institute for the Study of Human Awareness or ISHA for short, I S H A. If you want to buy any of the books that ISHA publishes they can give you.

#### *Answer to Question #7*

Recording of all those old things. I remember many years ago, in the '80s, I appeared in some closed-circuit television programs which I thought had been done by a person who's now dead, who produced those. I didn't know they even existed and suddenly one day he's showing me on the screen in Bruce scenes from that. He produced on my 85th birthday a collection of scenes from there. Of course, in the scenes that he has shown—what's it called, "the 85th birthday," right—it's on YouTube—there is a YouTube saying "85th birthday" and in that 85th birthday, I saw...I said, "Who is this man?" He's showing a young man with

black hairs looking far more handsome than I ever was and he said, "That's you, talking in the 80s," and then he has made small snippets of several of those scenes from wherever he has collected them from and put them together. So, he does a lot of work and he has added considerably to my emails. I'm getting emails from Singapore, China, Australia, New Zealand, Ghana, South Africa, not yet from Poland, I think. He is here from Poland. Canada, Pakistan, so I didn't know that all the people watch randomly these YouTubes but obviously they do and so I try to answer, reply to those questions they put on the YouTubes. Some of them just say, "It was very good. Grand, grand," or whatever words they use. I don't reply to that. But where they have a question, I try to reply either directly or through him or through Vaidas. So, this has added to my email time and now my email time is mostly the time I used to use for meditation. That's all right. Early morning, I get up and do the emails. So, I am very happy that these people are here, and they are promoting this because Great Master said in 1935-36-37, he said again and again that the axis of spirituality will shift from the East to the West. India, which is a home of spiritual gurus and teachers will become the place for great tycoons making big factories, big industries, making more money and the country that is now making more money and is going through industrial revolutions and so on will become spiritual. So, spirituality will shift to the West and will localize itself and be a center in North America. He said this, and he said it repeatedly. He said it in letters to people here. He said it to Julian Johnson, an American disciple of his in my presence. I heard him say. He said, "Julian Johnson, you have come here but you are taking away this spirituality from this country to that and the future of Sant Mat, of the path of the masters lies in your country," and named United States of America. I heard him say that and that is why today I confess to you the reason why I came to America was that if he says the whole show is shifting to America, I'd better go early, take a ringside seat to watch the show and that's why I'm here to watch the show of this, of this great transformation of this country from one of just making money, just worshiping the greenback, to worshiping something real and within themselves. So, I think they are doing a great job and I really applaud the work they are doing and any help that you can give to this organisation. [Applause] If there are no more—oh, there was another question somebody was asking.

#### *Answer to Question #8*

No, not after he left the body, while he was in the body. Yes, yes of course. I was convinced about six years before he left the body. My last question to him about an internal experience was in 1942 and after that, after we returned from Karachi from Swami Brahmanand Ji, that I remember distinctly was my last question about explaining an inner experience. I've never had to ask him another question either when he was alive or after now. He gave me all the answers in advance. Today I'm answering everybody's questions. I

am saying ask any question. I wouldn't be able to say that if he didn't prepack me so I can be a good parrot.

*Answer to Question #9*

Since he was, he was...he had manifested himself in me before he passed away, so he was my companion ever since, even before he died in his physical body. So, he has never left me even till today, even till this moment, even till this very second. He doesn't leave. So therefore, I have never been alone. I have been always on top of the world. People have asked me, "How are you doing?" "Top of the world." Steady answer. Steady answer for the last 50-60 years. It's not a small period. You know, if I was a young person claiming things or talking about these things, people could question me, "Where are you talking from? Where's your experience?" I am talking toward the end of my life. I'm talking at 85 plus. When you're 85 plus you've lived through your life. You've gone through life. You've gone through everything. I've gone through the pangs of growing up. I've gone through childhood. I've gone through the problems of teen ages. I've gone through the problems of doubt and fear. I have gone through the problems of not understanding. I've gone through the problems of maturity and being immature and I've gone through the problems of being young. I've gone through the problems of finding jobs. Gone through the problem of running great big jobs with the government, outside the government in business. I have done all that and I retired. I have enjoyed retirement. I've gone through the period of retirement and working again and again. I've gone through following the instructions of the Great Master to do any kind of seva he gives me. He gave me different kind of seva at different times. When I was very small, he gave me seva which I can never forget, of fanning him. I had a big fan. It was the same size I was, and I would say, "No, I want to do it." The big people were holding the fan because there was no electric power. No fans, electric fans. So, we used to just fan with the hand and I remember doing this. What a wonderful feeling it was, that we are fanning a man we believe was God in human form sitting there—and therefore that seva was great. Today I want to serve all of you as a sevadar. I'm not doing seva for you. I'm doing for my master, and I think it's the same kind of seva as fanning. Seva is seva. It doesn't matter what it is.

So, whenever you get a chance to do seva, it's a great thing. Great Master said once that meditation promises you results in the future. Seva is a cash transaction. You will get benefit straight away and I said that's amazing. Why not substitute a little meditation with seva. So, I found that seva of all kinds is good. Of course, seva with money is the easiest. You can write a check and give a donation. You can give some money. Donation is very easy. Seva with the body is little more difficult. Sometimes you do seva with the body, it can level you down and your ego can get crunched in that. Because you have to do sometimes menial seva. If you have to...so many gurus are there who say come and first wipe the floors. Do this. Work on the floors. And people who have been in, sitting up in high chairs, they say,

“What kind of spirituality is that?” But they're just teaching you not to rely so much on your ego, which is coming in your way. So seva helps you in that.

And the third seva of doing meditation as an offering to the Guru is the most difficult, but the most valuable. If you do meditation not to get something, but you do meditations and offering as a seva to your master, it gives you the best results. So seva is seva. It is great, and any opportunity one can get to do seva for a master, is nothing like it. That's why I recommend everybody should do seva. So far as the seva with money is concerned, it's been recommended for a long time the tithi is worth one-tenth of your net income, you give to charity. Even I recommend that. I don't say which charity. Any charity. If you give one-tenth, you are doing your seva with money. It's good enough and with your body work, do voluntary work. At least one-tenth of your time in a week, do some voluntary work. Serve somebody. If you can serve a master, nothing like it. If you can't serve a master but can serve his disciples, nothing like it, but if you can't find either of them, just do any service, any voluntary service to people is good enough. With mind, give one tenth of your time. In 24 hours, one-tenth is about two and half hours. Give two and a half hours to meditation. to actual offering of your meditational concentration and sitting together say, “Master, this is my offering.” So, all these three sevas, if you do all three sevas, you're bound to get a great bounce upwards on the spiritual path. So therefore, I do recommend that we all understand the beauty and the value of service, service to the master, service to the disciples of the master, service to humanity as a whole, whichever you like, and you do it as an offering not expecting a result from it. The moment you say, “I am doing seva, what am I getting back for it?” it's not seva anymore. It's a business transaction. Same thing is true about prayer. People pray, and they want something in prayer. If you pray and wait for an answer, that's not called prayer. That's called correspondence. When you pray, you pray and tell what you are experiencing and leave it at that.

Lord Krishna says there are three kinds of yogis that you can have in the *Bhagavat Gita*. He is giving a discourse to Arjun on the battlefield of Kurukshetra. He is giving a description of the three ways to attain spirituality, to spiritual truths. He says the first way, the most common way available to most common people is to be a karma yogi and follow the yoga of action. And he defines the yoga of action as action without desire for reward. And he says “*Yogah karmasu kaushalam.*” In Sanskrit it means, the translation means, perform your action, your duty, with the utmost skill you have without waiting for any reward at all. Do not lessen your effort or your skill because you don't know what the reward is. Because if you look at the reward, that's not yoga. That's a business transaction of the ordinary kind. Therefore, perform your action with the utmost skill that you have and then don't worry about the fruits thereof and you will become a yogi. You'll have union with the truth. He says the second way is Sankhya Yoga or Gyan Yoga which means yoga of your mind's wisdom, of your mind's thoughts that let your mind contemplate and say how far can I go

with my own mind and let the mind strike its own path and say this is my limit—I cannot go beyond. The mind will strike its upper limit when it finds it cannot think of anything that is beyond time and space. It cannot think, it cannot create love by itself. It cannot create intuitive knowledge by itself. When the mind reaches that point, it gives up. When the mind gives up, your spirit soars and you become a Sankhya yogi, a Gyan yogi. You become a wise yogi.

But he says the highest Yoga is the Bhakti Yoga, the yoga of love and devotion. Because he says love and devotion take you above the mind. Therefore, if you can find a beloved who is already showing you unconditional love, fall at the feet of that beloved. And show your utmost devotion because the love and your devotion will take you to the highest form, higher than Sankhya Yoga or the Karma Yoga. This is what Krishna is teaching Arjun in the *Gita*. And it's always true that if you want to do seva, don't do it for the fruit or result. Do it as service. Service without reward. The rewards will always come, but if the mind tries to play a trick... I tried a trick also once. I said I am going to do service without reward. Now when will I get the answer to that. I know if I do it without thinking of a reward, reward will come. This kind of argument means I'm defeating the argument in advance. It is almost like the man who found out that the effort does not work on the spiritual path. It is an effortless meditation and effortless meditation does not mean that you struggle and do something. You relax and wait for things to happen. Show patience. Just sit inside and have patience. Say, "I am patiently waiting for you." That's it and don't make effort. So, he wrote a letter, nice letter that how he discovered the beauty of effortless meditation, and he says, "Now I'm going to try very hard for effortless meditation." He undoes all the letters, the last line. So therefore, there is contradiction. There are contradictions in our own mind. But when we do seva and hear these lessons which have been taught again and again, it helps us and then we make spiritual progress. Okay.

And I will be very happy to share more of the teachings of the Great Master Hazur Maharaj Baba Sawan Singh, Great Master, who really really was a Great Master. He was great. I can vouch for that. My experience confirms that and therefore whatever he taught, works. I can tell you that. Whatever I've been talking to you was his teaching and it works. It's not theoretical. It's a very practical thing and if you are fortunate enough to get initiated by a Perfect Living Master, you're fortunate enough to follow on those instructions that he gives and understand that the path is of love and devotion, you'll make good progress. I wish you all the very best. Thank you very much.

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